ENCYCLOPAEDIA OF BUDDHISM : A WORLD FAITH

BUDDHISM AND ENVIRONMENT

VOLUME IV

by

M.G. CHITKARA

Assisted by :

Dr. Om Prakash Sarswat, Director ICDEOL, HP University, Summer Hill Shimla.

Narinder Thakur, Member (J), Himachal Pradesh Administrative Tribunal, Majitha House, Shimla.

Dr. Atma Ram, Formerly Education Advisor & Director of Higher Education. H.P., Sat Sadan. Tika Gagroo. Kotwali Bazar, Dharmsala - 176215.

Prof. Vidya Sagar Negi, Center for Buddhist Studies, H.P. University, Shimla.

Dr. B.R. Sharma, (Retd.) Secretary Himachal Academy of Arts, Culture & Languages, presently the Project Coordinator on Himalayan Studies to Indira Gandhi Rashtriya Manav Sangrahalaya (National Museum of Man), Bhopal (M.P.).

Hemant Popli, Hemand Lodge, Nav-Bahar, Shimla - 171002.

Anita Meghta, Village Sainj (Pragti Nagar), Tehsil Kotkhai, Distt. Shimla.

A.P.H. PUBLISHING CORPORATION

5, ANSARI ROAD, DARYA GANJ

NEW DELHI-110 002

Published by
S. B. Nangia
A.P.H. Publishing Corporation
5, Ansari Road, Darya Ganj
New Delhi-110002
☎ 3274050
Email : aph@mantraonline.com

ISBN 81-7648-179-3 (for Set)
ISBN 81-7648-183-1 (for Volume IV)

2000

Typesetting at
NEW APCON
25/2, Panchsheel Shopping Centre
New Delhi - 110 017
☎ 6490802
6494336

Printed in India at
Efficient Offset Printers
New Delhi-110 035

FOREWORD

Mr. Justice M.G. Chitkara, former Advocate General and Ex. Vice Chairman, H.P. Administrative Tribunal is by no imagination is a retired person. He has now emerged as an institution in himself. His present work Encyclopaedia of Buddhism: A World Faith, of which "Buddhism and Environment", is one of the volumes. I feel honoured to pen my reflections on such an exhaustive and all time important work.

The problems of environmental pollution can never be completely understood by western tools. Because the origin of such erosion lies in the Human Mind: First, all thought process is polluted and then outer environment. Hence until thought process is cleaned and made pious, all talks of environmental conservation will bear no or a very little fruits. Besides, each philosophy has got its own thoughts process, an environment.

The word 'environment' is of broad spectrum, which brings within its ambit 'hygienic atmosphere and ecological balance'; it is, therefore, not only the duty of the State but also the duty of every citizen to maintain hygienic environment. Hygienic environment is an integral facet of right to healthy life and it would be impossible to live with human dignity without a humane and healthy environment.

Environmental protection has now become a matter of grave concern for human existence promoting environmental protection implies maintenance of the environment as a whole comprising the man-made and the natural environment.

The natural environment sustains the life of all beings of the world. The world is a sanctuary in which humanity and nature can live together in harmony. The Buddhist attitude is one of contentment, and there may be some connection with our attitude towards the environment. Buddhists believe not to indiscriminately consume. They put a limit on their consumption. They admire simple living and individual responsibility. They considered themselves as part of environment.

Ancient scriptures speak of the container and the contained. The world is the container--our house--and we are the contained--the contents of the container. From these simple facts we deduce a special relationship, because without the container, the contents cannot be contained. Without the contents, the container contains nothing, it's meaningless.

But everything has its limit. Too much consumption or effort to make money is no good. Neither is too much contentment. In principle, contentment is a goal, but pure contentment becomes almost like suicide. Destruction of nature and natural resources results from ignorance, greed,and lack of resepct for the earth's living things. This lack of respect extends even to the earth's human descendants, the future generations who will inherit a vastly degraded planet if world peace does not become a reality and if destruction of the natural environment continues at the present rate.

The earth is rich and bountiful, many people in the past also saw nature as inexhaustibly sustainable, which we now realise is the case only if we care for it. It is not difficult to forgive destruction in the past that resulted from ignorance. Today, however, we have access to more information. It is essential that we reexamine ethically what we have inherited, what we are responsible for, and what we will pass on to coming generations.

Our marvels of science and technology are matched, if not outweighed, by many current tragedies, including human starvation in some parts of the world and extinction of other life forms. Exploration of outer space takes place at the same time the earth own oceans, seas, and freshwater areas grow increasingly polluted, and their life forms are still largely unknown or misunderstood. Many of the earth's habitants, animals, plants, insects, and even microorganisms that we know as rare may not be known at all by future generations. We have the capability and the responsibility. We must act before it is too late.

The Buddhist Philosophy takes care of internal as well as external eco-systems. I am confident that the present work of Mr. Justice M.G. Chitkara, relating to Buddhism & Environment will open new vistas of knowledge and attract many researchers policy makers. The work is likely to be useful even for general public.

NARINDER THAKUR
Member (J)
Himachal Pradesh, Administrative Tribunal,
Majitha House, Shimla - 171002.

PREFACE

Buddhism expects human beings to live as "Man-In-Nature", in contradiction to "Man Versus Nature". The planet is the home of all living beings. Every being has right to live and let live others. Man will survive as long as the Earth survives. There is only world to live in and if we pollute and ruin it, then there may not be any of the worlds. The clear message is that we have to keep our earth clean and pollution free. Such is the unwritten moral code of Buddhism. We can never escape from the consequences of our good or evil deeds.

Neither in the sky nor in the midst of the sea
Nor by entering into the clefts of
Mountains is there known a place on earth
Where stationing himself,
A man can escape from
(The consequences of) his evil deed.

–Dhammapada verse (127)

A deity from outside enforces the moral codes of most religions but the Buddhist takes the moral discipline of Buddhism upon himself. Because an external deity is lacking, conviction of the Truth of the precepts must be generated from within. When the teacher sees that the pupil has made the moral code his natural way of life he knows that the latter was finally taken the Buddha, dharma and Sangha for refuge in the true meaning of the words and is, therefore, just as enlightened as was Sakyamuni Buddha and the Patriarchs. One has to live Buddhism, be Buddhism, and to do this the Precepts must flow through one's veins as the very life-blood. Just as we do not notice the coursing of our blood but permit it to flow unhindered, so the Buddhist lives the moral code of the precepts, unhindered by them and unhindering them. The flashes of understanding that come at various times, as a result of meditation.

Deepen the character of the person and enable him to take the precepts more deeply to himself. In living the Buddhist life, which brings the trainee to the final state when the character is so purged of all desires, greed, hate and delusion that he is the walking embodiment of Nirvana. There Buddha recognises Buddha when the trainee sees that the master is himself living Buddhism and the master recognises the pupil as Buddha when the latter keeps the Precepts with no smell of holiness and no taint of evil for Buddha then walks, sleeps, sits, eats and works in him without any knowledge of Buddha and no attachment thereto. He is spiritually autonomous.

Enlightenment is not obtained piece-meal; it is one and undivided. A shallow glimpse is no less enlightenment than is a deep one; and the fact that we all possess the Buddha Nature from the beginning of tall things proves that we are already enlightened anyway but must train ourselves in order to realise it.

The quality of life in the realm of the gods may look superior to our won, yet the masters tell us that human life is infinitely more valuable. Because of the very fact that we have the awareness and intelligence that are the raw materials for enlightenment, and because the very suffering that pervade this human realm is itself the spur to spiritual transformation. Pain, grief, loss, and ceaseless frustration of every kind are there for a real and dramatic purpose: to wake us up, to enable and almost to force us to break out of the cycle of samsara and so release our imprisoned splendour. Buddhism, after all, is often called "a science of the mind".

The teaching of the Buddha has for its starting pint these features of the universe, its impermanance and pain. There is a Persian saying attributed to Jesus, "The world is a bridge, pass over it but do not build upon it". Not merely the world but every phase of the cosmic process, every aspect of human history, every stage of man's life–the freshness of infancy, the crudeness of boyhood, the idealism of youth, the hot passions of adolescence and the ambitions of manhood are all bridges, meant for transit and not permanent habitation Modern Science demonstrates how miserably conditioned human life is.

However; human existence is subject to certain permanent conditions. Each of us is born, is implicated in a reality which is not dependent on him, acts on other people and is exposed to action on their part. He cannot escape from death. These conditions taken together make of human existence a tragic reality. Each of us, in this desperate condition, has to work out his salvation by the effort of his will. Man is left to his own resources.

The environment is very important not only for the present generation but also for future generations. If we exploit the environment in extreme ways, even though we may get some money or other benefit from it now, in the long run we ourselves suffer and future generations will also suffer. The abuse of environment, which has resulted in such harm to human community; arose out of ignorance of Importance of environment.

Environment is all the factors, living and non living, that actually affect on individual organisms or population at any point in the life cycle. The term environment is also sometimes used to denote a certain set of circumstances surrounding a particular occurrence. The environment of an organisms includes:

The purely physical or abiotic milieu in which it exists, e.g., geographic location, climatic conditions, terrain; the organic or biotic milieu including non-living organic matter and all other organisms, plants and animals in the region including the particular population to which the organisms belongs.

The environment of human being includes the abiotic factors of land, water, atmosphere, climate, sound, odours, and taste; the biotic factors of animals, plants, bacteria, viruses, and the social factors of aesthetics. All energy supply and consumption affects the local environment to some extent. Of particular importance has been air and water pollution from various sources. The natural environment sustains the life of all beings in the world. However, nearly everywhere these days, environment is undergoing extensive degeneration.

Despite stringent laws, the global corporations continue to perpetuate its self-interest. This interest unlike the parochial interest of the global corporations represent a universal human interest. This interest, unlike the global corporations focuses on the local needs of the earth's inhabitants; their need for protection of human welfare and the environment and to ensure that the global heritage left to the future generations is a "green earth". The laws, regulations, national and international, provide the blue print for activism and the rest depends on us, to keep the earth green for future generation. The earth is the endowed of all our wealth and natural resources, present and future but it is not for endless exploitation.

Environment has to be protected, not only the sanctity of Mother Earth from being profaned but also because our forests, our rivers, and the concept of "Sustainable Development", a philosophical tenant that is integral to our civilisational and cultural consciousness.

M.G. CHITKARA

Contents

APPRECIATION

When Justice Chitkara requested me for an appreciation to his voluminous thesis "Buddhism and Environment", I was rather perplexed since I did not know what can usefully be an addition to the masterly treatment of the subject by the learned author. Any how, I am only putting down my random thoughts on the subject relating to Environment, Pollution and Buddhism which if found useful, I will consider myself amply rewarded.

Man's inhumanity to man can be halted if in the mind of man the seeds of truth, compassion, justice and fairplay, Dharma and morality germinate. The Creator did not introduce the human being into this planet to destroy but to create and to cooperate with Nature and all the living beings. There is much to learn from not only the legal and spiritual principles but also from the law of Nature. Wordsworth Said:

> "One impulse from a vernal wood may teach you more of man.
> Of moral, evil and good, than all the sages can".

The wise counsel of William Shakespeare rings the bell:

> "Find sermons in stones; tongues in trees;
> Books in running brooks; and in everything".

There is a very close interdependence or interrelationship between the environment and the inhabitants. Within the meaning of interdependency, there are many different levels, that things are dependent upon their casual factors, or upon their own parts or the conceptual mind which actually gives the label, the designation. The interrelationship or interdependence between the natural environment and the sentient beings living within it is very intimate.

If we examine different mammals, say those animals such as tigers or lions who very much depend on others' life for their very survival, because of their basic nature, have a special structure, like their long teeth and long nails, and so on. But peaceful animals, such as deer, who are completely herbivorous, more gentle, their teeth and nails are quite different. So from that viewpoint, we human beings belong to the gentle category. Our teeth, our nails, are very gentle, basically human beings have a non-violent nature.

Not only should we keep our relationship with other fellow human beings very gentle and non-violent, but it is also very important to extend that kind of attitude towards the natural environment.

it is a question of our own survival, not only of this generation, but of future generations. If we exploit the natural environment in an extreme way, today we might get some benefit, but in the long run we ourselves will suffer and future generations will suffer.

In order to achieve more effective results and in order to succeed in the protection, conservation and preservation of the natural environment, first of all, it is important to bring about internal balance within human beings themselves. By showing concern for other people's welfare, sharing other people's suffering, and by helping other people, ultimately one will benefit. If one thinks only of oneself and forgets about others, ultimately one will be lost.

Everybody wants friends and does not want enemies. The proper way to create friends is through a warm heart and not simply by money or power. Genuine and true human friends will always share your sorrow, your burdens and will always come to you are successful or unlucky. So the way to make such a friend is by a good heart.

The key is the sense of universal responsibility, that is the real source of strength, the real source of happiness. If in our generation we exploit every available thing-trees, water, mineral resources or anything, without bothering about the generation about the future, that's our guilt. If we have a genuine sense of universal responsibility, as the central motivation and principle, then our relations with the environment will be well-balanced. Similarly, our relations with our neighbours, our family or the neighbouring country will be balanced.

Mental peace must come from the mind. So everyone wants happiness, pleasure. Environment, or preservation of environment, it is related with many things. Ultimately the decision must come from the human heart. The key point is the genuine sense of universal responsibility which is based on love, compassion and clear awareness.

A comprehensive and, an exhaustive new encyclopaedia on a burning issue, world-wide in scope and, in character, complexity confounded by the willfulness of Nature and short-sightedness of human habits, would be a challenge to any organisation or institution. Undaunted, Mr. Justice Chitkara, the individual, has taken on this stupendous undertaking. All farseeing and thinking individuals, bodies and departments, Governmental as well as non-governmental, are morally bound in self-interest to co-operate wholeheartedly with him, helping and encouraging him with due recognition of his audicity and industry. His work is likely be beneficial for the general readers, more particularly, the Research Scholars. The volume is likely to be well-received.

DR. OM PRAKASH SARASWAT
Director (ICDEOL),
H.P. University, Summer Hill
Shimla-171 005.

Shimla, March 10, 1999.

CHAPTER 1

INTRODUCTION

The root cause of divisiveness and compartmentalization are fear, hatred and greed. Together, they breed prejudice, discrimination, domination and violence. Therefore, it is in the mind of the human being that the struggle must be waged to eliminated the artificial barriers the divide nation from nation, race from race, religion from religion, clan from clan, tribe from tribe and human being from human being.

In nature, instinctive fear is the basis of survival. The cycle of life begins in fear and ends in violent death, victim fleeing from predator, as the pigeon flies from the hawk, the mouse scurries from the snake, and the doe pounds away from the tiger. With fear goes hostility. If the intentions of others are suspect and if enmity is assumed, then what is alien is regarded with apprehension. From this arises hatred. Avarice leads to the coveting of the possessions of others, the territorial ambitions, the lust for dominance, the cruelty and carnage which wars of aggression have inflicted on human king down the ages. The decisive breakthrough in human civilization came in the six century B.C., that great watershed in history which witnessed the life and work of Socrates in Greece, Confucius in China, Zoroaster in Iran and the Buddha in India. Each confronted the quintessential problem of individual ethics and social organization. In distinctive ways, their teachings changed the course of human thought and social action.

The Buddha's enduring lesson was the substitution of fear with confidence, hatred with compression and greed with sharing as the basis for the organization of human society. The Buddha's perception of life without fear, hatred, greed and violence embraced all of humanity, not just one segment or the other. Humanity itself has still to achieve that all-embracing perception. It is an axiomatic in the highest traditions of all civilization that life is infinitely precious, even sacrosanct. The ultimate goal of every culture is to bring the human personality to full efflorescence. Our ancient seers taught us, both as a matter of personal ethics and as a guideline for the organization of society, that there was a valid alternative to the corroding emotions of fear, hatred and avarice. They taught tolerance and respect for diversity. They taught the benefits of synthesis. They taught the virtue of regarding nothing as alien, of taking the best from all that was new or different and so synthesizing it into one's being that non reason remains for fear or hatred of that which is not one's own.

There are other civilization whose antiquity is not less than ours, and other civilizations whose continuity matches ours, but probably none whose antiquity and continuity are associated with so joyous a celebration of profusion and diversity as ours is. In much of the world, linguistic

boundaries have marked the frontiers of the nation-state. In parts of the world, religion has been the determining factor dividing State from State. In most States of comparable geographic dimensions to ourselves, unity has been achieved through the dissemination of a measure of uniformity in respect of language, culture and religion. In India we regard our scores of languages and hundreds of dialects, not as a source of divisiveness but as a great source of strength and unity.

All the great religions of the world–Hinduism, Islam, Christianity, Sikhism, Jainism, Buddhism, Zoroastrianism, Judaism–happily co-exist in mutual respect and mutual enrichment. The greatest quality of the Hindus has been their power of liberalism, tolerance, adjustment and assimilation of all cultures whosoever come in their contact with their faith and social life. Vedic religion, Buddhism, Vaishnavism, Shavism, Jainism, Charvak philosophy etc. all social philosophies and faiths flourished in this country without any malice prejudice and discrimination. The continuing miracle of our unity in diversity arises from the high value attached in our traditions to self-confident synthesis, to the acceptance of diversity to tolerance and compassion and, arising from these, non-violence as a way of life.

Siddhartha one who has reached his goal and Gautama named after a famous teacher Buddha the name he accepted after he achieved enlightenment was an Indian prince, who grew up in the laps of luxury. He married Yashodhara and Rahula the chain was the offspring of this union. Buddha lived a sheltered life and, it was alleged that on four occasions when he was able to give his guards the slip, his observations of suffering made him question the purpose of life.

Siddhartha Gautama disguised as a mendicant, left his life of luxury to meditate on human suffering in the forest. He tried Yogic exercise and, even lived a life of extreme poverty for six years. In desperation, he sat under a Bodhi tree and meditated to the point where his entire being was immersed in it. This immersion led to enlightenment (Buddha).

Having become an enlightened one Buddha the next forty five years were utilised by him, to spread his message, the essence of which is that a wise and considerate action leads to a happy material life. He postulated that life is not permanent rather, it is perpetuated by desire and that this link can only be broken by walking on the road of non violence (Ahimsa), contentment (Santosh). discipline of speech and the senses.

Meditation is emptying one of is stillness; that stillness is meditation. Not even a ripple arises in the lake of consciousness; absolutely still, that is meditation. And in meditation, surrender happens–surrender to the whole. Of existence. Nothing is excluded, everything is included in it, from the rocks to the stars, from a blade of grass to the sun. Everything is included: this whole organic, ecstatic celebration which we call the universe. Because it is one–'uni' means one. It is one organic unity; it is a dynamic unity and it is organic too. It is tremendous ecstasy to meet and merge into it, to dissolve oneself into it. That is surrender. The river moving into the ocean is surrender.

> Even the gods emulate those wise men
> Who are given to meditation,
> Who delight in the peace of emancipation (from desire)
> The enlightened the thoughtful.
>
> –Dhammapada (181).

Eastern philosophies, and in particular Buddhism, speak of four elements: earth water, fire and air, or five elements with the addition of space. The first four elements–earth, water, fire and air–are supported by the element of space, which enables them to exist and to function. Space or "ether" serves, them, as the basis for the functioning of all other elements[1].

The fire elements can be divided into two types: the outer five elements and the inner five elements, and there is definite relationship between the outer and inner elements. As regards the element space or "ether", according to certain Buddhists texts, such as the Kalachakra Tantra, space is not just a total voidness, devoid of anything at all, but it is referred to in terms of "empty particles". This empty particle therefore serves as the basis for the evolution and dissolution of the four other elements. They are generated from it and finally are absorbed back into it. The process of dissolution evolves in the order: earth, water, fire and air and the process of generation in the order: air, fire, water and earth. These four are better understood in terms of: solidity (earth), liquids (water), heat (fire) and energy (air). The four elements are generated from the subtle level to the gross, out of this basis of empty particles, and they dissolve from the gross level to the subtle into the empty particles. Space, or the empty particle, is the basis for the whole basis[2].

The environment embraces earth–land, air and water. Environmental pollution may described as the unfavourable interaction of our surroundings and occur mainly because of the action of man. Environmental pollution takes place through changes in energy patterns, radiation levels, chemical and physical constituents and abundances of organism pollution, sometimes causes visible harm, sometimes it befouls the air and poisons fish and other aquatic animals in rivers and lakes. Pollution includes release of materials into atmosphere, which makes the air unsuitable for breathing, harm the quality of water or soil; and give out substances which damage the health of human beings, plants and animals.

Air is a mixture of many gases and moisture with some inert materials. Thus we cannot find "clean air" in any part of the world. When we breathe, not only oxygen but also other gases and materials enter our respiratory system[3].

Pollution is the contamination of air, water or soil with undesirable amounts of material or heat. Heat is not pollutant but change in heat meant change in climatic conditions. Air is a gaseous mixture of oxygen, nitrogen and Carbon dioxide and other inert gases. Oxygen present in air is essential for life and is life supporting gas. Air enters our lungs through nose and windpipe, when we breathe. In the lungs exchange of gases takes place where oxygen is passed into the blood for oxidation of food and the waste gases are breathed out in the reverse direction. Nitrogen present in the air is also useful. The moment it is captured and converted into nitrogenous substances like nitrates in soil, the soil is enriched. This is essential for the healthy growth of plants. Carbon dioxide present in the air is essential for plant life because plants absorb carbon dioxide from air release oxygen into the air, which is essential for animal and human beings.

Hence, plants and animals are dependent on each other and owe their existence to air, which is a great gift of nature. The proportion of oxygen, nitrogen and other gases in air is definite and fixed[4]. However, any change in their proportion affects the life of plants, men and animals. The moment this change is brought about in the developmental process–industrialization, vehicular traffic, mining, domestic usage of fuel etc., release hazardous emissions when these emissions are absorbed into the atmosphere, the composition of air is changed.

Environmental pollution encompasses the terms Environment and Pollution. Environment according to the dictionary of Biology is the complete range of external conditions under which an organism lives including physical, chemical and biological factors such as temperature, light and the availability of food and water. Pollution which literally means to make or render unclean is an undesirable change in the physical, chemical and biological characteristics of the land, air or water that harmfully affect human life or that of the desirable species.

Air, water and land are the three basic amenities of life. Increase in population coupled with industrialization and urbanisation had led to the contamination of these amenities with undesirable and harmful substances leading to health hazards. These so called harmful substances termed as 'pollutants' are the by-products of man's action. Pollutants are basically of two categories, namely, degradable and non-degradable. The degradable ones include domestic wastes and sewerages which decompose easily. The non-degradable ones like inorganic compounds, metallic oxides, plastic, radioactive elements etc. either take a long time to decompose or do not degrade at all by natural or biological process. Environmental pollution can be classified as Air Pollution, Land Pollution, Radiation Pollution, Thermal Pollution, Noise Pollution and Water Pollution.

As per G.M. Fair and J.C. Greyer water pollution may be defined as 'introduction into a body of water of substances of such character and in such quantity that its natural quality is so altered as to impair its usefulness or render it offensive to the senses of sight, taste or smell".

It is estimated that man can survive for 20 days without food, but starts struggling for life in the absence of water. Water is needed for the maintenance of life of plants and animals, for navigation, hydro-electric power and for disposal of sewage. Supplies of fresh water also provide the aquatic organisms with dissolved oxygen and some essential minerals and nutrient making it indeed the most vital elements for life. That is why most of our villages, towns and cities sprang up in the past near places where plentiful water was available in the form of lakes and rivers. History tells us that man civilizations perished or migrated to better locations in the absence or scarcity of water. In primitive ages man used to live near the rivers. The greatest use of water was for irrigation and agricultural pursuits, while only a small amount was consumed by the people. The use of water for drinking and cooling was limited to such amount that people could easily from the wells or the stream in their vessels[5]. Water is perhaps the most valuable intake necessary for our survival. Even if we do not get any or many nutrients we may survive but on absence of water we cannot survive. Yet we do not bother to preserve water which is very much essential since day by day. Good and clean water for human consumption is getting scarce.

Lakes and ponds are stagnant water bodies unlike river. Therefore, any pollution that takes place does not flow away but continue to accumulate. Therefore, pollution in such water bodies are much more pronounced and deadly than rivers and streams, that flows and oceans which are much too large. In case of oceans against the pollutants are carried by rivers and streams but this is not always so in case of lakes and ponds. Ponds are usually found in villages and are polluted due to human habits. Men and cattle take both releasing organic matters which accumulates. Those who live by the side of the ponds usually place their latrines on its bank only to contaminate. People wash their clothings and utensils again to pollute water. Such pollution not only makes the water unfit for consumption but ultimately the water becomes so dirty that it causes mosquito menace[6].

The planet of ours, is an oxygen-water planet. Oxygen and water are essential for all life. Water is used everywhere for drinking, washing, bathing, irrigating, cooking and manufacturing almost anything. It is the universal solvent. Water is thus despoiled everywhere. The only large-scale agency for restoring water to a state fit for further use in nature is the Sun's heat which evaporates the water of the ocean and returns it to earth as rain. The rivers inhale oxygen with every swirl of the water and green aquatic plants yield more oxygen to the waters through photosynthesis. As long as this natural process of recuperation can match the process of depollution, the rivers sustain life. But modern industrial society with march towards urbanisation is rapidly overtaking his natural cleaning capacity.

The source of water pollution are numerous. Most industrial effluents are discharged into rivers. They contain both organic and inorganic hazardous materials and non-biodegradable materials.

These industrial effluents when discharged through sewage system will poison the biological purification mechanisms of sewage treatment and these sewages on subsequent discharge will result in pollution of rivers. Otherwise when the industrial effluents are discharged directly they are injurious to public health. Another important industrial waste is heat. Heated effluents can drastically alter the ecology of a stream or lake.

The next principal contributor is municipal sewage. Most municipal sewages are reported to receive no treatment before discharge. These in combination with industrial waste produce newer public health problems. It is a point to be noted that since population growth is increased the quantities of sewage. All the sewage contain decomposable organic matter and they exert on oxygen demand on the receiving waters. Treatment of sewage deposits and the suspended materials at the bottom known as sludge and the liquid waste contains irons such as sodium, potassium, calcium, ammonium, manganese, chloride, nitrite, bicarbonate, phosphate and sulfate in dissolved condition. The common organic materials found in a sewage are soaps, synthetic detergents, fatty acids, esters, proteinaceous matters such as amines, amino acids amides and amino sugars. In addition to the above components it also contains numerous micro-organisms some of which may also be pathogenic in character.

Next in order is the waste from agricultural practices. Drainage from silage and manure slurry from intensive husbandry is reported to cause heavy pollutions of some water courses. Plant nutrients, insecticides and pesticides are also introduced into water courses by agricultural practices. Sediment from land erosion containing mostly inorganic materials is also classified as a pollutant.

Underground water pollution occurs by the substances leach from refuse and spoil heaps, from fertilizers spread over the land and from silage making. The pollution of water may also arise from the disposal of industrial wastes in disused mine, shafts and quarries. It is deemed that the pollution affecting underground aquifers is more serious than it would be in a surface water course, due to the impossibility of treatment of the polluted water. Since saline waters are drawn into the aquifer, over pumping in coastal areas is considered to cause ground water pollution.

The various sources that cause pollution of coastal waters arise from the discharge of sewage and industrial effluents, discharge of sewage and rubbish from ships, transportation of oil and exploration and exploitation of the sea-bed and ocean floor. However, the tendency of self-purification of the sea is high due to different factors such as dilution, temperature etc., and pollution of the sea is not considered as serious as river pollution[7].

The area of earth which is capable of supporting life is represented by a thin mantle and there is a very complex relationship between this land and the other components of the environment. There was a time when men and other animals exhausted the resources of a given area. The natural forces could not maintain the balance between the materials consumed and return to soil. They had, therefore, to move to more prosperous regions.

However, in modern times, such movements are restricted. Instead, the depleted sources are now replenished by putting in the lost components. In an attempt to do so, man has been responsible for disturbing the natural environment of the soil in various ways, through his domestic, agricultural and industrial activities which have directly or indirectly polluted the soil[8]. Technology which had seemed to be a boon to the world is a kind of paradox. It provides many of the things which improve the quality of life but in some cases it is responsible for lowering the quality of environment. Irrigation is a blessing when it makes the arid land productive but it becomes a curse when it results in making the soil saline and alkaline. Likewise fertilizers and pesticides are most important factors for increasing production, but their continuous use particularly of the pesticides is fraught with danger. Under

pressure of population which is increasing man is forced to use the land more extensively as well as intensively and employ more technology and industrial inputs, which is not an unmixed blessing, as numerous problems of land degradation also appear.

Soil erosion results in huge loss of nutrients in suspension which are removed away from one place to another thus causing depletion or enrichments of nutrients. Soil erosion moving water or wind is called soil erosion.

The effects of land pollution are varied. They range from chemical contamination to physical disfigurement and aesthetic degradation. There is a difference between land pollution and other types of pollution, i.e., pollutants come more or less to rest on land. However, modern techniques of recycling, make these waste material into usable materials. For example, paper products, metals, glass and plastic materials can be recycled. Dumping of raw wastes on ground makes the problem worse. It has given way to a rather elaborate and systematic handling of the wastes with increasing attention to public health and landscape restoration. Solid wastes when burned in air create serious air pollution problems. The burned products going up smoke-stacks can be reconverted into solids by means of Electro-static precipitators. But these solids once again have to be dumped on land or to be discharged into water. When solid wastes are discharged into water bodies, pollution of water occurs.

Modern agricultural practices and newer technological processes have introduced another kind of pollution. Inorganic fertilizers-nitrogen phosphates and potash-have been applied in larger quantities to farm lands. These phosphates and nitrates when carelessly applied to corps or though run-off may concentrate in lakes and estuaries, causing algal blooms by which whole stretches of water become chocked, plants rot, all oxygen is used up, and fish die. In addition to fertilizers, numerous pesticides, insecticides and herbicides are also applied. These substances are reported to contaminate both surface waters and ground waters. Some of them are carried to distant places by winds, rains and rivers. These are reported to be found even in high mountains and in seaside swamps in many countries and they may be injurious to human health or to animals, birds and fish when present in larger quantities[9].

Yet another kind of pollution has more recently come to promiuence as a result of the invention of nuclear power and nuclear weapons. Radioactive materials find their way into the atmosphere and water courses and these are reported to cause mutagenetic effects. Even the limited number of nuclear power plants in operation will creative environmental and health problems of the utmost severity within two or three decades. Use of reactors has increased the problems and no means have yet been found to eliminate the danger caused by the radioactive particles.

Soil pollution often termed as the "third pollution" is definitely a problems equal in magnitude to that of air and water pollution. About 90 percent of the pollution of soil is caused only by solid wastes.

Looking after the earth more carefully will cost a lot of money, but it will cost far less than the amount that is spent on building up the world's armies and their stockpiles of weapons. About US 800 billion is spent each year on military projects--more than the total earned by the poorest half of the world's population. If world peace and stability could be achieved, this money could be used for protection the earth and its environment.

Environment is difficult to define. Its normal meaning relates to "surroundings" or the conditions under which a person or a thing exists and develops his or its character. The physical

environment comprises the land, water and while the biological environment includes the plants, animals and other organisms. The physical and biological environment interact with one another. A change in physical environment brings about a change in biological environment. For the purposes of environmental law, the word "environment" has taken more specific meaning, though still a very vague and general one, and may be treated as covering the physical surroundings that are common to all of us, including air, space, water, land, plants and wildlife[10]. Environment: all the biotic and biotic factors of a site[11]. Environment, literally means the surrounding. In detail this may be defined as the surrounding conditions, and/or forces that influence of modify:

(a) The whole complex of climatic, edaphic and biotic factors that the act upon an organism or an ecological community and ultimately determine its form and survival; and

(b) The aggregate of social and cultural conditions (as customs, laws, language, religion and economic and political organisations) that influence the life of an individual or community[12].

Environment; includes water, air and land and the inter-relationship which exists among and between water, air and land, and human beings, other living creatures, plants, micro-organism and property[13]. Environment is meant those natural things that surround us and are the essentials to sustain human life, such as the earth's atmosphere, healthy air and drinkable water, together with the non-essentials that help to make life sustainable, such as wild animals or wild places or human living space[14].

Environment means the natural living and non-living surroundings of a person but not the built environment. To a planner it means man-made structures and surroundings in which human beings live and work. To a social worker environment relates, to peoples, among themselves to Government and Bureaucracy, while a health and safety worker's concern more on the protection of employees in the working places, and so on[15].

The environment is everything that is not me.

–Einstein

In common parlance, environment means surroundings. But in practical life it has specific meaning, physical surroundings common to all of us, including air, space water, land, plants and wildlife[16].

Environment is the sum total of surrounding things and influences, both living and non-living[17]. Environment is the sum total of everything that directly influences the animal's chances of survival or reproduction. The intimately local and immediate surrounding of the organism is known as micro-environment. The sum total of the physical and biotic conditions existing external to the organism and its micro environment is called macro environment. The total life containing and life supporting environment of the world is restricted to a very thin and irregular veil or film around the globe. This thin veil of living material of earth is called eco-sphere or biosphere. According to Hutchinson (1970), the biosphere is the part of the earth in which life exists. Biosphere refers to the realm of living organisms and their interactions with the environment.

Thus biosphere embraces a part of the atmosphere (air) the hydrosphere (water) and a certain part of the lithosphere (earth or land). The biosphere as well as environment are considerably influenced by each other. For example, oxygen and carbon dioxide levels of the atmosphere depend entirely on the plant kingdom. Because green plants are responsible mainly for the accumulation of oxygen in the atmosphere (though photosynthesis and decay), the original atmosphere has become

devoid of oxygen[18]. Environment: the aggregate of circumstances surrounding on organisms or group of organisms, specifically: The combination of external or extrinsic physical conditions that affect and influence the growth and development of organisms. The complex of social and cultural conditions affecting the nature of an individual or community[19].

In essence; environment refers to the over-all atmosphere (mental or physical) of all elements of nature–earth and various aspects of man and other living beings interacting with one another.

Values are socially accepted norms to evaluate objects, persons, and situations that form part and parcel of society. Value system is the backbone of a civilised society. Values may change from one society to another society and also time to time. For example, every society abides by certain moral values and there are values which are accepted by all the societies are, "Global Values".

The need is to create an environment, an ethos conducive to the development of child and an autonomous being. Let children be children. Allow them to explore the world on their own, discover its joys and sorrows through their own eyes. Don't impose adult vision upon them. Gibran, was said right: "You may give them our love but not your thought. You may house their bodies but not their souls for their souls dwell in the house of tomorrow which you can't visit, not even in our dreams. You may strive to be like them but not to make them like you. For life goes not backwards nor carries with yesterday."

The self is distinct from every activity of nature. Out activities of today are different from those of childhood. The body passes through childhood, youth and old age naturally without making any effort while "I". "the self" ever remains the same. We have identified the self with the body. So the activity of self with the body is ignorance and its non-identification is wisdom. Lord Krishna declares:

"The knowledge of Kestra (body) and Ksetrajna (self) is true wisdom. This is my verdict".

As such when we perform activities to gain material objects, actually there is no gain because such material gains are perishable. Wealth is considered to be gained but actually it is departing. If a person has to remain for forty years and one year has passed, then he will not remain rich for forty years any more because one year of his richness has already passed.

One should as such, realise the fact that all activities occur in the body which lives and dies; the self is ageless. Death destroys only the body, reflection of the subtle body come under the sway of death while the self is not subject to death. There is no activity in the self. The self simply stands witness to the activities. All activities such as sleeping, awakening, sitting, moving, hearing, speaking are pacing towards distinction. This continuous process of decay is endless. Therefore, he who remains established in the steady self is liberated while he who is established in the active body is in bondage.

Bondage–attachment vanishes if all the actions are performed for God's pleasure.

"Value" as a more concrete noun-for example, when we speak of "a value" or of "values"–is often used (a) to refer to what is valued, judged to have value, thought to be good, or desired. The expressions "his values", "her values system", and "American values" refer to what a man, a woman, and Americans value or think to be good. Such phrases are also used to refer to what people think is right or obligatory and even to whatever they believe to be true. Behind this widespread usage lies the covert assumption that nothing really has objective value, that "value" means being valued and "good" means being thought good. But the term "value" is also used to mean (b) what has value or

is valuable, or good, as supposed to what is regarded as good or valuable. Then "values" means "things that have value", "things that are good", or "goods" and, for some users, also things that are right, obligatory, beautiful, or even true[20].

In both usage (a) and usage (b) it is possible to distinguish different kinds of values, corresponding to the different kinds of value or forms of goodness mentioned above. It is also common to distinguish more or less clearly between material and spiritual values or among economic, moral, aesthetic, cognitive, and religions values.

Some philosophers, especially those influenced by Scheler and Hartmann, think of "value" as a general predicate like "colour" which subsumes more specific value predicates analogous to "red" or "yellow". They call these more specific value predicates "values". Just as "a colour" does not mean "a thing that has colour" but a particular colour like red, so "a value" does not mean a thing that has value" but a particular kind of value, like pleasure value or courage value. These philosophers call a thing that is good "a good" or "a value carrier', not "a value". Since the adjective "valuable" simply means "having value" or "being good" in some sense (or, perhaps better, "having considerable amount of value"), much of the above will apply to it, mutatis mutandis[21].

Multiplying human beings and their expanding need for food, energy, space and material goods is seemingly creating endless possibility for alerting earth's climate. Industrialism has polluted all natural resources–land, water, air and raped the nature, natural resources are limited but human desires are unlimited. The economy is becoming the religion and is based on greed. Greed and consumerism are the real causes of degradation of internal as also the external environment. Environment is what surrounds us on all sides–the land, water and air. The climate determined by our environment continues to support life—human, animal, bird, tree and plant. Everyone has some responsibility to ensure that environment continues to support life. Human, animal and plant life can fully develop only in a friendly environment–one that is conducive to growth in as natural and unpolluted way as possible. As such need is contamination free environment.

Environment, ecology, economy and development are inter-related. The related problems of population growth, poverty, patterns of consumption, unemployment fear and insecurity are amongst other fundamental causes of environmental degradation. Population and its action, conscious or otherwise is at the centre of environmental issues.

Men, like all other animals, naturally multiply in proportion to the means of their subsistence.

–Adam Smith

And Thomas Robert Malthus says:

"Population, when unchecked, increases in a geometrical ratio. Subsistence only increases in an arithmetical ratio".

And unchecked population adversely affects the nature. Nature has richly bestowed its benevolence all over in the richness of natural grandeur, serene and salubrious environment, forest wealth slow majestic and fast flowing rivers. These natural resources couple with the human virtues of hard work and harmony hold the key to prosperity and self reliance.

Destruction of nature, natural beauty and serenity and the natural resources results from ignorance, greed, and lack of respect for earth's living things. Resources are the which is available for supplying an economic want. Mineral and fossil fuels are described as stock, reserve or resource.

Much of the stock reserve contained in the environment is inaccessible and unprocessable by present day science and technology. Only part of the stock could be exploited and used under specified social, economic and technological conditions, generally is termed as resource. The estimate of resources change with economic, social and technological changes. The lack of respect for nature and its resources extends even to the earth's human-descendants; the future generations who will inherit a vastly degraded planet and if destruction of natural environment continues at the present rate.

The environment is very important not only the present generation but also for future generations. If we exploit the environment in extreme ways, even though we may get some money or other benefit from it now, in the long run we ourselves suffer and future generations will also suffer. The abuse of environment, which has resulted in such harm to human community; arose out of ignorance of importance of environment.

The Red Indian Chief, Seattle in his profound and logical reply to an offer made in 1854 by the "Great White Chief", in terms of money for a large area of Red Indian land; observed that, "Man did not weave the web of life: he is merely a strand of it. Whatever he does to the web, he does to himself". A logical but simple observation. But, perhaps we have not fully understood its significance and implications. Human history is constantly characterised by persistent attempts of man after man to assert 'control over nature. In this myopic pursuit, he has not stopped for long enough to analyse and realise that what he has prided on himself for as the human "creation" is more often that not a step towards "self-destruction".

And thinking is being generated regarding interdependence of living beings and comity of nations. The environmental protection is being taken as a joint responsibility and is emerging as global value. Thus, environment has come out from a closed to widely expanded territory. Today any act or omission of the member state may be confined to a nation but it may have far reaching adverse consequences on the global environment and could threaten the very existence of living organisms, taking the world back to the pre-stone age. The fear of extinction has now led the people of family of nations to rise from hibernation. The journey form Stockholm (1972) to Rio (1992) has activated the efforts to protect the environment and environmental law has also moved from national to global perspective. The present environmental legal system is ineffective and as such requires an extensive and effective legal system capable of hearing and resolving all problems arising out of global pollution. The National Environment Tribune Act, 1995 is likely to tackle problems arising out of local and global pollution.

REFERENCE

1. Ocean of Wisdom, Guidelines for Living, The Dalai Lama of Tibet, (1989), p. 44, Clear Light Publishers Santa Light Publishers Santa Fe, New Mexico.
2. Ibid., pp. 44-45.
3. N. Manivasakam, Environmental Pollution (1984), p. 7.
4. Yogendra N. Srivastava, Environmental Pollution, (1989), pp. 11-29.
5. Ibid., p. 35.
6. G.K. Ghosh, "Environmental Pollution: A Scientific Dimension", (1992), p. 187.
7. N. Manivasakam, Environmental Pollution (1984), p. 36.
8. Yogendra N. Srivastava, "Environmental Pollution", (1989), p. 30.

9. N. Manivasakam, Environmental Pollution (1984), p. 4.
10. Gurdip Singh, Environmental Law: International and National Perspectives, (1995).
11. All the biotic and abiotic factors of a site.
12. V.P. Agarwal, forests in India,(1989), p. 2.
13. Section2 (a) of the Environmental (Protection) Act, 1986.
14. Suhir Kumar Sharma, "Environmental Degradation and the Concept of Social Forestry in Himachal Pradesh", Environment Planning and Management in India, edited by R.K. Sapru, (1990), p. 133.
15. N.K. Chakrabarti, Environment Protection and the Law, (1994), pp. 35-36.
16. D.B. Thengadi, Inaugural Address: At All Indian Delegates Meet of Akhil Bharatiya Adhivakta Parishad at D.A.V. College, Chandigarh on 26th and 27th December, 1995; also see M.G. Chitkara Encyclopaedia of Ecology, Environment and Pollution vol. 14 (1997), p. 49.
17. Helen and David, Green House Alert! A Pearner's Handbook, (1989).
18. Reader's Digest, Universal Dictionary, (1986), p. 516.
19. A.B. Srivastava, Protect Global Environment (1994).
20. Paul Edwards ed., The Encyclopaedia of Philosophy, Vol. VII, (1967), p. 230.
21. Ibid.

CHAPTER 2

BUDDHIST CONCEPT OF ENVIRONMENT

Geographically the mountains and forests, deserts and fields seemingly are doing nothing and yet blessing the entire generation silently, uninterruptedly and continuously. These are the greatest benefactors of the land. Andre Migot a French traveller portraits that Tibet is like no other country in the world; for those who have not seen it, it is impossible to form a just conception of its grandeur of the wild immensity, of its desolate uplands, its mountain peaks, its tremendous gorges. It is virtually a vacuum, a loss on the earth's crust where man, encompassed by the hostile forces of nature. To be brief, it is a cipher[1]. Tibet assumes a very important position in the world environmental equations because of its huge land mass, strategic location and altitude. It is the nature which meets the material as also the spiritual needs Tibetans.

Traditionally Tibetan economic and religious based value systems which led to the evolution of successful environment protection practices. Buddhism lies deep down in the hearts of the Tibetans among the shepherds, who spend their lives, in calm and storm, wandering over the wide open spaces of hills[2]. Buddhist Economics and value system is a system based on the notions of right livelihood and the Middle Way, in which the aim is to achieve a maximum human well-being with an optimal pattern of consumption[3].

Tibetans belief in the Buddhist teaching of right to livelihood stresses the importance of contentment and discourages over-consumption and it also frowns upon over-exploitation of the earth's natural resources. Over-consumption is perceived to harm other living beings and their natural habitat.

Tibetan's such an attitude and culture is based on scientific study on approach. A fertile soil is living soil containing billions of living organisms in every cubic centimetre. It is a complex ecosystem in which the substances that are essential to live move in cycle from plants to animals, to soil bacteria, and back again to plants[4]. The study of scientist and research scholars reveal that carbon and nitrogen are two basic chemical elements that go through these ecological cycles, in addition to many other nutrient chemicals and minerals. Solar energy is a natural fuel that drives the soil cycles, and living organisms of all size are necessary to sustain the whole system and keep it in balance.

Thus bacteria carry out various chemical transformations, such as the process of nitrogen fixation, which makes nutrients accessible to plants; deep-rooted weeds bring trace minerals to the soil surface where crop can make use of them; earthworms break up the soil and loosen its texture; and all these activities are interdependent and combine harmoniously to provide nourishment that sustain all life on earth[5]. During the use of earth, the changes are produced. By use of water, food, air and land, the changes have the impact on the health of human and animal life. Shri Paras Diwan emphasis: The changes that man produces during his use affects his health, his comfort, his aesthetic sense, his efficiency and his capacity to attain a satisfactory social adjustment. These are individually perceptible benefits are deteriments[6]. Additionally, man's use of the four essentials, viz, air, water, land and food for life affects the dynamics of all the plants and animal life, on earth by altering ecological balances[7].

His Holiness the XIV Dalai Lama during his address on February 14, 1992 at New Delhi elaborated that the environment whether it is inhabitated, or unhabitated, both of them are composed of five or four basic elements. These elements are earth, wind, fire, water and vacuum, that is space. It is the basis of these five basic elements that there is a very close inter-relatedness or interrelation between the habitat that is the natural environment and the inhabitants, the sentient being living within it[8]. The equilibrium of nature is determined by the complex processes of man employed for making a living and enjoying life, water, land and air, as well as, flora and fauna, are to be used for leading a life, but the tragedy is that the same are being abused to end of living thriftless life[9]. However, Buddhism, frowns upon over consumption.

One of the basic Buddhist philosophies is the theory of interdependence, and discourages more use of the resources than one's needs. All creatures both animate and inanimate are interdependent upon each other. There is a very close interdependence between the natural environment and all sentient beings living in it. This is what Buddhism teaches. Tenzin Gyatso, His Holiness the XIV Dalai Lama is justified when he says that the world is increasingly interdependent, so that lasting peace-national, regional, and global can only be achieved of we think in terms of broader interest rather than parochial needs. It is crucial that all of us, the strong and weak, contribute in our own way. Human beings are destined to share this planet, with everyone of us, as brothers and sisters[10]. The other creatures too have the equal right to share the planet with, we human beings. That is what Buddhism and other world religions emphasise. Buddhism is the strongest of all the influence on the minds of Tibetan people.

Buddhism flourished in Tibet in the seventh century. Receiving royal patronage, it spread throughout Tibet. With assumption of power by the Dalai Lama from 1642 onwards, an era of "Harmonious blend of religion and politics", was established in Tibet. Buddhism has not been a mere system of belief to the Tibetans, it encompasses the entirety of their culture and civilisation and constitutes the very essence of their lives. Buddhism permeated the daily lives of the Tibetan people and formed the social fabric connecting them to the land and the nature[11]. Impossible happened in Tibet, as the influence of Buddhism grew there. Previously they had organised waged war, raiding and conquering their neighbours but due to the influence of Buddhism, such an attitude ceased. It was the new religion-Buddhism that made the change of heart possible bringing peace.

Buddhism forbids the taking of life and Tibetan believe and practice the teachings of Buddhism. According to Buddhist thought, for a religious practice, one is required to live a life pursuit Bodhisattva ideal, i.e. to dedicate oneself entirely to helping all other sentient beings towards release from suffering, Bodhi means the understanding or wisdom of the ultimate nature of reality, and sattva is some one who is motivated by the universal compassion. The Bodhisattva ideal is thus the aspiration to practice and experience infinite compassion with infinite wisdom[12]. In Buddhism the emphasis is one practice

and experience. It is the individual who is to practice for himself, no one can practice for others. nor experience can be transferred.

One learns from one's mistakes, and experience is name everyone gives to one's mistakes. The mistakes to teach but would not permit a person to stumble twice against the same stone. Experience enables a person to acquire inner strength, courage and determination. Experience in any case is achieved by industry and perfected by the swift course of time. However, this is one of the sad conditions of life, that experience is not transmissible.

The people of Tibet for centuries lived on their sparsely populated plateau in complete harmony with nature, caring for the environment. Respect or all forms of life and for nature is the basic tenet of Buddhism. In Tibet's plateau maintenance of the delicate ecological balance is vital for the survival of animal, plant and animal life[13]. Tibetans, like Red Indians lived peacefully, for centuries in harmony with the land and the nature and professed a philosophy that allowed each part of nature and animals their rightful place as co-sharers. In fact all the earth religions with their many gods and many paths to salvation have repeatedly and forcefully emphasised the necessity for considering each ant, each leaf, each drop of rain, each bird and animal as holy.

The goal of life, without exception, seems to be the quest after its meaning. Man is not happy otherwise and happiness is a rare commodity to-day, because paradoxically, humans are crushed by humans themselves. So long as humans have not gained control over both the environment outside and compassion within, there cannot be peace and contentment. Tenzin Gyatso the XIV Dalai Lama, explains:

The very purpose of life is to know it. Every human being wants happiness and does not want suffering. Neither social conditioning nor education nor ideology affect this. From the very core of our being, we simply desire contentment, mental peace and than face the task of making life meaningful for ourselves[14]. It cannot be lost sight of that whether we like it or not, we have all been born on this earth as part of one great family. Rich or poor, educated or uneducated, black, white or yellow, belonging to one nation, religion, ideology or another, ultimately each of us is just a human being like everyone else.

Human beings, indeed all sentient beings, have the right to pursue happiness and live in peace and in freedom.

That may be altruism. H.P. Blavatsky sums up the ideal of social service and practice of altruism; he who does not practice altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man of whatever race, nation or creed, and who turns a deaf ear to the cry of human misery; he who hears on innocent person slandered, whether a brother or not, and does not undertake his defence as he would undertake his own is no human being[15]. Such a human being can never be at peace and have happiness. Bertrand Russel in "Western Philosophical Thought", comments on Aristotle Ethics:

Happiness lies in virtuous activity, and perfect happiness lies in the best activity, which is contemplative. Contemplation is preferable to war or politics or any other practical career, because it allows leisure, and leisure is essential to happiness; the supreme happiness; the supreme happiness is in the exercise of reason, for reason, more than anything else, is man. Man cannot be wholly contemplative, but in so far as he is so he shares in the divine life. "The activity of God, which surpasses all others in blessedness, must be contemplative", of all human beings. The philosopher is the most godlike in his activity, and therefore best and the happiest[16].

There is direct nexus between human happiness and tranquility in nature and the environment. Jawahar Lal Nehru, the philosopher first Prime Minister of Independent India repeatedly emphasised: The true joy in life is to ally oneself to a great purpose to throw oneself into his heart and soul to forget about one's own little self for the realisation of that purpose; and the purpose being to bring happiness to all, in which, ultimately lies one's own happiness and that appears to be co-related with environment and the nature[17]. On the same wave length, His Holiness the Dalai Lama asserts:

Each of us must learn to work not just for one self; one's own family or one's nation, but for the benefit of all mankind. Universal responsibility is the key to human survival. It is the best foundation for world peace. This need for cooperation which can only strengthen human kind, because it helps us to recognize that the most secure foundation for a new world order is not simply broader political and economic alliances, but each individuals genuine practice of love and compassion. These qualities are the ultimate source of human happiness, and our need for them lies at the very core of our being. The practice of compassion is not idealistic, but the most effective way to pursue the best interests of others as well as our own[18]. Such a practice shall bestow peace to oneself and also generate peace for others. The peace and tranquility is not possible in an atmosphere, when environment is upset.

One may not succeed in deriving peace, solace and contentment from the environment when the nature itself has been divested of peace. To bring peace it is to be appreciated that, a grouping of animal and plants that live together and interact in a particular environment. Environment is the total combination of the surroundings and circumstances that denote a particular set of conditions for a locality and the Nature is the Inherent Earth processes and materials not related or created by mankind but the mankind is the creation of Nature like all other sentient and non-sentient beings.

His Holiness the Dalai Lama elaborates that since we human beings come from Nature, there is no point in our going against nature. The environment is not a matter of religion or ethics or morality. These are luxuries, since we can survive without them. But we will not survive if we continue to go against nature. If we unbalance Nature, humankind will suffer. We must consider future generations: a clean environment is a human right like any other. It is, therefore, part of our responsibility towards others to ensure that we pass on to the coming generations is as, healthier, than when we found it[19]. To achieve this aim we need a pollution free society having a human touch and scientific temper while continuing the development activities. Indeed, we need to humanise the larger environment around the earth. And that would be a real "giant leap forward" for humanity.

Tibetans have a great respect for all forms of life. This inherent feeling is enhanced by their faith in Buddhism, which prohibits the harming of all sentient being, whether human or animal[20]. In this century we have seen enough war, poverty, pollution, and suffering. According to Buddhist teaching, such things happen as result of ignorance and selfish actions, because we often fail to see the essential common relation of all beings[21]. That is precisely the Buddhist concept of Environment. Undoubtedly, prior to the Chinese invasion, Tibet was a fresh, beautiful, unspoiled wilderness sanctuary in the unique natural environment. The Earth is showing us warnings and clear indications of the vast effects and negative potential of misdirected human behaviour.

How can these be laughter, how can these be pleasure, when the whole world is burning? When you are in deep darkness, will you it at ask for a lamp?

–The Dhammapada.

All religions have dwelled on their unique concept of cosmos, their reverence for nature. The traditions are built and practised in centuries. The traditions of eco-Buddhism that stresses on the right of livelihood, and asserts the value of contentment. Buddhist message provides an intellectual and moral support to the maintenance of ecology and environment. According to Buddhist philosophy the planet is our house or our mother. Mother Earth and we automatically feel concern for environment. The future of humanity and the planet are interdependent. His Holiness the XIV Dalai Lama explains: The future of humanity very much depends on our planet, and that the future of the planet very much depends on humanity[22].

Since the creation of humanity there has been conscious and unconscious efforts to pollute the atmosphere and despoil the earth. In his pursuit of faster and faster economic growth man has been exploiting the natural resources, without any serious consideration of ecological consequences[23]. Buddhist philosophy on environment is the outcome of the thought that no effort to protect environment will succeed unless it is balanced by progress in satisfaction of basic human need. There is no place for the greed and accumulations. The Mother Earth supports all beings, who are co-sharers in the bounties of the planet. The problem of environmental degradation is complex one which requires multidimensional approach to tackle the complexities of environment.

Environment can at least be supposed to be complex, interlinked web of life, having all the flora, fauna, soil, air, water and minerals as its components. Forest is the part of this web. Trees and vegetation constitute the principal means through which the environment of any area is sustained in nature. Forest is also an ecosystem, consisting of plants, animals and their environment. These are all dependent on the resources of the earth.

Environment could cover every conceivable thing on earth, in a very broad or loose sense. However, operationally, we may define environment as a bundle of resources which support, develop or enrich human life. With such an outlook in Buddhism, the scope for conflict is minimised. The conflict arises not in an absolute but in a relative sense[24]. The conflict between the resources of one people and the resources of another leads to exploitation. Tibetans–6.2 millions, were content with their resources, but the country's resources may not be sufficient enough to support additional 7.5 million Chinese migrants. The conflict and exploitation of resources of Tibet is conflict between this generation and the next. The relationship of Tibetans and Chinese with environment is different and distinct. Chinese being an industrial society tends to make deeper and deeper in roads into the natural resources of Tibet, for its progress and prosperity at the cost of Tibetans. The poor Tibetan nomads, agriculturist and other are caught into a vicious cycle and are unable to survive on the left over scant resources.

The Tibetans developed the Buddhist philosophy by experience and practice. His Holiness the XIVth Dalai Lama says: In the Bodhisattva practices one does not just give persons temporary material things to relieve them of poverty but also teaches them, so that they themselves will know what to adopt in practice and what to discard from within their behaviour[25]. The Buddhist teachings are extremely profound as well as varied. The Buddhist philosophy is rational, deep, and sophisticated approached to human life which does emphasise personal responsibility for inner development. Buddha said, "you are your own master; things depend upon you. I am a teacher, and like a doctor, I can give you effective medicine, but you have to take it yourself and look after yourself".

An old adage ways, "Give a boy some fish to eat and you will assuage his hunger for a day, but teach a boy to catch fish and he will never be hungry". The aim of teaching to is to make one learn by practice, to earn and to gain experience. One who is practising Buddhahood is on the path of Buddhahood, dedicates himself entirely to helping all other sentient beings towards release from suffering[26]. A Buddhist concern extends to all members of the human family and, indeed, to all suffering sentient beings. The aim is to help and benefit others. One on such a path, can never think

of grabing the share of others, provided by Mother-Earth. Tibetans during centuries of practice developed such an attitude in life, inculcated in them respect for not only human rights but also the rights of all the sentient beings, resulting in environmental protection. For such continuous practices one seeks to control the mind, and those practices through which the mind is controlled are dharma.

It is dharma that holds a society together. Without dharma there is chaos, confusion and unworthiness. But, dharma is not just that which holds together[27]. One of the basic Buddhist philosophies is the theory of interdependence and Dharma is essentially a rule of interdependence, founded on a hierarchy corresponding to the nature of things and necessary for the maintenance of social order. To break away from it is to violate one's destiny and to expose oneself to the loss of one's salvation[28]. The Dharma is to be experienced and practised by way of body, speech and mind, but mainly by way of mind[29].

Man has been endowed with a mind that has the capacity to think. He is capable of deriving conclusion from his past experience and making plans for his future. The present lies in between the past and the future. The present is like lightening, giving light amidst darkness but only for a while. Efforts should be directed towards building a radiant future[30]. However, human nature being what it is, disputes are bound to arise amongst men. Man may be a little lower than the angels, he has not yet shed off the brute within is apt to break loose on occasions. To curb and control that brute, need is the observence of Dharma[31].

Dharma is the law of life. All those principles which bring about harmony, peace and progress in life of mankind are included in this term Dharma. On the sound basis of Dharma, then, we must proceed with the analysis of life as an integral whole[32]. Of all the definitions of Dharma, the one widely held and accepted, has the following to say:

Just as it is necessary for a man to have mental peace and concentration of mind to experience happiness, so also for an individual to live a safe and secure life, a well-ordered social set up necessary. If the society is well organised, is united and which, while allowing different types of people freedom to engage themselves in the pursuit of their respective occupations, motivates them to work for their prosperity, security and high and noble life for the entire society in a spirit of mutual co-operation that is Dharma. Creating conditions for the sustenance of the society is one of the functions of Dharma[33]. Dharma, undoubtedly, is the law of life, which every man is supposed to know, act and experience.

Experience has always over weighed knowledge. Even the Lord Krishna, the ocean of knowledge, requested Bhisham Pitamah the man of wisdom, to give the ruler Yudhishtra the teachings discourses regarding the duties of a worthy ruler because such knowledgeable discourses were his life time experience. The importance of experience can never be minimized. William Shakespear philosophised: 'Experience is a Jewel, and it had need to be so, for it is often purchased at an infinite rate".

He elaborated that "Experience is by industry achieved, and perfected by the swift course of time". But it is one of the sad conditions of life, that experience is not transmissible. No man will learn from the suffering of another. He must suffer for himself. The experience of the sage, as he sat beneath the tree, is fundamental to Buddhism. Buddhism did not spread because of a gospel or because of the good news that its followers thought..It spread by means of an experience, which was tested and proved at every stage. The aim to gain experience for increasing inner strength has to be to serve the others. Such a man may be said to be on the path of Bodhisattva set on enlightenment an enlightened being, the Tibetans understood the term Bodhisattva as hero of the thought of enlightenment[34].

The Bodhisattva serves as link between Buddhahood and the refracted state of living beings, for the while he toils amongst men or animals his mind is set on enlightenment. From the time, he makes the vow to save all beings he becomes a "son of Buddha".

Such a Buddhist philosophy contains and embraces in itself the thought environment. Thought environment is in essence is the Buddhist philosophy. The thought is interwoven in Buddhism and cannot be separated. It is to be followed at every step, during the whole of life. ZARATHUSHTRA ordain: Lie is one eternal struggle between the forces of good and evil. Philosophers have thought and reflected the imagery of a state of nature. In the extreme beginning, when society was in the embryo, man was in the State of nature, a stage where he was one with nature, as era, where he and the nature were allies[35].

But the situation has considerably changed since then. Man has become more and more materialistic, possessive and selfish and the man is to be transformed keeping in mind his these traits. Nothing is more pure than the State of nature and nothing is more unpolluted than man in the state of nature. Given to his own self, the man is in nature is miniature. He has system with in which he corresponds to and interacts with and is interacted upon by the system outside himself, with the difference only that the man is creature of nature whereas nature is not creation of man. In each moment of his life, he is imbibing one or the other of the resources of nature without ever yielding anything in return to the nature. This being a selfish attitude, is not in consonance with the teachings of Lord Buddha.

The Lord Buddha an ocean of forgiveness, the saint who conquered his desires; killed his passions; the greatest of the teachers, the kind of Yogis, who went out of the pleasure ridden palace, was always victories. He saw the miserable life of man. By the world's good fortune, left his wife and child and came to the forest[36]. Buddhist followers are always on the path of Bodhisattva, pray the man, the prophet and the philosopher who ordained: "By Calmness conquer anger, by good win over evil". They spread the goodenss and are conquerors, of their greed, ego and evil. The Buddhism with the workship Bodhisattva at one end and intellectual nihilism at the other, is the Mahayana. This branch of Buddhism is followed and practised by Buddhists of Tibet. His Holiness, the XIVth Dalai Lama explains:

Buddhism is an ancient as Indian philosophy, and one needs to study a lot in quiet settings for long periods of time to really study and understand Buddhism that is why many Indian saints spend many years in the mountains. Simply reciting some mantras, making rounds of temples, making prostractions carrying a prayer wheel and rosary are not sufficient to practice religion. To study in-depth and practice in proper settings, need is of a proper teacher[37]. Buddhism flourished in Tibet because of is rational approach to philosophy and religion. Buddhism in Tibet was not confined to Lamas and monasteries alone but was taken to every hook and corner and even among the nomads the roaming gypsies.

Every town or village throughout Tibet had its own religious centre, from remote caves and hermitages to monasteries the size of towns. The average village consisted of a monastery the focal point of community life with a few peasants houses and market clustering at its foot. Every house, large or small, had its own domestic alter stacked with devotional pictures and sacred objects. Even the nomads erected shrines, sometimes just in one corner of their tent, but often setting aside a complete tent for the purpose. All over the country were countless small monuments (Tibetan: Chorten/ Sanskrit: stupa) containing sacred relics associated with holy men of the past. And from every roof top fluttered strings of prayer-flags[38].

Some monasteries, such as the famous "Big Three" of Lhasa–Drepung, Sera and Garden were huge university centres housing several thousand monks. It was these monks who preserved the artistic and literary heritage of the land, who absorbed the vast medical knowledge of their ancestors and were skilled in the understanding and use of herbs. Boys generally entered the monastery at the age of seven, but only the brightest were admitted to the higher learnings; and only these would become teachers. The rest became builders, artists, craftsmen, cooks, housekeepers or servants. Though most were sincerely holy, many were there only because their parents had sent them.

Almost one quarter of Tibetan males were celibate monks, though it may scene incredible[39]. The daily life of not only monks but Tibetans as a whole was ordered by religions belief. Pious tests were constantly on their lips, prayer-wheels turned without ceasing; prayer-flags wave on the roofs of houses and the summits of the mountain passes; the rain, the wind, all the phenomena of nature, the lovely peaks of the snow–clad mountains, bear witness to the universal presence of the god whose anger is manifested by the hailstorm and whose benevolence is displayed by the fruitfulness and fertility of the land. The life of the people was regulated by the divine will, whose interpreters were the Lamas. Before anything was undertaken, they must test the omens. The gods must be unceasingly entered, placated or thanked. They were quite content with their meagre resources.

The Buddhist philosophy, especially, in Mahayan system of thought and practice, the consideration and following of environment phenomena, is not only kept in mind for the living beings but even for the dead or a dying man. There are set codes according to which the deceased person is taught through the practice of Bardo Thodal (Liberation after death) to achieve salvation peace tranquillity and purity in thoughts and deeds.

His Holiness. Tenzin Gyatso, the 14th Dalai Lama, on the environment and rebirth says: "If you think that you will be reborn, you are likely to say to yourself, I have to preserve such and such because my future reincarnation will be able to continue with these things. Even though there is a chance you may be reborn as a different creature, perhaps even on a different planet, the idea of reincarnation gives you reason to have direct concern about this planet and future generations. Many of the earth's habitants, animals, plants, insects and even micro-organisms that we know as rare may not be known at all by future generations. This all is likely to happen because of our selfish outlook and preserve thinking. Destruction of nature and natural resources results from ignorance, greed, and lack of respect for the earth's living things and beings. His Holiness while addressing western audience, says:

"In the West when you speak of 'humanity', you usually mean only our existing generation of human beings. Past humanity is already gone. The future, like death, has yet to come. Western ideas usually deal with the practical side of things for only this present generation of human beings. Tibetan sentiments and feelings about environment are derived from the whole Tibetan way of life. But most of the people are ignorant about Tibet and its people".

Most people seem to imagine Tibet as a tiny country but such people are sadly mistaken. Tibet is the highest country in the world, and one of the empeciast most inaccessible, diamond-sharp and shape, a towering wilderness situated at the heart of Central Asia. The major part of Tibet is located on the high plateau but its environment changes considerably from one area to another. Mariam Fink in a lead article "The Tibetan Environment prior to the Chinese invasion", sketches a living portrait of Tibet: "The variety of landscape, forested mountains, deserts plains and hilly pasture land depend largely on climate but the extreme attitude, the great dryness and the complex land forms create local climates, influencing vegetation".

When environment changes, climatic conditions change and the environment changes dramatically, the economy and many other things also change. The changes depend upon the outlook. On occupation of Buddhist Tibet by communist imperialist China, and initiation of the various nuclear activities being conducted by the Chinese government in Tibet pose serious human and environmental threats, and that injury and death have occurred and are likely to persist under present policies. The nuclear activities and their effects include: Building a top–secret nuclear city on Tibetan Plateau known as the "Ninth Academy", dumping on unknown quantity of radioactive waste from the Ninth Academy; which designed all of China's early nuclear bombs. The Ninth Academy China's Los Alamos its primary nuclear weapons research and design facility; uranium mining, nuclear tests are constantly continued on Tibet's soil and nuclear and radioactive wastes are being dumped in Tibet's various lakes. In view of the current world trends, someday, somehow, China will have to relinquish the Tibet's occupation and allow independence to the region.

It takes long periods, as climatic conditions change. Nature, plants, animals and men gradually adapt to the new environment. There is, indeed, no other country or people on this planet who have succeeded in living in total harmony with their environmental upto the middle of this country. This was due to the influence of Buddhism.

Buddhism has been the main reason why environmental harmony lasted for so long in Tibet. Due to the belief in the inter-relationship between the flaura and fauna and other natural elements. The Buddhist precept not to take life is deeply rooted in the Tibetan mind. The Tibetans not only respect their environment but all living beings because of their belief in reincarnation. They are trained from cradle to grave, to the doctrines Bodhisattva and their Lamas experience the same, who wish to have rebirth to remove the miseries of all beings.

Lama Govinda has beautifully expressed the Tibetan's respect for their environment and all living beings. "The great rhythm of nature pervades everything, and man is woven into its with mind and body. Even his imagination does not belong so much to the realm of the individual as to the soul of the landscape, in which the rhythm of the universe is condensed into a melody of irresistible charm. Imagination here becomes an expression of reality on the plan of human consciousness and this consciousness seems to communicate itself from individual to individual till it forms a spiritual atmosphere that envelops the whole of Tibet". It will take centuries for the Tibetans to re-establish such a spirituality over again. Tibetans feelings about environment may not be entirely based on religion.

His Holiness the XIVth Dalai Lama explains: "They are derived from the whole Tibetan way of life, not just from Buddhism." It is very possible to practice the essence of a faith or culture without practising a religion. Tibetan culture, although highly influenced by Buddhism, did not entirely gain all its philosophy from Buddhism. To bring the Tibetan traditions and culture back on the rails of all that Tibetans need to remember is the soul stirring words of Swami Vivekananda: "Make your nerves strong. What we want is muscles of iron and nerves of steel. We have wept long enough. No more weaping; stand on your feet and be men". A long drawn struggle and patience to achieve independence to enable them to experience the teachings of Lord Buddha to be on the path of Bodhisattva and to aspire rebirths to relive all beings of their miseries and to express compassion for all sentient beings. Buddhist because of the teachings of Lord Gautam Buddha have respect for all forms of life.

There have been many Buddhas in the World but Bodhidharma stands out like Everest, taking care of all the beings to relieve them of their miseries. His way of being, living and expressing the truth is simply uncomparable. Buddha radiates power but his power is very silent like a whisper, a

cool breeze. Bodhidharma is a storm, thundering and lightening. Buddha comes to your door without making noise. Similarly he visits all who call Him, who have urge and longing for him.

Lord Buddha–Siddhartha Gautam and His incarnations speaks to us all, whatever faith, with the universal values of His wisdom, his compassion, his humanity. He appears and reappears under different names as an incarnation of the Deity as a Buddha, as a son of God as a Prophet. His Holiness the Dalai Lama is also held to be reincarnation of each of the previous thirteen Dalai Lamas of Tibet, the first having born in 1391 A.D., who inturn are considered to be manifestations of Avalokiteshvara, or Chenrezi, Bodhisattva of compassion, holder of the white Lotus.

However, His Holiness the Fourteenth Dalai Lama believes to be a manifestation of Chenrezi, in fact the seventy-four in a lineage that can be traced back to a Brahmin boy who lived in the time of Buddha Sakyamuni. His Holiness confirms that he is spiritually connected to the thirteen previous Dalai Lamas, to Chenrezi and to Buddha himself. These great souls were ever willing to give succour to suffering humanity, always ready and willing to help sincere men in their ordinary existence into a higher plane or spiritual and moral grandeur, to enable the deserving souls to achieve the highest goal of life. Lord Krishna in Geeta tells Arjuna, on the same waive length: He is making him the first receiver of a new Parampara disciplic succession, because the old succession was broken. It was the Lord's wish, therefore, to establish another Parampara in the same light of thought that was coming down from sun-god to others and it was His wish that His teachings be distributed anew by Arjuna.

Buddhas are reincarnated solely to help others, since they themselves have already achieved the highest of all the levels. They are not reincarnated through any active volition of their own, such an active mental process has no place in Nirvana. They are reincarnated rather by the innate wish to help other through which they have achieved Buddhahood. Their reincarnations occur whenever conditions are suitable, and do not mean that they leave their stated Nirvana.

Today the important changes are taking place everywhere in the world which could profoundly affect our future of all humanity and the planet we share. The belief in reincarnation, rebirth, in all probability is likely to generate a feeling that the surroundings in which we live and the bounties of the nature mother earth that we share, are also to be needed to us for our next birth these are ours, for our future and as such there is need to care for our future. The feelings of care for future is likely to save environment for future generations.

The belief in reincarnation theory is undoubtedly a divine belief and has got strong relevance with environment; Environment is the surrounding where we all live. Living in total harmony with nature and considering all being as co-shares with us, on this planet, has always been treated as an ideal. Surroundings around all life is indicative of environment, consisting essentially of inter-relation and interaction amongst all the earthly objects such as forests, lakes, rivers and air etc. The environment, in nutshell, is an aggregate of all the surroundings external conditions and influences affecting the all organisms and the life. The belief in reincarnation brings out tremendous change in the outlook, and it is our concern for the future, which results in protecting our environment.

REFERENCES

1. Andre Migot, Tibetan Marches, (1960), p. 102, translated from the French by Peter Fleming.
2. Sir Charless Bell, The People of Tibet,(1968).
3. Fritjof Capra, The Turning Point, (1982), p. 197.
4. Commoner (1997), p. 152, also see Fritjof Capra, The Turning Point, (1982), p. 270.

5. Fritjof Capra, The Turning Point, (1982), pp. 270-271.
6. Environment Protection Issues and Problems in environment Protection, (1987), p. 12 edited by Paras Diwan.
7. Ibid.
8. His Holines the XIV Dalai Lama, on the Environment, (1994), p. 47.
9. Dr. R.G. Chaturvedi & Dr. M.M. Chaturvedi, Law on Protection of Environment and Revention of Pollution (1993) p.4.
10. His Holiness the XIV Dalai Lama, on the Environment, (1994), p. 3.
11. Tibet: Proving Truth From Facets (1993), p. 64.
12. The Dalai Lama, Fredom in Exile, (1990), p. 17.
13. Bhuchung K. Tsering, "Proving Truth From Facets", Tibetan Bulletin (May-June 1993), p. 12.
14. Tenzin Gyatso, Compassion and the Individual, (1991), p. 3.
15. Sophia Wadia, The Brotherhood of Religions (1974), pp. 58-59.
16. Bertrand Russel, History of Western Philosophy (sixth impression 1957), p. 203.
17. "Jawahar Lal Nehru", The Tribune, August 2, 1993, p. 8.
18. His Holiness the XIV Dalai Lama's speech delivered on June 15, 1993 at Vienna, Austria.
19. Hari Jai Singh, Probing The Mavels Above, "The Tribune, July 17, 1994, p. 10.
20. Dalai Lama, "Freedom in Exile", (1990), pp. 269, 252.
21. His Holiness the XIV Dalai Lama, "ON Environment", (1994), p. 27.
22. His Holiness the XIV Dalai Lama, Executive Summary, Tibet Environment and Development Issues, (1992).
23. K. Adinarayana Reddy and N. Kalpalatha, "A Review of Environment Protected Measures in India", published in the Fragile Environment (1991) p. 49, by I. Mohan.
24. Dr. S.G. Misra and Dinesh Mani, Environment Education and EIA (Environment Impact Analysis), Published in the Fragile Environment (1991) p. 49, by I. Mohan.
25. The Fourteenth Dalai Lama His Holiness Tenzin Gyatso, Kindness, Clarity and Insight, (1988) p. 37.
26. Dalai Lama, Freedom in Exile, (1990) p. 204.
27. Rajeev Dhavan "Dharmasastra and Modern Indian Society: A Preliminary Exploration", 34 JILI (1992) p. 516.
28. R. Lingat, "The Classical Law of India", (1973), p. 41.
29. His Holiness, the Dalai Lama, Tenzin Gytso, Ocean of Wisdom, (1989) p. 30.
30. Shiram Sharma Acharya, "Folly of the wise", October, 1992 p. 1, 76 & 78.
31. H.R. Khanna, "Indian Judicial System", AIR, 1988 Journal Section p. 65.
32. Pt. Deen Dayal Upadhayaya, Integral Humanism A Study (1991) p. 21.
33. M.S. Golwalkar, Integral Approach, (1991) pp. 81-82.

34. D. L. Snell Grove, Buddhist Himalaa, (1957) pp. 11-12.

35. Dr. R.G. Chaturvedi, Dr. M.M. Chaturvedi; Law on Protection of Environment and Prevention of Pollution (1993), p. 1.

36. Prof. V. Subramaniam, Aspects of Buddhist Culture (1981) pp. 31 & 71.

37. The Dalai Lama, Tibet, China and the world, (1989) pp. 38-39.

38. Mary Craig, Tears of Blood, (1992) p. 28.

39. ABC TV Film, Lost Horizons, July 1991.

CHAPTER 3

EARTH: A COMMON HERITAGE

Man should be tolerant like earth. The earth does not feel pleasure even though flowers are thrown on it, nor does the bolt of Indra show displeasure even though unsavoury things are brought to it.

Such a man who is tolerant like the earth,
Like a threshold; who does his duty,
Who is like a lake free from mud
To a man like that there is no cycle of births and deaths.

–Dhammapada verse (95)

The earth is generally represented as an emblem of patience. The earth does not shrink or protest whatever is laid upon it. The bolt of Indra suggests strength and firmness, and the unruffled lake represents serenity and purity.

Cosmic being created all the five basic elements, viz., ether, air, fire, water and earth, as well as the creatures. Philosophers believe that Sristi-process of creation, used the five basic elements to determine the physical characteristics of all creatures. These five elements are known as sky, water, fire, air and earth. The coexistence of soil, man, beasts, birds, trees, mountains, rivers, and air is now endangered. Man's love for relationship with nature, his humanity, natural generosity, love of adventure, neighbourliness, friendliness and other qualities are weakening. He is moving away from nature and society. He is no more a neighbour, but an adversary and a competitor. All living things are dependent on Mother Earth.

Earth has an incredible variety of life forms, from microscopic viruses and bacteria which are so small that our eyes cannot even see them, to huge animals like elephants and whales, and trees. All this life is only possible because of our amazing atmosphere which keeps earth warm and which has within it the ages which sustain life. The widening gap between developed and developing countries have to be reconciliated in the light of healthy formula for 'protective development' devised to respect environmental ethics and needs of humanity. In this respect ideological differences etc. has to be harmonised to give way for survival of humanity: for future can't be sacrificed for the gratification of present.

The very idea of development on western lines is fraught with danger and greed which naturally destablises the ecological balance to the basic of all other evils causing a chain reaction of multiplying

grief in various forms at different times. The man has to learn to bring complete harmony in the five basic elements of the universe, be it the human body or the Mother Earth. Any action or activity of the human being which tries to disturb the natural harmony of the five basic elements surely leads to mal-functioning of the human body as also the ecology.

Gandhi was the greatest apostle of human development. He showed the path of sustainable development which means environmental harmony, economic efficiency, resources conservation, local self, reliance, gender quality, equity with social justice, cultural relevance, peace and disarmament. He was not against industry but against that, which curbs the growth and development of the villagers. He said there is enough for every one's need but not enough for every one's greed. Need is to adopt measures relating to the use of biological resources to avoid or minimise adverse impacts on biological diversity; and to protect and encourage customary use of biological resources to avoid or minimise adverse impacts on biological diversity.

The sages of the east since times immemorial have laid down the basic principles for the human beings which re bereft of the five basic evils, and which can lead one to eternal bliss. These very five basic evils lead the human beings to indulge into social activity which forms under the over all impact of the didectics of the west, the idea of a common heritage of earth to all has been relegated to a back seat and we are trying to kill the hen that lays the golden eggs. Still the eternal bliss is not insight and may even elude us for all times to come if we do not follow the wisdom of the orient. The comity of nations is being plagued with confused development from whatever transpires in the west today because they have failed to understand the essence of our age old adage of Vasudhaiv Kutumbkum. The much-touted concept of 'global village' was enunciated ages back by Indians when they talked of "Vasudhaiva Kutumbkum". The village should be based on altruism and not selfishness as is the case now. India can retain its character and unique identity only if it tempers its scientific, economic and political determinism with culture and values.

The entire world is to be grasped between two nomenclatures–naman and rupam i.e., from and its name. The absolute has neither form nor name, or else all attributes belong to him.

The phenomenal world is perceptible through senses. As opposite to phenomenal world, the noumenal world is beyond the grasp of sense perception. The ancients have been giving shapes to their ideas which were in rhyme and rhythm with cosmic phenomenon. Chinese were at pain to reconstruct their cities in consonance with cosmic plan. Indian had their sacrificial set up cosmic friendly. Swami Dayanand Saraswati was of the view that vedic sacrifices replay the cosmic drama on the earth. The Maitrayani Aranyaka–a later Vedic text propounds that sun rays endear us to much so that we are linked to sun as well as to the highest centre of cosmos through a particular ray–that crosses the solar system.

Vasu Shastra as propounded by the Indian sages amied at creating a cosmos friendly form through various designs architectural. It was an attempt to involve not the solar system but entire universe involving Kaala (time), dip (quarters) and apasha (space). Ritual that an ordinary Hindu follows, besides invoking various gods and goddesses representing different aspect of nature, remembers to invoke the blessings of planets of the solar system. Virtually they are intermediary in connecting cosmos with earth[1].

Both Plato and Aristotle maintained that these planets have a divine individuality a concept that dominates the present Indian mind as well. Lately the scientists have been bestowing such an individuality on earth as well, invoking the ancient idea of Giae of Greek mythology. The Vedic seers considered Dyauch–the sky, as the father of humanity and Prithvi the earth the mother.

The two philosophical systems Sankhya and Vaisheshika explain this universe as composed of physical and mental elements. In the physical aspect the nature and its elements are held supreme while in mental aspect a concept of Purusha is held supreme. The nature is often compared with Shakti and Purusha with Shiva and the entire cosmos is assumed as an interplay of Shiva-Shakti.

The Vaishesika system dwells on the atomic origin of the physical nature and introduces a special element system dwells on the atomic origin of the physical nature and introduces a special element called Vishesha that gives a separate identity to each atom[2] composed of two sub-atoms (Dvyanuka).

The entire universe[3] is evolved out of five basic elements, Prithvi, Akasha, jala, Vayu and Agni. Harmony among elements is for creation and disharmony for destruction. The medical science draws inspiration from Sankhya system and emphasises equilibrium among all the elements.

Srimad Bhagavata Puran tells us how the Lord incarnated Himself if various forms, such as the divine Boar (Varah Avtar) to lift the earth from the bottom of the ocean the divine Fish (Matsya Avatar) to save the living beings, the divine Tortoise to give support to Mount Mandara which was used as a churning rod to create nectar as well as other objects, the form of Man-Lion (Narsimha Avtar) to save Prahalad from Hiranyakasipu, and later as Rama, Krishna and others. In Bhagavadgita, Lord Krishna says that He, the Lord, creates everything, and the cycle of creation continues until the end of millennium (Kalpa) and then the process begins again.

The whole cosmic order is under Me. By My will it is manifested again and again and my will it is annihilated at the end[4].

Hindu philosophers believed that Sristi–process of creation, uses the five basic elements to determine the physical characteristics of all creatures. These five elements are known as sky, water fire, air and earth.

Although the ancient scriptures differ as to which element was produced first, the general view is that it was sky that was formed first. For example, in Taittriya Upanishad, it is said that out of Prakriti, God first created sky–Akash then air–Vayu (gaseous conditions of matter), then the earth–Prithvi. On the other hand, the Yajurveda says that God created universe and afterwards he created the earth. In creation, first the sky was formed. Then water was produced, which was instrumental in causing the birth of air. Thereafter, the fusion of air, water and sky produced fire. These four element originate from the same source. When these four elements moved downwards, earth was produced. Later, these five elements caused the birth of sristi (creation) and Prakriti (nature)[5].

Nature is composed of five basic elements, known as sky, water, fire, and earth when one combines Man, Ahankar and Buddhi alongwith these five elements, the eight together become basic components of the human nature.

The Buddha is the enlightened one who found the truth as he sat through the silent nights in meditation. Those who like to discern the truth of things become free from attachment, free from sin, free from birth and old age[6].

According to Mahayana Buddhism, the Supreme Adi Buddha who corresponds to the Isvara of the Upanishads wished to become many. This wish or desire is designated prajna, divine wisdom. The Buddha and the Prajna came to be regarded as the Father and the Mother of the Universe[7].

Just as on a heap rubbish
Thrown upon the highway grows the lotus
Sweetly fragrant and delighting the heart.

–Dhammapada verse (58)

The symbol of the lotus is frequently used in Indian literature, Hindu and Buddhist. The beginnings of the lotus are in the slime of the depths. Its development and blossoming are in response to the light of the sun. The lotus symbolises the divine possibilities of human nature[8].

However, as Hindus have a special reverence for the earth among all basic elements, only it has the capability of bearing, akin to mothers who bear children. That is why Hindus call it: Mata Bhumih putroham prithivyam (The earth is our mother, and we are its children). This view is further substantiated in Atharva Veda[9]. Where Prithvi has been given a respected place in prayers. We pray to the Prithvi–(earth) which bears trees, plants and medicinal herbs and protects them. Further, it is prayed in Atharva veda: The earth which possesses oceans, rivers, and other bodies of water, and which gives us land to produce foodgrains and on which human beings depend for their survival, continue to posses these for all of us[10]. All human beings acquire from earth such characteristics as Ras, Roop, Gandh, Sparsh and Shabd; hence our relationship to it is more eternal and maternal as one acquires many attributes from his mother[11].

Reverence for mother earth is unparalleled in other cultures. Hindus are expected to show proper respect not only to mother earth but also adequate regards to all things which are produced by it. A sense of balance with nature and earth must be maintained by all Hindus. Hindus believe that earth so long as it is full of its products, trees, plants, and vegetation, is the source of life to human beings. While offering prayer to Goddess Durga, Durga Saptashati[12], it is said:

So long as the earth has mountains, forests, trees etc., human race will survive.

Along with mother earth, the importance of other elements has been emphasised. For example, regarding water, it is stated in Mahabharata that the Creator (Brahma) first produced water for the maintenance of life among human beings. That water enriches life and its absence destroys all creatures and plant life[13]. Water is also considered a diety by Hindus; and it is accorded the same status akin to prithvi. In Rigveda[14], prayer is offered to water. The water in the sky, the water of the rivers, and water in well whose source is ocean, may all these sacred waters protect me. Hindus consider water as a pious thing because it is needed in all religious ceremonies. It is also thought to be source of energy as well as powerful media for purification. Water is sprinkled. Hindus are enjoined from polluting any body of water in human beings.

Such a concept of ecology teaches as showing reverence to all these elements of which the physical nature is composed. Disrespect and ruthless exploitation of nature leads to destruction of our very self. Fritjof Capra rightly terms this tendency of exploitation as male chauvanism and warns of its disastrous effect if Cartesian approach. In treating nature is adhered to, Des Cartes propounded for the dominance of nature and its exploitation by scientific minds as if she is to be robbed of her secrets and wealth like a columnist does the undeveloped settlements[15].

Lately the realisation appears to have dawned upon mankind that such an arrogance of mind is childish. Wisdom demands that every type of life be preserved and protected to make human life meaningful worth living. After all man is no longer the best specimen of cosmic creation. Neither the solar system.

The Divine Power created the world with the assistance of the five primary elements. Plants and trees, birds and animals, man and beast were create to fill the world. From times immemorial, the rivers and the streams, the seas and the mountains together with the moon and the sun have borne witness to this process of creation. Nature has evolved its own system. This world is an animate environmental arrangement. From the interaction of the life-sustaining environment and living beings over millions of years, innumerable numbers of animal and plant species have evolved the thrived. The earth feeds man, beast and plant and, in turn, draws nutrition from them. Thus there exists in nature a natural a cohesion and perfection. Man is one amongst the many units of nature.

He considers himself more intelligent than and superior to others, therefore, it becomes his sacred duty to understand nature's ways, perpetuate them and be her aide. It is said in the Gita: "Parasparam bhavayantaha shreyaha paramavapsyathar" (Protect each other and be each other's beneficiaries). Tukaram, the Maharashtrian saint says, in one of his abhangas: "Vrkshavallim aamha soyari vanacharen"! According to him, all the birds and beasts, trees and vines are our friends. They are like our in-laws. One who understands this will lead a greater, simple, straight–forward, peaceful and beautiful life[16].

The coexistence of soil, man, beasts, birds, trees, mountains, rivers, and air is now endangered Man's love for relationship with nature, his humanity, natural generosity, love of adventure, neighbourliness, friendliness and other qualities are weakening. He is moving away from nature and society. He is no more a neighbour, but an adversary and a competitor. All living things are dependent on Mother Earth.

Human habitation have thrived on productive soil. Whenever man has failed to understand the nature of the earth and misbehaved with it by tempering with the laws of nature he has been destroyed. Gandhiji once declared that the Earth is capable of sustaining all life, but is incapable of satiating even a single avaricious human being.

The eco-systems are essentially self-regenerating and auto-sustainable in which different components are inter connected, interrelated and interdependent. There is no waste in the natural scheme of things, as waste of one species becomes food for another. The only external input is the sunlight. On the other hand, the socio-economic system or the human eco-system, as some people call it, is one which is hitched to only one species, the human species and there is considerable waste generated which accumulated and, more often than not, is not-utilizable or biodegradable. This causes environmental degradation and throws the life support system out of gear. As soon as humankind became conscious of the permanent damage thus caused. as also of other negative aspects of its doings on earth, it began making conscious efforts to repair the damage and take a long term view to save the system for the future.

The report of the World Commission on Environment and Development released by its Chairman, Mrs. Gro Harlem Brundtland, Prime Minister of Norway, is appropriately titled "Our common Future".

Fortunately, the realization that ecological disasters do not respect political rights and boundaries is growing. The tragedies of Bhopal and Chernobyl and the poisoning of the Rhine due to a fire in a pesticide storage building in Switzerland are all dramatic and painful reminders of what is in store for the coming generations, if we do not take steps to reverse current development styles which cause cumulative damage to the life support systems of land, water, flora, fauna and the atmosphere[17].

In our plenetary system, "Space Ship Earth" is the only planet with a life support system and, in this respect, it is rather isolated and unique in the outer space, the life support system is in itself an interacting system and has five components: air, water, land, flora and fauna. As long as humankind was one of the many living species vying with others for a foothold, the damage to the system by it was minimal, being exclusively the result of catacysmic changes outside the control of the human being.

However, ever since humankind has tried to become the species hitching every thing to itself, the life support system has been degraded on account of its action. If the damage is temporary, the system has the requisite resilience and regenerates itself. If, however, the damage is continuous the degradation leaves scars, often permanent ones, on the system[18].

All green plants, and some blue-green and red ones, whether they grow on land or in the water, play a crucial role in the maintenance of life on our earth. The earth is one but the world is not. We all depend on one biosphere for sustaining our lives. Yet each community, each country, strives for survival and prosperity with little regard for its impact on others, some consume Earth's resources at a rate that would leave little for future generations. Others, many more in number, consume far too little with the prospect of hunger, squalor, disease, and early death. The concept of a 'global commons', to be shared equally by all living things, is lacking in our minds and we do not value our common global biosphere.

We need to know and to feel strongly that: everything on this earth is connected in some way to everything else; the planet is of value, and has its own rights, the sea, the air, the earth, are valuable and need to be protected; energy is valuable; some sources of energy are cleaner than others; all life is valuable; human life is part of that valuable life; humans have a special responsibility to be conscious of the way they are using and abusing the planet, and of the ways in which they can care for and work with the planet[19].

History will record that, this–our generation–knew of the problem, its cause, effect and solutions, and did–or did not–act[20].

Earth has an incredible variety of life forms from viruses and bacteria which are so small our eyes cannot even see them, to huge animals like elephants and whales, and gaint trees over one hundred metres high and thousands of years old. All this life is only possible because of our amazing atmosphere which keeps Earth warm and which has within it the gases which sustain life: oxygen, carbon dioxide, nitrogen and water vapour.

Life itself is miraculous. All life ultimately depends on only a tiny proportion of the sun's light energy, but without that small amount there would be no life as we know it on our planet. The elements (carbon, oxygen, nitrogen and hydrogen and small amounts of some others that are needed) are present in the air, the water and the soil. The green plants are able to change those elements, using the sun's energy, into sugars, starches and many other complex carbohydrates and proteins that are the stuff of life, the materials that all living things are made of. These elements are used and re-used over and over again. The bread we eat becomes us. The atoms of carbon and hydrogen and nitrogen and oxygen in the bread become our atoms. Those atoms in turn came from the wheat, which took them from the carbon dioxide in the air and water and minerals in the soil. So the circulation of atoms and energy between the living and the non-living goes on, as it has done for millions of years.

Thus in the complex world of living things everything depends on everything else, all life is the same life, every effect is a cause, nothing can happen by itself[21].

The interconnections between plants, their usefulness, and people's instinctive reverence for them can tell us much about the nature of our relationship with the earth.

There would be no other life on earth, without plants, Plants–and plants alone–naturally convert the sun's energy into forms that other creatures can use. Plants alone lower the entropy, increase order, on the planet. Plants conditions the climate for our survival.

The widening gap between developed and developing countries have to be reconciliated in the light of healthy formula for 'protective development' devised to respect environmental ethics and needs of humanity. In this respect ideological differences etc. has to be harmonised to give a way for survival of humanity for future can't be sacrificed for the gratification of present. This question again arises in the Earth Summit 1992 at Reo de Zenero in Brazil. The conflict between developed and developing countries concentrated on signing of Biodiversity Agreement to save innumerable fauna and flora of this earth.

The U.S.A. President Bush openly declared that he will not sign any agreement which affect the businessmen and industrialists of his country[22].

EARTH SUMMIT 1992

The Earth Summit 1992 is the biggest International Conference organised by the U.N.O. attended by 166 countries with about 3,500 delegates. All the countries principally accepted the proposed 'Agenda 21' for an environment programme in the twenty first century and signed two agreements. But on two vital matters no decision could be reached. These are firstly, to lessen the emission of carbon dioxide of and other greenhouse gases in the atmosphere by the year 2000 and secondly to contribute 0.75 G.N.P. of the developed countries for implementation of UNEP. The developed countries not shown any interest to transfer new pollution free technology on easy terms and conditions.

Governments no longer posed the problems as environment v/s development, but as environment and developed, where the former is regarded as proceeding to the later[23].

Perhaps the Executive Director of UNEP realised this situation and rightly warned the world in one of his famous statement:

In the year 2071 AD[24], the world is wreaked with anarchy and civil strife, (as a result of the failure) of the government to deal effectively with the environmental crisis.

A summary of the documents of the Earth Sunmit 1992 produced below:

The Earth Summit 1992 produced a vast documents relating to two conferences on environment and development. The first was the formal 12 days conference of government delegations called the United Nations Conference on Environment and Development (UNCED). The other one was a large gathering of Non-governmental Organisation (NGOs) held in Flamengo Park 40 kilometres from the site of Rio Centre conference under the title of Global Forum. The formal UNCED yielded following five documents signed by heads of participated states. These are:

The Rio Declaration
Treaties on Climate Change
Convention on Biodiversity
Forest Principles; and
Agenda 21.

THE RIO DECLARATION

The Rio Declaration was originally conceived of as an 'Earth Charter', a statement of environmental principles for national behaviour. During Preparatory Committee meetings develop in countries insisted that a balance be established between environmental principles and those relating to development.

Although the resultant compromise declaration is less inspiring and coherent than its original proponents had hoped, its 27 principles include key elements of the political agendas of both industrialized and developing countries. Principles in the document include a state's sovereign right to exploit its own resources in accordance with its own policies, without arming the environment elsewhere (principle 2);

The right to development (principle 3);

Environmental protection as an integral part of development (principle 4);

Sustainable development that requires reducing unsustainable patterns of production and consumption, and that promotes "appropriate demographic policies" (principle 8); access to information and citizen participation 9 (principle 10);

The precautionary principle (principle 15);

The polluter pays principle, including the internalization of cost and the use of economic instruments (principle 16).

The strongest U.S. objection was to principle 23, which called for protection of the environmental and natural resources of "People under oppression, domination, and occupation". In a late compromise involving the United States, Israel, and the Arab states, this phrase was retained in the declaration but all references to people under occupation were removed from Agenda 21. The United States accommodated its other objections by issuing a statement of its reservations to several, including the right to development, which it said could be used to justify human-rights violations, and the principle of "differentiated responsibilities".

CONVENTION ON CLIMATE CHANGE

Because of UNCED's political prominence, many other international environmental debates were merged into the process, such as those of conventions on climate change and Biodiversity, which was not negotiated at UNCED or in the Pre-Com meetings but were signed in Rio following separate negotiations. In 1988 the Intergovernmntal Panel on Climate Change (IPCC), an advisory body of scientists and official that assessed comprehensively climate science, was established. Thereafter the UN General Assembly passed a resolution in December 1990 that established the Intergovernmental Negotiating Committee (INC). After five negotiating sessions, however, discussion stalled between the United States and other industrial countries, particularly the European Community, which asserted that the convention should contain specific commitments to limit emissions of carbon dioxide to 1990 levels by 2000.

INC chairman Jean Ripert of France broke the deadlock by drafting a compromise document that requires industrialised countries to develop national emission limits and emission inventories and to report periodically on their progress without target dates. All the major participants finalized on 9 May 1992 the convention to sign in Rio which contains a very strong objective: "stabilization of greenhouse-gas concentration in the atmosphere at a level that would prevent dangerous anthropogenic interference with the climate system... within a time-frame sufficient to allow ecosystem to adopt naturally".

The convention establishes a financial assistance mechanism to support its implementation in developing countries, to be administered by the Global environmental Facility on an interim basis. The convention also established institutional mechanism for periodic review and an update of commitments, including the scheduling of regular conferences. Finally, two new subsidiary bodies were established by the treaty, one on science and technology and one on implementation. Like IPCC but unlike the Montreal Protocol, membership in these bodies is restricted to government representatives. Representatives from 153 countries signed the climate convention in Rio, though only 50 ratifications were needed.

CONVENTION ON BIODIVERSITY

Discussions for a convention on biological diversity, or Biodiversity, which concluded on 22 May 1992 in Nairobi, were initiated in 1988 by the United Nations Environment Programme (UNEP) governing Council. The issues of Biodiversity and biotechnology were originally treated by separate working groups, but were merged to be handled by a single intergovernmental negotiating committee in 1991, over the objections of the United States and other nations. The treaty has three goals: the conservation and sustainable use of biological diversity, and the fair sharing of product made from genestocks. To advance these goals, the signatories must develop plans for protecting habitat and species; provide funds and technology to help developing countries provide protection; ensure commercial access to biological resources for development and share revenues fairly among source countries and developers; and establish safety regulations and accept liability for risks associated with biotechnology development. Financial assistance, initially set at $ 200 million, will ultimately be channelled through some mechanism under the control of the signatories but will be administered by the Global Environmental Facility on an interim basis.

The negotiations were plagued by conflict over the financial mechanism, the sharing of benefits and biotechnology regulations. France originally threatened not to sign the treaty because it did not include a list of global Biodiversity–rich regions; Japan threatened not to sign because it feared biotechnology regulations. At last moment only the United States refused to sign because it fears that the financial mechanism represented an open-ended commitment with insufficient oversight and control; the benefit-sharing provisions were incompatible with existing international regimes for intellectual property rights; and that the requirement to regulate the biotechnology industry be stifle innovation. Although only 30 ratification were needed for it to enter into force, 153 nations signed the Biodivrsity Convention in Rio.

FOREST PRINCIPLES

When an early attempt to negotiate a treaty on the protection of global forests failed, the Preparatory Committee of UNCED added a legally nonbinding declaration of forest principles to its own agenda. The UN Food and Agriculture Organisation (FAO) had discussed for a forest treaty before the UNCED and recommended in November 1990 that a treaty be concluded in time for UNCED. But the possibility of a forest treaty were inhibited by strong differences between industrialized countries, which wanted a treaty focusing on topical rain forests, and developing countries which insisted on the inclusion of temperate and boreal forests.

However at last a statement of 17 nonbinding principles negotiated in Rio explicitly includes all types of forests. Although some delegation advocated adding a statement to the forest principles that either explicity called for or excluded a future treaty, the final document merely commits

governments to keeping the principles "Under assessment for their adequacy with regard to future international cooperation on forest issues".

AGENDA 21

Agenda 21 is the only document signed at UNCED that attempts to embrace the entire environment and development agenda. It is also the largest product of UNCED, comprising 40 chapters and 800 pages and states goals and priorities regarding a dozen major resource, environmental, social, legal, financial, and institutional issues. Each chapter contains a description of a programme and its cost estimate. Agenda 21 is not a legally binding document but a "work plan", or "agenda for action", with a political commitment to pursue a set of goals. It may become "soft law", if, as is likely, the UN General Assembly adopts it as a resolution. Agenda 21 includes estimates of the annual costs of its programs I developing countries from 1993 to 2000, of which about $ 125 billion per year will come from the industrialized countries. Although it may be only soft law, the contentious negotiation of many parts of Agenda 21 underscores its importance to the signatories.

Earth, water and fire and air really signify not the compound transient objects made out of them, but the ultimate elements, the supersensible eternal partless unique atoms which are individual and infinitesimal. Ether is not atomic but infinite and eternal. These five are called elements (bhuta) and are physical.

The world as its product is in its entirely dependent upon the permanent dravyas. The doctrine does not admit of our using the term "phenomena, but five if we might use it, we could describe the permanent dravyas as the ground of all phenomena. The Universe thus consisted of a primary one that subsists always which was never made and will never be destroyed–the various kinds of atoms, the other dravyas like the selves, the universals and so forth; and a derivative one which is dependent on it the and which is world we ordinarily know.

The existence of the atoms is deleted from the known divisibility of perceivable material objects–a divisibility which, it is said, must terminate at some stage; for, if all objects be alike divisible indefinitely, it would be difficult to account for the observed variations of magnitude in them. The terminal stage in this process of division gives the atoms which are uncaused cause of all that is transient in the material universe. They are simple and partless and their size is infinitesimal so that their presence in akasa does not interfere with its all pervading nature. Atoms have neither an exterior nor an interior and their number is infinite.

An atom (Anu) is supposed to be the smallest part of the matter which cannot be further divided. Compound object (Sanghata or Skandha) of the material world including senses, mind (manes) and breath are the combinations of atoms. Matter possesses the four qualities of colour taste, smell and touch. Sound is regarded not as a quality, as other systems have done, but only as a modification (Parinama) of matter. These atoms are supposed to house the Souls. Like the ancient Greek atomists Democritus and Leucippus and unlike the Nyaya-Vaishesika thinkers, the Jaines do not maintain any qualitative difference in the atoms. All atoms are qualitatively alike and indistinguishable. They become differentiated by developing of colour, taste, smell and touch. Hence the distinction of the elements of earth, water, fire and air is secondary and transmutation of elements is quite possible. Matter in its subtle form constitutes Karma which infiltrates ito the soul and binds them to samsara.

The earth is not only the common heritage of all humankind and other living beings but also the ultimate source of life. By over-exploiting its resources we are undermining the very basis of our

own life. Destruction of nature and natural resources results from ignorance, lack of respect for the earth's livings and agreed. All around, signs of the destruction caused by human activity and of the degradation of nature abound. The protection and conservation of the earth is a question of survival. History shows us how often in the past people have failed to cooperate. Our failures in the past are result of ignorance of our interdependent nature.

The world is becoming smaller and smaller; and more and more interdependent as a result of rapid technological advances and international trade as well as increasing trans-national relations. Today we are so interdependent, so closely interconnected with each other, that without a sense of universal responsibility, a feeling of universal brotherhood and sisterhood, and an understanding and belief that we really are a part of one big human family, we cannot hope to overcome the dangers to our very existence let alone bring about peace and happiness.

A universal humanitarian approach to world problems seems the only sound basis for world peace. Although the increasing interdependence among nations might be excepted to generate more sympathetic cooperation, it is difficult to achieve a spirit of genuine cooperation, as long as people remain indifferent to the feelings, of others. When people are motivated mostly by greed and jealousy, it is not possible for them to live in harmony. The global population is increasing, and our resources are being rapidly depleted. No one knows exactly what adverse effects massive deforestation will have on the climate, the soil, and global ecology as a whole. We are facing problems because people are concentrating only on their short-term, selfish interest, not thinking of the entire human family. They are not thinking of the earth and the long-term effect on universal life as a whole.

The earth is a dynamic planet, with an ever-changing face. Movements in the restless atmosphere and hydrosphere are plain to see, while cataclysmic volcanic eruptions and earthquakes testify to be massive forces that operate beneath the Earth's crust. Continental drift if slowly but inexorably changing the world map, creating new ocean basins and lofty mountain ranges.

Change ensures that the Earth's resources are constantly renewed. But nature works slowly, while our exploitation of those resources increases year by a consequence of a massive population explosion which is most marked in the poorer developing nations, where malnutrition and short average life expectancies are features of everyday life. For example, an expanding population must be fed. But in many areas, over-intensive farming and over-grasing can rapidly transform once lush farmland into bleak desert.

Many question marks hang over the future of mankind divided as it is by race, religion, language and political philosophies. And the plunder of our planet home is threatening many other life forms with extinction. One contribution we can all make, to the survival of our world can be preserved, as in the words of astronaut Neil Armstrong, "a beautiful jewel in peace".

TO SUM-UP

The earth is not only the common heritage of humankind but also the ultimate source of life. By over-exploiting its resources we are undermining the very basis of our own life. All around, signs of the destruction caused by human activity and of the degradation of nature abound.

Destruction of nature and natural resources results from ignorance, lack of respect for the earth's living things, and greed. In the first place we must strive to overcome these states of mind by developing an awareness of the interdependent nature of all phenomena, an attitude of wishing not to harm other living creatures and understanding of the need for compassion. Because of the interdependent nature of everything we cannot hope to solve the multifarious problems with a one-sided or self-centred attitude.

REFERENCES

1. Dr. Chandra Dhar Sharma, A Critical Survey of Indian Philosophy (1976), p. 177.
2. M. Hiriyanna, Outlines of Indian Philosophy. (First Indian Edition 1993), p. 240.
3. Ibid.
4. Bhagavad Gita, Chapter 9, Verse 8:
   prakrtim savam avastabhya visrajami punah punah
   bhota-gramam imam krtsnamavasam prakrter vasat
5. Mahabharata, Mokshadharma parva, Chapter 183, Verse 9, 10 & 12.
6. Majjhima I, 65.
7. Mandukya Upanishad, 6.
8. Bhagavad Gita, Chapter 7, Verse 4.
9. Atharva Veda, Kanda 12, Sukta 1, verse 27.
10. Ibid., Verse 3.
11. Mahabharata, Mokshadharma parva, Chapter 184, Verses 27-29.
12. Devi Kavacham in Durga Saptashati, Verse 54.
13. Mahabharata, Mokshadharma Parva, Chapter 183, Verse 2-4.
14. Rigbhasya Sangrah, 14-7-44 (2).
15. Dr. Chandradhar Sharma, A Critical Survey of Indian Philosophy (1976), p. 64.
16. Vasanthrao Bombatkar, The Miracle Called Compost (1990), pp. 1-2.
17. M.S. Swaminathan, "Foreword to the Second Edition" of T.N. Khoshoo, Environmental Concerns and Strategies (1988), p. viii.
18. Presidential Address (Biological Science) delivered at the Annual General Meeting of the National Science academy (India), Goa, October 27, 1983. Also see T.N. Khoshoo, Environmental Concerns and Strategies (1991), p. 584.
19. Helen and David Dufty, Green House Alert, (1989), p. 32.
20. Robert Vincin, Chairman, UN Environment Program, Royal Easter Show, Sydney (1989).
21. Only one Earth, Earth Island, London (1972), p. 20.
22. N.K. Chakrabarti, Environment Protection and the law (1994), p. 117.
23. R.P. Anand, "Development and Environment: the case of the developing countries", Indian Journal of International Law, Vol. 20 (1980), pp. 1-19.
24. UNEP Press Release–82/87 cited in G.N. Khanna, op.cit., p. 169.

CHAPTER 4

TRUSTEESHIP IS HUMANISM PAR EXCELLENCE

Trusteeship is truly the Humanism par excellence. The tribal culture all over the world is based on the thesis of trusteeship: that humans do not own the land but are rather its protectors. The creation is intended for the benefits of all equally–even the birds and animals, the trees and the insects as also the humans. The Nature does not belong to the humans alone. The individual is just an enjoyer and in that sense Buddhism is humanism par excellence. One has the right to enjoy so much as he needs not the greed and he can enjoy this with the sentiment that he is the trustee of whole which has been entrusted to him for safe custody and honest passing to the humanity.

Dr. S. Radhakrishnan asserts: "Property according to the Hindu view, is a mandane held by its possessors for the common use and benefit of the commonwealth. This can dispel disparities to a greater extent both in the individuals and at the social level and is likely to contribute to the welfare of all. All ecological values are interconnected and they support each other. Aristotle was aware of the idea of frugality when he asserted that the rich are not those who own much but also those who need little.

The biblical view of humankind is also that of a keeper, caretaker and custodian. Such a spirit of the property holder has minimum possible scope for exploitation the order in Nature works on the principles of diversity, Interdependence, and Decentralisation. The philosophy contained in the concept of Ramarajya also bears testimony to the fact that under Indian cultural heritage the rulers wielded power for the sake of their subject. Social emancipation and ecological emancipation are not incompatible with the continued existence of the State. Quite contrary, both can facilitated by state. Indeed, the urgency of the ecological crisis is such that we cannot afford no to have progress-development–much through and reform the existing institutions of the state to promote national and international action, curb ecological degradation, and foster the redistribution of resources between the rich and poor societies of the world.

The creation is intended for the benefits of all the even the birds and animals, the trees and the insects are to tended equally with humans. The world does not belong to the humans. It is the rightful property the great Creator. Even the soil and the rocks, is endowed with life, with a sacredness. There is no separateness or distance between the land, the Creator, the tribe, or the individual. By

contrast, in the Judo-Christian tradition, humans are not only separate from land but also from God. This separateness is at the heart of the Church-State dichotomy. It is no accident that the churches provided the initial ideological underpinnings for the rise of capitalism[1]. The wisdom of Eastern philosophy is that this universe is ultimately a thought-projection of Cosmic-Consciousness. This thought-created universe is a product of the Cosmic Entity. The enjoyer, rather than upon the objects or rights over them. The individual is just an enjoyer in that sense Hindutva is humanism par excellence.

In the Ishavasya Upanishads this cornerstone has been laid in the very first verse on which the grand mansion of Vedic philosophy of life has been built. The right of ownership of an individual was admitted only to that extent and to those of the objects or their parts which remained as residue after the wants and urges of the whole society were fully provided for and satisfied. The second concept was that of trusteeship with the philosophical outlook that one has the right to enjoy only so much as he needs, and he can enjoy this only with the sentiment that he is the trustee of the whole which has been entrusted to him for safe custody and honest passing on to humanity. The third constituent of the device was the spirit of sacrifice generated by the Vedic institution of Yagna.

Broadly speaking, Yajna means everything which an individual does in dedication to God. What remains as residue in the yajna is the rightful portion of man. What a man partakes after feeding his fellow being is nectar[2]. Bhuvanam divyan chantariksham, vittani achuta nirmitan–all vitta (property) is created by God[3].

The Gita teaching of aparigraha means that the person who desires salvation should act like a trustee, who though having control over great possessions, regards not an iota of them as his own Property must serve the cause of human happiness and should also uplift the person who manages it. Industry is a joint enterprise of labour and capital in which both owners and workers are co-trustees for society[4].

There are five factors of economic activity, namely:
Adhisthanam–the firms or the institution
Karta–the entrepreneur
Karanam–the managerial class
Cheshta–worker and

Daiva–the society. The trusteeship concept enjoins an equitable distribution of the wealth created by the joint efforts of these five factors. In Jainism, the fifth vow of Shravak Grihasthas is "Parigraha Parimana Vrata–the vow of setting a limit to the maximum wealth one should possess. That maximum is:

Good men forth industry and produce wealth not for themselves but for the use of society. He alone lives who shares his wealth with others: he was does not recognise this duty is to be counted as dead, a burden to the earth[5].

As the saying goes:
Sabhi Bhoma Gopal Ki,
Vamea atak kaha
Jake Manme Khatak rahi
Thyo hi atak raha

All land belongs to Gopal (the Almighty); where then is the boundary line? Man is the maker of that line, and he can, therefore, unmake it.

The biblical view of humankind is that of keeper, caretaker, custodian of the earth. The first requisite of a creataker is panchamam because he handles that which belongs to another. The concept of stewardship leads directly to the biblical notion of covenant. In Genesis, God says: I established my covenant with you (humankind) and with your seed after you and with every living created thing. God, then, has a covenant with humanity. Men and women are to act as His stewards on earth preserving and protecting all of the God's creations. Stewardship requires that humankind respect and conserve the natural workings of God's order.

The natural order works on the principles of diversity, interdependence, and decentralisation. Maintenance replaces the notion of progress, stewardship replaces ownership, and maintaining replaces engineering. Biological limits to both production and consumption are acknowledged, the principle of balanced distribution is accepted and the concept of wholeness becomes the essential guideline for measuring all relationship and phenomena[6].

Man as a consumer-citizen shares uniformity. But as a producer-worker he remains unique. His function assigns him a distinctive place in society. Only a functional approach can end the industrial society's divorce between ownership and use. The greater part of modern property has been attenuated to a pecuniary lien or bond on the product of industry, which is normally valued precisely because it relieves the owner from any obligation to perform a positive or constructive function. Such property is acquisitive. It breeds exploitation and lust for power. The property that a man has as result of his labour turns as and into gold; property in the labour of someone else turns gold into sand. An acquisitive society is never a free society.

Futurologist Alvin Toffer examines the property question from a novel-perspective–how the computer revolution alters the very nature of property: In a Third Wave (Future) society, we still need land and hardware, but the essential property becomes information. It is a revolutionary switch because it is the first form of property that is non-material, non-tangible, and potentially infinite[7].

The most important and controversial issue of economic philosophy perhaps is the right to private property. The controversy as it developed, mainly between laissez faire economists and communist economists, led scholars to no definite conclusion. The right to property remained more a matter of dogmatic attachment to ideology than of rational convictions. The former believes in the absolute right to property. They maintain that there is automatic adjustment in the economy because whatever is produced is automatically consumed or the supply creates its own demand[8].

The forces of demand and supply independently make the equilibrium. Hence there is no need of any intervention by the state. They believe that each man is the best judge of his own interest. Given the complete freedom he would not only make efforts to better his own lot, but also promote general good.

The ancient Indian concept of kings was that of real trustee. Ramachandra may be a legendary figure but the philosophy contained in the concept of Ramarajya bears testimony of the fact that under the Indian cultural heritage the rulers wielded power not for their own sake but for the sake of their subject. Bharat reigned over Ayodhya during Ramachandra's absence as the latter's trustee. Lord Krishna acted as the charioteer of Arjuna in the battle of Mahabharata, not with any ulterior motive or spectation of any gain from the battle; he acted as a trustee of Arjuna to give satisfaction to the latter.

The Karta of Hindu joint families in those days used to live life of true trustee. According to K.M. Munshi[9], "He held the family property and was expected to manage and administer it for the welfare of the family. He was expected to watch with care the advancement of its younger members

belonging even to collateral branches and had to give asylum to the orphans, widows destitute in the family". Dr. S. Radhakrishnan[10] asserts: "Property according to the Hindu view, is a mandate held by its possessors for the common use and benefit of the commonwealth."

The Bhagavata tells us that we have a claim only to so much as would satisfy our hunger. If any one desires more, he is thief deserving punishment. The right of ownership is actually the right to use a particular thing within definite limits for a definite purpose. These rights keep changing with the times. Hence, as a matter of principle, we may not get entangled in the quarrel between the rights of the individuals and the rights of society.

For us the state is not the only social organisation. We believe that the individual, the family, the community, the state are all different forms in which society expresses and fulfills itself. The joint family is the practical unit in this country in which we seek to preserve the social sense of the individual in which every individual has the right to earn, but the right of ownership vests in the family. Wealth is used for the benefit of the family. It is this Indian principle of trusteeship that has been propounded by Gandhiji, Guruji and other thinkers[11].

If the trusteeship principle is extended to society–the entire society becomes the trustee of all forms of assets as well as potential human abilities. The concept of societal trusteeship affects not merely ownership but also management and operation including the principles governing the distribution of incomes. All types of ownership or endowment of wealth, physical assets and talents are subject to the principle of trusteeship. No individual has a right to these possessions beyond a particular level. Each individual and group strives to perform its best. It takes the least and the residual share out of proceeds belongs to the entire society[12]. There has to be a containment of the extent of property rights. There has also to be a containment of the extent to which talented men can receive income. He that owns capital or land and is not putting it to full or optimal use is depriving society of a portion of potential production.

A social order based on trusteeship and mutual confidence means a harmonious planning of the varied and peculiar capacities of every member of society–loka samgraha (accommodation and adjustment of everyone or the total well-being of all). The use of one's capacities for the good of all form a feeling of confidence is implicit in individual non-possession. And this is a fundamental principle of loka-samgraha[13].

Variety is the law of nature. Inequalities are, therefore, bound to crop up as often as they are removed owing to the natural differences in the talents and capacities of different individuals. We are faced with a dilemma. Left alone, people become unequal; if we try to make them equal, they cease to be free. The trusteeship formula provides the way out of this dilemma[14].

Trusteeship may be defined as a philosophy of life and organisation, a method of management, a method to bring about interpersonal relationship where status symbolized by riches or heredity merges itself with the common man. It envisages a new structure and a system of organisation based on non-violence, the welfare of all, the sharing of responsibilities, fruits of production as well as decision-making. Trusteeship can be described as a non-violent dispossession, most preferably voluntary, but if necessary, by law. It is a process by which the owner turns himself or would be turned into a trustee on behalf of all concerned–the owner, the workers, the consumer, and above all, posterity.

It is a thrust towards social self-management of industry. It is a socio-political arrangement against both the stifling exercise of power by the State and of exploitation by the capitalist. It is a method of socialization of wealth. It is a dynamic move against authority, riches and monopoly of

decision-making. Economic and psycho-social equality, non-violence and morality–these three enduring principles laid the foundation for trusteeship. Trusteeship leads to industrial participator democracy. It is self management not only of workers but of the entire community. Being divorced form the profit motive, it introduces the element of fraternity without which neither equality nor freedom can be adequately safe-guarded[15].

Trusteeship implies self-reliance, self discipline and autonomy for the producing unit. Trusteeship provide an alternative mechanism for reducing the concentration of economic power. Property and income should not be so large as to become ends in themselves, nor so small that the entire energies of the community have to be directed to procuring tomorrow's dinner.

Trusteeship is a mean of ensuring optimum levels of property and income. If everybody's possessions are functional and personal, then whether someone has somewhat more than another person does not constitute a social problem. For, since possession is not essential, envy does not grow. What matters is that both luxury and poverty should be eradicated. Equality must not mean the quantitative equality of each morsel of material goods, but that income is not differentiated to point that create different experience of life for different group[16].

The remedy for over-centralisation is not the maintenance of functionless property in private hands, but the decentralised ownership of public property. So the organisation of society on the basis of functions, instead of on that of rights, implies three things. It means, first, that property rights shall be maintained when they are accompanied by the performance of service and abolished when they are not. It means, second, that the producers shall stand in a direct relation to the community. It means, in the third place, that the obligation for the maintenance of the service shall rest upon the professional organisations of those who perform it, and that, subject to the supervision and criticism of the consumer, these organisations shall exercise so much voice in the government of industry as may be needed to secure the obligation is discharged. The problem of income distribution is certainly a materialistic one. But if it is sought to be resolved from a purely materialistic point of view, failure is equally certain, because it is based as if the values if life are purely materialistic.

Gandhiji[17] approved a six-point formula embodying the essentials of practical trusteeship: (1) Trusteeship provides a means of transforming the present capitalist order of society into an egalitarian one. It gives no quarter to capitalism, but gives the present owning class a chance of reforming itself. It is based on the faith that human nature is never beyond redemption. (2) It does not recognise any right of private ownership of property, except insofar as it may be permitted by society for its own welfare. (3) It does not exclude legislative regulation of ownership and use of wealth. (4) Under State regulated Trusteeship, an individual will not be free to hold or use his wealth for selfish satisfaction or in disregard of the interest of society. (5) Just as it is proposed to fix a decent minimum living wage, limit should also be fixed for the maximum income that would be allowed to any person incomes should be reasonable and equitable and variable from time to time, so much so that the tendency would be towards obliteration of the difference eventually. (6) Under the Gandhian economic order, the character of production will be determined by the social necessity and not by personal whim or greed.

An institutional arrangement for implementing the above formula has been proposed. A portion of the wealth voluntarily surrendered would be ploughed in the public along with the taxes which would also be imposed by consent. The funds would then be used towards infra-structure investment of two types–social policies and economic policies. Investment into the economic system would result in income to factors in the form of wages and profits to the population for work and capital. This income, in turn, would be ploughed back into the economic system to produce consumer goods at socially acceptable prices for the entire population.

The realisation from the public in the form of prices of these consumer goods would again be invested in the economy. The social and political policies springing from such a circular flow system would affect the entire economy and the population of the country[18]. The first step to reduce inequalities in wealth for an individual as well as for a family. This maximum holding, in the present situation of this country, might be Rs. 10 lakhs for a family for four. All property above for maximum will be surrendered to the nation to be held by the Trustees[19].

Every individual by becoming a trustee for himself and for others can cater to the needs of the society. This may dispel all the disparities both in the individuals and social level and contribute to the welfare of all. Except this solution, there is no other alternative to the modern maladies of the mankind. This has universal application. The only thing is to digest the philosophy of trusteeship without having any partisan attitudes. The subjective approach combined with the objective reality is bound to give a correct perspective of trusteeship. Since the dawn of nationality, at every age, man has been knowingly or unknowingly working as a trust. This is limited to himself and his family. As the population increase, globally the accumulation consciousness has yielded to the formation of allied groups. In due course, the ambition for domination and expansion of territory led man to wage relentless war. The result is bloody revolutions[20]. Man is not at peace. Under this complex system of life both the men and his environment have to be saved and protected.

The very understanding of the complexity of life implies and necessitates the understanding of not only biological processes, but also deeper interconnecting structures which regulate and assure the well-being of larger habitats. In the final analysis, we should understand that these deeper interconnecting structures are laden with values. Ecological values arise at this juncture of human history when understanding of life cannot be confined to the biological matrix only. Ecological values, represent our understanding of those normative processes, within larger ecological habitats, which are responsible for the well-being or organisms; or, in more general terms, for optimal conditions of diverse ecological habitats[21].

Obviously human societies are more complex than ecological habitats; at any rate they contain some layers of complexity which nature does not contain. One of the specific and important values of the ecological heritage, and the one which is of crucial importance is reverence–reverence for life in general, for all life. Indeed a deeper justification of the concept of 'symbiosis', 'interconnectedness', and 'diversity' are hardly possible without the idea of reverence as being their anchor. We have to learn not only to think about reverence, but to think reverentially. We have to teach reverential thinking to our children.

Reverential thinking is not the usual objective thinking plus a bit of piety. Reverential thinking is a new kind of thinking whereby the objects of our understanding and thinking are embraced by our mind in the frame work of empathy. The act of reverential thinking helps life to grow, helps us to be inwardly connected[22].

Another important ecological value is that of responsibility. The responsibility which exceeds one's own ego, the responsibility for the environment, for the whole planet, for other human beings, for other living beings, for the cosmos at large. This form of responsibility is part of the ecological consciousness. If one is truly aware of the interconnectedness of all things, particularly in the organic universe, one cannot shrug off one" responsibility for the well-being of other form of life, and other human beings.

To emphasise: responsibility for the well-being of the plant is one of the ethical imperatives of our times. Responsibility conceived in this sense is also one of the cornerstones of peace among

nations. It takes a momentary reflection to realise that the well-being of the planet equals peace; peace is a pre-condition of the well-being of the planet.

In between responsibility and reverence, and connecting them in the ethical space, is compassion. Compassion is a mode of understanding, and an ecological value at the same time. It informs us that in the inter-connected universe, in which reverence for life is a real force, compassion is the vehicle through which reverence express itself in daily life. Compassion is also a form of responsibility. And conversely, genuine responsibility for the well-being of others must express itself, at times, through compassion. We can see that the three concepts: reverence, responsibility and compassion co-define each other and depend on each other meaning.

Yet another ecological values must be discerned and analysed. If we live in the world of limited resources, and if we wish to live responsibly, then our life-style must not impinge on the life-style of other, our consumption, or over-consumption (in this interconnected world) must not lead to the impoverishment of others in other parts of the globe. In sort, wholeness of life and reverence for it, implies frugality, which is another of our ecological values. Yet we must think about frugality in appropriate terms, for it is not a form of poverty, self-denial or abnegation, but a positive value; doing more with less-something that nature does so beautifully so often. In the human universe frugality can be defined as grace without waste. At the basis of the idea of frugality is our sense of solidarity: we cannot live at the expense of others.

Solidarity is a potent concept. It holds much promise for the understanding of ecological values. For solidarity is an expression of the bond of human unity, ultimately the bond of unity with all creatures. We often do not readily respond, at least at a deep emotional level, to such concepts as reverence and responsibility. Yet we respond to the call of solidarity for it reverberates within us with the chords of a common heritage of life. Yet solidarity analysed in depth spells out compassion and responsibility and reverence when we are not afraid to embrace the spiritual context of life.

All ecological values are interconnected and they support each other. Aristotle was aware of the idea of frugality when he asserted that the rich are not those who own much but also those who need little.

REFERENCES

1. Kandarpa Ramachandra Rao, Integral Humanism, (1995), pp. 363-364.
2. Balasastri Hardas: Glimpses of the Vedic Nation; p. 638, 41-44.
3. Yoga Vasishta V.L.Mehta; Equality through Trusteeship, p. 293.
4. Kandarpa Ramachandra Rao, Integral Humanism (1995), p. 365.
5. Tiru Kural, 22, 101.
6. Henlu H. Bannett: The Church and the Ecological Crisis.
7. Kandarpa Ramachandra Rao, Integral Humanism (1995); p. 367.
8. J.B. Say, Treatise on Political Economy, Translated by C.R. Prinsep (Boston; Wills and Lilly, 1867) pp. 78-79.
9. K.M. Munshi, Reconstruction of Society Through Trusteeship (Bombay Bhartiya Vidya Bhawan) pp-15-16.
10. S. Radhakrishnan's article "The individual and the Social Order in Hinduism, in E.R. Huges, (ed.) The Individual in East and West (London: Oxford University Press 1937), p.-127.

11. Kandarpa Ramachandra Rao, Integral Humanism, (1995); pp 367-68.

12. Ibid., p-368.

13. Ibid., pp-368-369.

14. Erich; The Sane Society, pp. 280-284.

15. J.D. Sethi: Gandhi Today.

16. Erich Fromm; To have or to be, p-89.

17. Harijan: 25-10-52.

18. V.L. Mehta: Equality through Trusteeship, pp-6-7.

19. Ibid.

20. Jai Narain, Economic Thought of Mahatma Gandhi (1991); p-79.

21. Henryk Skolmowski, Dancing Shiva in the Ecological Age, (1991); pp 85-86.

22. Ibid. p-87.

CHAPTER 5

TRUSTEESHIP HERITAGE

There is one Reality, one Consciousness, that is manifesting in the universe. The Earth is the centre of the unfolding of this Reality which is Divine i.e. perfect Existence Consciousness Bliss. The process of this self-revelation is spiritual evolution-evolution of Consciousness from its first appearance as fragmented Matter upwards, through the slow, aconic emergence of life in forms of varying complexity; forms of Matter, forms of life-first in plants and then in moving creatures, animals and then in man. In each Nature is developing a higher action of consciousness and building forms to suit these organisations of consciousness. Everything is part of this great scheme of the manifestation of a Divine Consciousness. This world, and all that forms part of the world, is as real as the Reality, the Consciousness, from which it derives. This world today is in the midst of this process of evolution from Nascence towards a supreme consciousness, from ignorance towards a Truth-Knowledge, from Death towards Immortality. Man, being his own evolution. He can speed up, precipitate nature's evolution and arrive at the goal which is the full blossoming of this emerging Consciousness that is Eternal, Infinite and Blissful. Human nature is in the throes of a transformation in the divine nature[1].

Respect for all forms of life and for nature is a basic tenet of Buddhism, and in Tibet's plateau maintenance of the delicate ecological balance is vital for the survival of animal, plant and human life[2]. Tibetans life Red Indians lived for centuries in harmony with the land and professed a philosophy that allowed each part of nature and animals their rightful place as cosharers of the world-philosophy which was common to the inhabitants of pre-Aryan India and the people of pre-Christian Britain. In fact all the 'earth' religious with their many gods and many paths to salvation have repeatedly and forcefully emphasised the necessity for considering each ant, each leaf, each drop of rain, each bird and animal as holy. They came "development" and new religions that insisted that only man had feelings and a soul, and everything else on the planet was created for his use. We can see the result now--a dying planet ringing with the cries of millions of creatures[3].

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. The renounced, thou shouldst enjoy. Covet not anybody's wealth. We humans are His trustees. All agreed that the present generation should now be given the chance to jeopardise the natural resources of future generations, neither on a local nor on a global scale.

All wealth belongs to Him alone the Infinite alone is the Reality. It is the core in all forms. It pervades everything within. And it envelopes everything. The world is like an iceberg floating on

water. Water, frozen and floating on water–it is nothing but water. Since everything is His, whatever that is permitted by Him[4] take it as His, and live life in this attitude of dedication and gratitude which is the way to true enjoyment. He the Lord (Almighty) is the sole owner of the landlord of whatever is in this World (Universe) we should not think of having the greed and pride of being the owners in our selves as whatever has not been given (allotted) to us by that supreme power, we cannot lay any claim to it. We are simply trustees of the wealth of which the Ishwar is the sole owner. We should refrain from having longing eyes on the properties given to others by him.

The Lord being the proprietor of the universe, has in way cast a duty as a trustee on us, for the benefit of the future generation. Excessive consumption, rising population pressures, pollution, poverty and armed conflict–all contributing to the rapid degradation. Born out of this near disaster, is a realisation that states have an absolute duty to protect and preserve the environment, consistent with sustainable developmental needs,[5] correspondingly, persons have a right to seek, receive, disseminate information on activities adversely affecting the environment and the right to participate relevant decision making processes.

While these rights and duties have been internationally recognised as the desiderata for effective natural resource management, they have not been translated into practice at the municipal level. The need is for a strong tool to mandate affirmative state action for effective management of resources and to empower the citizens to question ineffective management of natural resources. The doctrine of public trust is one such tool. Its basic premise is that certain natural resources are impressed with a trust for the public's benefit[6].

The Indian Constitution is a supreme document of trust. The fundamental rights enshrined in Part III embody rights of the beneficiaries and Directive Principles of State Policy enshrined in Part IV embody duties of the trustee, i.e., the state. Every action aspecting state power is governed by this non-derogate trust. The incidents of trust are to be used to interpret every constitutional duty and to ensure full accountability in all spheres of state activity. The state's duties as a trustee are enforceable in as far as the Part IV principles are fundamental in governance of the country[7] and the state has to keep them in mind while making laws. In *Kasturi Lal* Vs. *Jammu and Kashmir*[8] the court held that if an action is in furtherance of the Directive Principles of State Policy, then it is *prima facie* reasonable implying thereby that if an action is uninformed by Part IV principles, it would be arbitrary and so violative of Article 14. The trend therefore has been towards enforcing the state's trusteeship duties by expanding the scope of protection offered by Part III. The environment is one such area where the concern reflected in Article 48-A[9] has been worked into Article 21 by construing the right to life to include the right to a clean and wholesome environment[10]. In matters of environmental protection now, there is direct access to the Supreme Court *via* Article 32. Though it has not been so expressed, the underlying concept behind taking state's trust duties to a plane where they can clearly be questioned by the beneficiaries, is the doctrine of public trust in natural resource use. For this doctrine stands for the position that both the state as trustee and the citizen as beneficiary have clear cut obligations and rights, respectively, which can be enforced in a court of law.

The public trust doctrine originated in Roman law which considered "air, running water, the sea and with it the shares of the sea" as *res communes omnium*, the common property of all.[11] Everyone was entitled to their use. With the decline of the Roman Empire, Europe retrogressed in terms of effective governmental administration and public ownership gave way to ownership by local powers and feudatories. The King claimed a private interest in the sea and sail and the Lords received by grant or took by prescription public lands. This led to excessive public inconvenience but it was not until the Magna Carta that the doctrinal trend began to shift back in the direction of protecting the public's interest. The Magna Carta recognised limited public rights in navigation and fisheries[12].

Through the writings of Bracton, the doctrine in UK developed into the concepts of, (i) just privatum, the right to private ownership; and (ii) just publicum, the right vested in the king to hold such property, as the sea, rivers, and land below the high water mark for the benefit of the public[13]. Though references to public rights continued for a few centuries, during the Industrial Revolution the concept of exclusive ownership flourished and the courts and legislature were willing to overlook private use and misuse of common property and resources to foster industrial growth and economic prosperity[14].

The doctrine of public trust stands for openness and visibility in the decision making process, which is the public's principal protection against government excesses. With the public trust base the American courts have sought to promote equality of political power for a disorganised and diffused majority by remanding appropriate cases to the legislature after public opinion has been aroused[15] or by entailing the agency to solict public opinion[16] before making a decision that affects the trust corpus. The courts have primarily performed the function of democratisation in the public trust area, which ought rightly to have been built into the working of the administrative authorities dealing with public trust resources.

A well formulated doctrine of public trust would then, impart legitimacy to the decision making process by entailing specific public participation resulting in visible decision on public trust resource use and also ensure state accountability be empowering the citizens to approach the courts for relief from arbitrary violations of trust by the state[17].

Environmental legislations in India, have from time immemorial, been reactions to dominant thoughts in society, whether it be the vested interests of the British or the near indifferent attitudes of certain governments. Few, if any of these legislations can be said to possess any social engineering potential or to create any new wave in 'juris-environmental prudence'. Not surprisingly, then the search is still on for a comprehensive legal approach to resource management problems. The doctrine of public trust with its wide breadth and substantive content provides an obvious tool to formulate the necessary legal approach. It contains the concept of a legal right in the general public and is enforceable against the government. Moreover it is capable of an interpretation consistent with contemporary concerns of environmental quality[18].

The greatest importance of the public trust doctrine as a tool to ensure effective state management of natural resources lies, however, in its ethical or stewardship approach to the environment. It has potential to address the increasingly insurmountable hurdle of correlating environment and development[19].

Everything in this universe is inextricably linked with everything else. The entire world is affected by whatever transpires anywhere in the world. Due to our failure to realise his basic fact of universal inter-relationship, we make mistakes, ruthlessly exploit nature, destroying it and in turn face nature's wrath. Nature's fearsome revolt against its senseless destruction by man has raised a question mark about man's continued existence on this planet. This catastrophic situation has arisen because of the West's un-integral thinking. We need to proceed henceforth with a unifying integral multidimensional approach for the welfare of the global human community.

Earning to feed oneself is nature; to snatch from others to feed oneselfs is perversion, but to earn to feed others is culture (sanskriti). The motivation to feed others, however, can result only from a sense of oneness with others in the absence of this feeling one can never be motivated to work for others. We all know that homo-centricism, i.e., to think only of one's own generation is treated as natural and self-evident in the Western and American thought. The Western man feels no sense of obligation to the succeeding generations because the generation proceeding him did not bother

about him. Western parents do not seek children; children are merely unavoidable by-products of their pleasure-oriented coming together. The children of these 'by-product' children are similar bye-products only.

Hence it is natural that no generation should feel a sense of responsibility to the other. The essentially ego-centric American way of life was caused by this thinking, a way of life in which his own well-being alone in the individual's concern. In such a culture the motivation to earn to support others doesn't even germinate.

Hence it is that in the American system work begins to be evaluated in terms of money at a rather early age in a person's life. Children are expected to be financially self-dependent by the age of sixteen or so, so that they no longer remain a burden on their parents. And this lead to the weakening of the bond of affection between parents and children consequently children separate rather early from their parents to start their own family. This kind of attitude has always been alien to us. We have treated life as a continuum. We feel responsible to our three preceding generations and we also believe that our actions will have a bearing on the lives of the three succeeding generations; three preceding, three succeeding and one our own. We remember our ancestors with reverence and prey for the well-being of the coming generations.

We are not merely part of a family. Being part of the society, we consider all those who have served it as our ancestors. That's why we consider Rama, Krishna, Vikramaditya as great linkages in our ancestral chain. Our ancestral tradition has come down to us unbroken from generation to generation. We adapt the inspiring ideals of our ancestors in accordance with our present needs, thereby shaping our future too. In our national context, likewise, we think the Past, the Present and the Future in a totality in all their aspects. Shri Aurobindo has said that pride in the past, concern for the present and dream about the future. help a society progress.

The entire universe is a manifestation/extension of the same absolute. Hence atman and Parmatman, the finite and the infinite are indivisible, inter-dependent integral. We are not able to exercise this infinite, timeless, integral absolute because of the mesh of ignorance and 'maya'. The individual tends to treat only his family as his extension. He rises above his personal interest and willingly faces all kinds of deprivations for the happiness of his family-members–mother, father, sister, wife, daughter, son etc.

But the unifying principle of oneness with others should not stop with family, because family after all, is a unit of society. Whatever one earns, consume to nourish him and his family. He belongs to society, hence he has a duty to the society that sustains him and his family. If he cares for the society, the society shall in turn care for him. Similarly a society is part of the entire humanity. Hence all societies should work in the larger interests of humanity as a whole. Humanity in turn is a part of Nature. Nature provides mankind with all the means and resources for its nourishment and protection. Nature itself is a part of God. This is how we all are inalienably united with the Ultimate. This is the essence of Hindu thought, Bharatiya thought in essence of a thought "Trusteeship".

Atharva veda: Hymn to the Earth conveys: "What, O Earth, I dig out of thee, quickly shall that grow again. May I not, O pure one, pierce thy vital spot and not thy heart". This verse from the Atharva veda is part of a long hymn to the earth. It is one of the oldest references in the history of human civilisation to the need of protecting life on our planet.

Hans Jonas, an American Philosopher of German origin, worked throughout his life on the principal of responsibility relating to the protection of our environment. His logic was a very simple one. He recognised that the responsibility in our time goes beyond our time, that it relates to future

generations to our children and grand children. What he actually had in mind was a responsibility that stems from the new technological developments that man commands or may fail to command.

Man is to use his civilian and his military means in such a way that the end effect would not be felt by future generations. Jona's theme was the protection of life and of the natural resources of our planet but equality of life in line with the cultures and civilisations of our societies. He called upon us to leave to future generations more than the mere administration of the irreparable consequences of our failed policies. It is a question of global security and of common survival that this window of opportunity will be kept open sit is a collective responsibility that ranges from the respect for a planet as we find it in the Atharva veda to Jona's philosophy that we must have over an intact planet to future generation.

An individual or a group of individuals, with which the individual is inseparably related in regard to all his needs and activities, cannot life without property. With Karma (action) is associated the fruit thereof. From freedom to consume and use what one has earned stems the concept of property. Not to consume the entire earnings but to save therefrom is natural tendency and a national virtue. Property gives to the individual a sense of dignity, security and satisfaction. So property cannot be done away with. The right to property is subject to social sanction.

The right of property however will have to be recognised subject to limitations. These limitations are determined in accordance with the needs and life-values of the society and the individual. When affluence of property renders some person indolent or parasitical and its back deprives others of their independence, it becomes imperative to regulate property. The issue of ownership of property is important. Some hold that an individual's right to property is absolute. There are others who consider ownership of property and particularly of means of production, as the root cause of all evil. There are thinkers who subscribe to the view that all property belongs to God and man is but a trustee for the same. As a philosophy, this concept of trusteeship is commendable. But in actual practice, the question would always remain as to what regulations and limitations should guide the trustee's conduct.

Before concluding it may be emphasised that education and legislation must envision positive action and not stop with policing the population. A national environmental policy and ecological plant must by promoted be law education so that Man and Nature love and live in harmony.

We must disprove W.G. Gilbert: 'Man is Nature's sole mistake' and prove Mathew Arnold:

"....A man becomes aware of his life's flow
And hears it winding murmer; and he sees
The meadows where it glides, the sun, the breez,
And there arives a lull in the hot race
Wherein he doth forever chase
That flying and elusive shadown, rest.
An air of coolness plays upon his face,
And in unwonted clam pervades his breast.
And then he thinks he knows
The hills where his life rose,
And these where it goes".

–Mathew Arnold

This new biotic awareness for saving human future has led to the scientists Projects Biosphere Reserve recommended by the Indian National Man and Biosphere Committee (Department of

Environment). The last pitched battle by man to save mankind against men hellbent on homicidal environmental maltreatment is programmed in the Namdapha Biosphere Reserve Report, as an instance of the constructive direction which law must take to effectuate Art. 48A and 51A (g):

Art 48A: Protection and improvement of environment and safeguarding of forests and wildlife– The State shall endeavour to protect and improve the environment and to safeguard the forests wildlife of the country".

Art. 51A (g): It shall be the duty of every citizens of India... to protect and improve the natural environment including forests, lakes, rivers and wildlife, and to have compassion of living creatures".

Remember, law and education must keep promises by reversing the self-destructive over-indulgence of commercial exploitation of Nature; burying up the tribal's innocence and raping virgin Earth, bleeding to-death Tomorrow for Today's profit and, in the process, blindly degrading eco-system and destablising the flow of progress. The Socialist Republic of India is apolitical–economic guarantee of social prosperity for generations to come and rejects the philosophy: Unborn tomorrow, dead yesterday, why fret then if today is sweet.[20]

The biosphere reserve project calls for legislation carefully drawn up with demarcation and protection of extensive areas where Nature may still sing and dance unmolested by Man. The legislative contemplation must include a Biosphere Reserve Government, Administration Council. Secretariat and monitoring the progress by Parliament on the basis of periodical reports. Many are the blessings of agricultural research, tourist potential, conservation education and model of science at the service of society–such a rich crop will wither away if law does not speak up now and forbid the spoliation and pollution busily working away currently in the devil's workshop. So Justice Krishna Iyer[21] pleads for a Biosphere Reserve Chapter in the proposed Environment Code, as a bridge between Today and Tomorrow. We have a Tomorrow if we fight the specter of environmental counter-revolt through Operation of Nature's gift and, if he has the will, the architect of a progressive continuum for generations to come. This last is the socialist commitment of our Republic.

The biosphere sustains us all. To preserve it is the path to progress. To pollute it is the route to ruin-may-be to-day, may be tomorrow. Survived through suicide is the nostrum of those who wish us to wink at pollution as the necessary price of progress. Humanism and law must call the bluff. To muddle and bungle, to omit and abet, the rape of the earth is to prove Bernard Shaw: Darwin taught us not that all men were monkeys once but that some monkeys have no tails now.

The Constitution commands us, the law forbids us. Let us be Nature's patriots. Regulatory legislation to control environmental pollution is a must since the rule of law must defend the rule of life. And life will survive only if the biosphere is safe. That is the integral yoga of Man and Nature. But, law is paper tiger unless education makes society militantly aware of the risks of pollution. This demands interaction between scientists technologists and jurists/judges. Finally as H.G. Wells sharply expressed:

Human history becomes more and more a race between education and catastrophe.

The future is not a beggar eating what left-overs and present leaves on the table but the rightful heir to the biqueathment of the estate preserved prudently as trustee.

REFERENCES

1. M.P. Pandit The Concept of Man in Sri Aurobindi, 1987, p-39.
2. Bhuchung K. Tsering, Proving Truth from Facts, Tibetan Bulletin (May-June 1993), p. 12. 16.
3. Menaka Gandhi, "Salmovellosis Scare", The Tribune, July 31, 1993, p-II, p-16.
4. Wherever you see greatness, beauty, or glory, O Arjuna, know that to be a bit of "My Glory–Gita Chapter 10, Verse 41.
5. Art. 11, Draft International Covenant on Environment and development, World Conservation Union (IUCN), 15 March, 1995.
6. Lavanayya Rajmani, "Doctrine of Public Trust: A Tool To Ensure Effective State Management of Natural Resources", Published in Journal of the Indian Law Institute, Vol-38: 1. 199. p-72.
7. Art. 37, Constitution of India.
8. A.I.R., 1980, SC, 1992.
9. The state shall endeavour to protect and improve the environment and so safeguard the forests and wildlife of the country.
10. M.C. Mehta Vs. Union of India, A.I.R. 1988, S.C. 1037.
11. Coquillette, "Mosses from an Old Manse; Another Look at Some historic Property Cases about the Environment", 64 Cornell L. Rev. 761 at 801 (1979).
12. Note, "the public Trust in Tribal Areas: A Sometimes Submerged Traditional Doctrine", 79 Yale L.J. 762 (1970).
13. Susan D. Baer, "The Public Trust Doctrine–A Tool to make Federal Administrative Agencies Increase Protection of Public Land and its Resources", 15 Environmental Affairs L. Rev. 385 (1988).
14. Jane F. Carlson, "the Public Trust and Urban Waterfront Development in Massachusetts: What is a Public Purpose", 7 Harv. Environment L. Rev. 71 (1983).
15. Gould Vs. Sreylock Reservation Commission, 350 Mass. 410 (1966).
16. Executive Order of President William J. Clinton, 11 Feb., 1994.
17. Lavanayya Rajmani, "Doctrine of Public Trust: A Tool To Ensure Effective State Management of Natural Resources", Published in Journal of the Indian Law Institute, Vol-38, 1996, p-81.
18. Supra note 45 at 474.
19. Lavanayya Rajmani, "Doctrine of Public Trust: A Tool To Ensure Effective State Management of Natural Resources", Published in Journal of the Indian Law Institute, Vol-38, 1996, p-82.
20. Justice V.R. Krishna Iyer, Environmental Pollution and the Law", 1984, p-38.
21. Ibid. p-39.

CHAPTER 6

DALIT, THE OPPRESSED AND EARTH

The Earth presents itself to us not as a uniform global phenomenon, but as a complex of highly differentiated regions caught up in the comprehensive integrity of the planet and God's creation. There is a whole wide range of geographical and topographical formation of arctic and tropical, coastal and inland regions, mountains and plains, river valleys and deserts. Together these make up a pattern of life communities that are now being referred to as bio-regions or bio-spheres. Together these reflect the beauty and splendour to this garden planet which is itself part of an interdependent system in the universe from which it has emerged and from which it continues to receive its life energies.

The human species has been created within this complex of multiple life communities. At an early period humans were actually aware of their dependence on the integral functioning of these surrounding communities, but this awareness faded as humans, through their scientific and technological skills, learnt to manipulate and exploit the community. We have now come to the stage that we have lost the awareness of the magnitude of the human and global crisis into which we have landed ourselves. The systems that humans have evolved do not have the adequate understanding of the causes or the steps that we need to initiate for the revitalization of the earth upon which life depends.

It is in the context of this kind of degradation, that among the homo-sapiens the Dalits and Tribals have experienced and shared the agony of God's creation to its maximum[1]. The alienation by the rich and powerful of "people of the land" ironically from the very land they cultivate is part of the manipulation of the composite "earth community" for the self-interest of the ego-centric systems evolved by the exploiters of the mother planet.

Dalits live in sub-human social existence, abject poverty, economic exploitation, a subculture of submission and political powerlessness. They have withstood the psycho-economic pressure of social conformity for centuries. They are considered to be visited by a curse and are treated as untouchables. Without access to the vital economic resources and bargaining power, they became the most exploited peripheral group in the Indian society. Economically, they were the poorest of the poor, toiling in most unremunerative and often degrading

occupations. Traditionally predominantly rural, they have been mainly landless agricultural labourers and marginal sharecroppers and peasants–commonly indebted beyond redemption and held in varying degrees of 'bondage'.

The Dalit reality in India resembles closely the situation of a man in Tolstoy's parable: "I sit on a man's back, choking him and making him to carry me. and yet assure myself and others that I am very sorry for him and wish to lighten his load by all possible means–except by getting off his back".

Obviously, the man carrying the burden is the Dalit, and a word which literally means the one who is broken or oppressed. And if they are reduced to life of object poverty and denial of basic human dignity, it is the non-dalits, who foist this extreme aversion on them misquoting and misusing religious ideologies and thereby retarding social progress.

The secret of social progress is not in economic factors but the life force. In the course of her evolution with the growth of the thought element in the mind, instinct and intuition receded. A necessity was felt of formulating the basis of religion in terms of thought. Systems of thought arose justifying the approach of each religion. An inevitable fulfillment of the quest of religion has helped mankind. Religion has played a great role in the evolution of man from his original crude state of animality into an increasing state of humanity. Humankind was made up of a vast community of individuals all of whom, in principle, were entitled to the same social status and economic status.

Christianity, they believe would be one such alternative, attracting several of the Dalits to embrace this "religion of equality and tolerance". However, the ground realities as practised and experienced by the millions of dalit Christians contradict the very core of Christian doctrine. In fact, a dalit Christian today is thrice discriminated against–by the State, by the Church, and by the protagonists of that faith.

Even today, in predominantly Christian Villages, the dalit colony is distinct and separate from the upper caste settlement. There are separate church buildings, hearses and cemeteries even if there is one church for both–there are partitions made within the church building for dalits and others. In some place they are allowed to assist the priest or to read the Bible during the liturgical functions. They are denied participation in the choir.

The Mandal Commission report affirms: *"There is no doubt that social and educational backwardness among non-Hindu communities is more or less of the same order as among Hindu communities. Thus, both from within and without, caste amongst non-Hindu communities receives continuous sustenance and stimulus"*. The dalit Christians even after conversion continues to face the same as "untouchable".

Conversion being a transition in human character, in terms of change of beliefs, attitudes, practices and morality, it has been able to transform the socio-economic and socio-religious life of the converts. But, nevertheless, the purpose for which conversions were performed to raise the cultural level and to put an end to discrimination have not been achieved, following the indelible influence of the caste system on all missionary religions in India.

The genesis of the discrimination on the basis of one's religion goes back to 1950 when a Presidential Order, known as the Constitution (Schedule Castes) Order, 1950, said: *"no person who professes a religion different from Hinduism shall be deemed to be a member of a Scheduled Caste"*, thus denying the non-Hindus, the constitutional and statutory benefits that accrue to the Scheduled Caste Hindus, in 1956, under pressure from the Sikhs, the Government gave the same benefits to

the Sikhs. V.P. Singh Government further extended these to the neo-Buddhists in 1990. The dalit Christians are socially, economically and religiously discriminated. As a matter of fact, Mandalism has dug itself deep into castes and sub-castes with no solution in sight. The reservations introduced by the Mandal formulae resulted in extensive social churning and rechurning and V.P. Singh put it.

"Historically, the forces of social justice have started asserting themselves. The Centre of power is shifting from top to the bottom, from the halves to the have nots. It will take more time for the forces of social justice to come as a unified force to force out the status quoists". V.P. Singh was, however, unduly hopeful. And as Dr. Baba Sahab Ambedkar puts it, *"Conversion has not brought about any change in the social status of the untouchable converts"*. Even after conversion they continue to be dalit–untouchable. The untouchables and similar social groups did not cease to exist in India. On the contrary, their ranks swelled numerically as time went on, when job specialization led to further fragmentation, each new group forming a new caste.

Harijans, 'Scheduled Classes', 'Untouchables', 'Depressed Classes', 'Pariahs' and 'Panchamas' are several names for the same people. They are a group of several castes, district from one another, the common factor being very low economic and social condition. Their uplift has been the concern of many a Indian reformers, the most illustrious of whom is Gandhiji.

The untouchables must dwell outside the village. So virtually a fifth varna, as a group of outcasts, is added now to the four-fold caste system. The present Hindu society everywhere shows a five-fold division and the outcasts are called "Panchamas" or the fifth-the untouchables. The earlier movements, like the one led by the Buddha especially, seriously questioned the hereditary supremacy of the Brahmanas. According to the Jain and Buddhist doctrines, specific virtues and not birth made one a Brahmana. Significantly, some of the leaders of the Bhakti movements like Rai Das, Kabir, etc. to themselves come from the untouchable castes. Untouchability is not only a crime but also a sin that pollutes the soul.

The problem of the untouchables, however, became a national concern when in recent times a political dimension was added to it. In order to examine untouchability, we have to look back in history. The untouchables belonged to the lowest rung in the varna hierarchy, and they were always there. Caste in Hinduism is of infinite importance; it has been called the body and soul of Hinduism. So far as we can see, Buddha did not directly attack it, he did not in words oppose it; but he ignored it. "My law", said he, *"is a law of grace for all"*. Rich and poor, high and low, all were received as brethren.

Poverty–you are a sin. Poverty, main among tribals and dalits is increasing. Even after embracing Christianity, one continues to be a Dalit. Dalit as such continues to be poor even after conversion. Dalit of whatever creed is a diseased part of the society, a leprous element and deserves to be cured. Society cannot be healthy till Dalits continue to be in it. A society with poverty, that too in abundance cannot be a perfect society. While every society has its contingent of the downtrodden, the Dalits in India occupied a particularly unlovely position of inferiority in the social hierarchy. Not only were they shorn of material dignity, but they were also subjected to a wide range of social disabilities. Small wonder, then, that the Dalit intelligentsia firmly believes that the true condition of their caste fellows can be understood only through a discourse which focused equally upon their social and economic condition. In view of the social location of the Dalits, it should occasion no surprise that they were the last community in colonial India to be influenced by those liberal notions which reached out to the country as a part of the cultural hegemony of the West. Swami Vivekananda, gave the clarion call for the upliftment of the downtrodden, when he said:

India will awake again if anyone could love with all his heart the people of the country-bereft of the grace of affluence, of blasted fortune, their discretion totally lost, downtrodden, ever starved, quarrel-some and envious. Then only will India awake, when hundreds of large-hearted men and women, giving up all desires of enjoying the luxuries of life, will long and exert themselves to their utmost, for the well-being of the millions of their countrymen who are gradually sinking lower and lower in the vortex of destitution and ignorance.

Perhaps the first modern Dalit voice was that of Jyotiba Phule, a powerful advocate of social and gender equality based in Maharastra. Another Dalit deeply influenced by liberal values was the Ezhava leader of Kerala, Narayana Guru, who attacked the institution of caste in a regional society where the Adi Shankara had argued, long centuries ago, of the essential oneness of things in his metaphysical formulation of advaita (non-dualism) as the true basis of reality. There was a fair sprinkling of Dalit leaders elsewhere holding out identical messages. In fact Dalit intellectual activity has continued since early 20th century, inspired mainly by an Ambedkarite agenda and a sense of an identity.

Almost half-a-century after reservations, a shocking 63 percent of Dalits are still illiterate, barely 7 percent can read or write articles and novels, a majority of their workforce are landless labourers. About 45 percent of all agricultural labourers are Dalits. Today's Dalit intellectuals–most of them the children of illiterate agricultural or urban labourers-are beneficiaries of reservations in schools and in government who at the same time emphatically reject the "reservations mentality". Instead they aggressively question the spectrum of upper-caste shibboleths: Independence, Gandhi, the media, even Kautilya and the Bhakti movement. Dalits appear no longer content to be the raw material for others, they want to interpret their own history and society.

In an exclusive interview with N.K. Mudgal, Acharya Murari Bapu, said:

"The Rama Katha–is more unique medium of India. I perceive it not as a ritual but as a spiritual workshop for inspiring people towards a moral and spiritual life. I have seen some stirrings in the minds of many youth who attend these kathas. And that is an encouraging development. Development will be meaningful if we reach out to the most neglected and the poorest in society, the dalits and the untouchables and treat them as equals, thus removing the psychological divide created and perpetuated through wrong ideas and practices in our society. Service to the poor and the downtrodden in society is very important but service to the poor must be free from political motives because they create a great divide in our society as well as perpetuate the distinction based on caste and creed. Neither Service nor temptations be made instruments for inducing the poor and the needy to change their faith".

All fields of activity in which the human mind and soul have engaged themselves, be it science, metaphysics, social science, politics, literature, psychology, all participate in an integral way to produce a perfect man in a perfect society.

In spite of fifty years of planning and development, the solution is no where in sight. Basically the problem lies in economic development. Therefore, the answer also is to be found in economic upliftment of Dalits. When economy generates, the religions and social aspects will take care of themselves. The system of establishing poverty line is a correct step in right direction. The future planning and development should be aimed to obliterate the poverty line amongst the dalits.

REFERENCE

1. Bishop Dr. Anand Chandu Lal. "Foreword" to Dalit Solidarty, Edited by Bhagwan Das & James Massey (1995), p-xiv-xv.

CHAPTER 7

ECO SYSTEM IN ITS EQUILIBRIUM

The environment is a complex of ecosystems made up of a variety of species, themselves represented by a number of strains, each with its own genetic identity. This diversity is a condition for the long-term sustainability of the environment and the maintenance of its integrity, is therefore, recognised as being indispensable to sustain human life. The taxonomic knowledge of species is incomplete and therefore, it is essential to guard against the extinction of the largest possible number of species and strains, among which are some that may in the future provide us with food and medicine or be used in the biological control of pests and pathogens, and also be used as environmental indicator. Tree bark remains in the environment for many years. Therefore, it records very precisely any changes occurring in the environment.

Among various trees bark, the bio-indicator value of deciduous bark is by nature less acidified, so it is a more sensitive indicator of the contamination than barks of coniferous trees and others. Deciduous tree bark record higher acidity upon action of acid emission. Pine bark among conifers possesses a good indicator value of the environment acidity. Ecologist uses electrical conductivity of bark extracts for the text of contamination of the environment. It increase very distinctly with the increase of the SO concentration in the air.

Electrical conductivity is a far more sensitive indicator of contamination than pH of bark. It changes even at small emission in sulphur dioxide which normally do not produce changes of bark pH. Fine bark is also used to desert fluorine concentration in the air. A significant correlation existed between the element in the air and bark of pine tree growing close to the Aluminium plant in Skawina (south Polant). The zone of sulphur contamination may be demarcated by studying sulphur contents in the bark. In Frankfurt, ecologist measured the concentration of sulphur in many species of deciduous trees bark, and on the basis of differences in the concentration of sulphur in bark between various localities they distinguished four contamination zones, which were consistent with the level of SO in the air[1].

Using tree bark in air pollution monitoring has an advantage that it can be carried out quickly and is very apt for practical application because of low equipment requirement. It is only important to standardize those most valuable tests and to graduate them according to the concentration of pollutants in the air. Bio-indicators will turn then into valuable recorders of contamination, very convenient for environment monitoring.

The study of interactions of organisms with one another and with their environment. As a science, it seeks to discover how an organisms affects by its environment and to define how these interactions determine the kinds and number of organisms found in a particular place and at a particular time. Autecology is concerned with single organisms or species, and synecology with communities of species, although these artificial demarcations are no longer accepted by all the ecologists. Human ecology is the study of structure and development of human communities and societies in terms of the processes by which human populations adapt to their environment; as a subject it represents an application of the perspectives of the biological sciences to the investigation of topics included in the social sciences[2].

Ecology was first described as a separate field knowledge in 1866 by the German Zoologist. Ernst Haeckei, who invented the word oeckologies for "the relation of the animal to its organic as well as its inorganic environment, particularly its friendly or hostile relations to those animals or plants with which it comes in contact". Ecology has been variously defined by other investigators, as "scientific natural history", the study of biotic communities," or "the science of community pollution," probably the most often given: a study of animal and plants in their relationship to each other and to their environment.

Ecosystem is a biological community and the physical environment associated with it. Living organisms are classified as biotic and inorganic substances that aid life are called abiotic. The organisms of a community, together with the atmosphere, soil, or water, form a functioning system. Matter and energy are taken up by the producer organisms from the physical surroundings, and passed from organisms to organisms through the food chain. Each ecosystem has an input of gases and mineral nutrients from the atmosphere, from the weathering of rocks and from other ecosystems, and input of energy as either light or organic matter or both. Also each ecosystem has an output of gases, and energy to the atmosphere, and often an output of nutrients and organic matters to the other eco-system as well.

Any assemblage of plants and animals able to exist within an area will in time from a biotic community. In this community the different species tend to inenact with one another and to modify the conditions of life with which each exists. They therefore, develop the inter-relationships and inter-dependence which constitutes an ecosystem. A unit that consists of all the living organisms in a community together with the environment, particularly its chemical and physical features, in which the animals and plants are living. It is the fundamental unit for ecological studies. The organisms are grouped as primary producers, herbivores, carnivores and decomposers existing at different tropic levels. The characteristics of the abiotic component of the ecosystem determines the type of organisms found in a given area.

Today the prevailing economic system is not supportive of the sustainable development. Furthermore, the situation will remain unchanged so long as such economic criteria, that help in sustainability in development, do not become an integral part of the economic order. The present day incompatibility between development and in appropriate use of natural resources is due to the short-sighted socio-economic goals and inadequate understanding of the rural processes. At present, due to short-sighted policies, there is a schism between the natural eco-system and the artificial socio-economic system of the human being. In the developing world, of which we are a part, humankind is facing a dilemma: demographic pressures on the one hand, and dire need and poverty on the other.

The challenge lies in providing the basic necessities like food, shelter, clothing, clean drinking water, energy, fodder for animals and medicare, without jeopardizing the resources base which is

located in the biosphere. Biosphere is the thin crust that envelops the earth and holds together a few kilometers of air and water, and a tew metes of soil. It is this crust that harbours earth's like support system which is composed of air, water, land and flora and fauna in the forests, and which together with the incoming sunlight, forms and interacting system. Ecosystem is the basic unit which has biotic and abiotic components that form an inter-related, inter-connected and interdependent system. The most important characteristic of an eco-system is that it is dynamic, evolving and auto-sustainable as long as it remains reasonably undisturbed and there is the incoming sunlight.

The equilibrium of an eco-system is disturbed by external stimuli such as natural catalysmic changes and the ever-increasing human activities as influenced and dictated by socio-economic goals. The socio-economic system, in contrast to eco-system, is based on social and economic considerations of need, leading to a demand for goods and services. Conflict between eco-system and socio-economic system arises from the undirectional and unlimited human wants to meet the genuine need as also greed. This has caused the ecological crisis which, in other words, means human exploitation of resources at a greater rate than can be normally regenerated under natural conditions. In simple words, it mean that rate of degenerative processes is greater, that the regenerative capacity of an eco-system[3].

The substances of the ecosystem depends upon the diversity of species in the ecosystem and keeping in balance the minerals between the biotic and abiotic components of the ecosystem. An ecosystem is self maintaining system except that it depends on the sun as external source of energy. The living components of ecosystems are the plant and animal species (including micro-organisms) that make up the biotic community. Each species is adapted to a particular role in the ecosystem known as its ecological niche. Each depends for its existence upon the presence of a suitable habitat comprising other species as well as necessary components of the physical environment. The functioning of the ecosystem is dependent upon the presence of a suitable combination of species each of which performs a specialised task within the total system[4].

In natural ecosystem sun energy will be captured by trees, gasses, or other herbs, and converted into proteins, carbohydrates and other food components. These will be consumed by plant-eating mammals, birds, insects and a great variety of other animals, which, in turn, will provide food for meat-eating animals. All ultimately provide food for the organisms of decay which will break down plant and animal materials and restore their chemical components to the soil.

Energy will pass through an ecosystem in a one way path. Of the solar energy reaching the earth, only a portion will be sorted by plants; often less than 1 per cent of the total sunlight energy falling on a vegetated area is retained as chemical energy by the green plants. Of the total energy thus available plants tissues for consumption by animals, usually less than 20 per cent will be sorted as chemical energy in an animal's body tissues. Eventually, after supporting life for a time, most of the energy is lost to the ecosystem. Some however; is stored in long-lived organic materials such as tree trunks, or in dead organic materials preserved from decomposition those that eventually form organic deposits of one kind or another, including peat and over longer periods of time, oil, coal and natural gas. By contrast, chemical nutrients flow through and ecosystem in circular pathways, from soil to plants and animals and back to soil, being reused or recycled again and again.

All of the ecosystems of the earth, together, form the biosphere. The biosphere is that portion of the earth within which life exists. It includes all oceans and fresh water, the lower layers of the atmosphere and the outer skin of the earth's crust–the rocks and soil of the earth's surface. Within the biosphere all of the functions and structure describe for any ecosystem exist. Green plants capture sun energy and combine it with chemical raw material from soil, water and air. The food

they produce supports all animal life, including the decay organisms which return it to the soil for plant use once more.

Man is a part of the biosphere and depends on its continued functioning for his own existence. He can modify or even destroy any one ecosystem. He cannot, however, risk major modifications of the biosphere except at the risk of his own extermination. Thus, the continued production of plant materials, whether wild or cultivated, is the basis for the nutritional support of man as well as all other animals. The continued functioning of green plants if the source of atmospheric oxygen on which man and other animals depend. The continued functioning of the reducer organisms is the means by which the chemicals in human wastes or in the bodies of plants and animals are made available for further use by living things. A breakdown in any of these biospheric systems would imperil human survival. Man has been able to take major risks in modifying local ecosystems. Ecosystems are also controlled by, and a consequence of, climate.

The direct effects of pollution on property, on human health, and on the quality of life are varied and important, but they may ultimately prove to be less critical for society as a whole than the less obvious effects of pollution and other human activities on the ecological systems that sustain human life.

Crucial to these systems are the green plants that are the basic energy source for all other form of life on Earth. and green plants are provided with the material ingredients of growth by the nutrient cycles of the biosphere. Those cycles do routinely what human society as yet cannot do– convert wastes completely into resources, using energy from the sun. The crops of civilization are watered, nourished, and protected from potential pests with considerable help from natural processes, which include the formation and preservation of soil itself. The agents and carriers of human disease, like crop pests, are controlled more often by natural enemies or by environmental conditions than by human action. Climate and the composition of the atmosphere itself are regulated by geophysical and biological process that may be susceptible to human interference[5].

Like any other creatures, human beings have always had some effect on the ecological systems of which they were a part, but the history of deliberate and significant modifications of ecosystems doubtless began with the development of agriculture. Since then, human influence has reached to the remotest areas of the planet and has been intensified by increasing numbers of people and the development of modern technology.

Obviously, some ecosystems are destroyed outrightly by such diverse activities as clearing land to plant crops, starting fires, building dams, applying, defoliants to jungles, constructing buildings, and laying pavement. Forests are chopped down for structural wood and firewood.

The effects of such assaults are diverse. Paved areas are normally removed from natural systems for long periods--and their rapid reclamation is both costly and difficult. Dams take land out of terrestrial systems for long periods, but as noted earlier, dams are temporary structures, and enriched land will eventually be returned. Strip-mined areas in developed countries often have not been reclaimed; the practicability of doing so at all is a fnction of both economies and ecology. Physical assaults on ecosystems often interact with over exploitation and pollution to threaten species with extinction.

Air pollution assaults humanity indirectly as well as directly. The ecological system on Earth clearly are degraded by the quantitative and qualitative pollutants that are injected into the atmosphere, although we are just beginning to understand some their effects in detail. Many others are unknown or, at best, guessed at. In some cases damage is dramatically obvious. Other damage,

less obvious but more important because of the area involved, is done by acid rains falling over a large portion of Europe and the north-eastern United State.

REFERENCES

1. D.K. Pandey, H.B. Vasistha and Alpna Kak, "Tree bark a meter of pollution", The Tribune, November 14, 1996, p-14.
2. J.L. Sharma, & PL. Buldini, A Directionary of Pollution,-234.
3. T.n. Khoshoo, Enviromental Concerns and Strategies, -53.
4. Priya Ranjan Trivedi, Encyclopaedia of Ecology and Environment, Vol-I, (1996), p-16.
5. A.K. Tripathi, Understanding Environmental Disruption, Vol-2 (1993); p-109.

CHAPTER 8

ECO FRIENDLY SYSTEM

The earlier twentieth century has been extraordinarily successful for the human species as our population has grown from 1 billion to 6 billion and the economy has exploded to more than 20 times its size in 1900. We have overwhelmed the natural systems from which we emerged and created the dangerous illusion that we no longer depend on a healthy environment. As a result, humanity now faces a challenge that rivals any in its history: restoring balance with nature while expanding economic opportunities for the billions of people whose basic needs–for food and clean water, for example–are still not being met.

–Lester R. Brown Christopher Flavin, Hilary French

As the economy grows, pressures on the Earth's natural systems and resources intensify. The unfortunate reality is that the economy continues to expand, but the cycle of ecosystem is imbalanced.

Once the sustainable yield threshold of a natural system is crossed, growth in consumption can continue only by consuming the resource base itself. Economists appear to be obvious to the relationship between the global economy and the Earth's ecosystem.

An ecosystem is self-maintaining system except that it depends on the sun as external source of energy. The living components of ecosystems are the plant and animal species (including microorganisms) that make up the biotic community. Each species is adapted to a particular role in the ecosystem known as its ecological niche. Each depends for its existence upon the presence of a suitable habitat, comprising other species as well as necessary components of the physical environment. The functioning of the ecosystem is dependent upon the presence of a suitable combination of species each of which performs a specialized task within the total system.

In a natural ecosystem sun energy will be captured by trees, grasses, or other herbs, and converted into proteins, carboy drates and other food components. Plant-eating mammals, birds, insects and a great variety of other animals, which, in turn, will provide food for meat-eating animals, will consume these. All ultimately provide food for the organisms of decay which will break down plant and animal materials and restore their chemical components to the soil. Energy will pass through an ecosystem in a one-way path. Of the solar energy reaching the earth, only plants will store a portion; often less than one percent of the total sunlight energy falling on a vegetated area is

retained as chemical energy by the green plants. Of the total energy thus available in plant tissues for consumption by animals, usually less than 20 percent will be stored as chemical energy in an animal's body tissues. Eventually, after supporting life for a time, most of the energy is lost to the ecosystem.

The acutest social and technical problems facing mankind today come not from so-called 'under development' but from 'over-development'. In order to gain peace with nature there must be peace with the spiritual order. To be at peace with the earth one must be at peace with Heaven. Everyone talks today of the danger of war, over-population or the pollution of air and water. But usually the same people who discern these obvious problems speak of the necessity of further 'development', or war against 'human misery' stemming from conditions imposed by terrestrial existence it-self.

Development requires utilization of our natural resources. If the use of these resources degrades the remaining resources for future use and depletes them in a manner that these are lost to future generations, we can be accused of being short sighted, selfish and greedy. The activities of man are thus compounded by factors of increasing technological ability, energy and material consumption and large population increases. The environmental impact of such increased activities is large and is increasingly global in character. We should be concerned not only about the disturbances to the ecological system, but increasingly concerned seriously, in the long term, but the future of our planet. Man has now the capacity to destroy the entire living systems of the world for the first time in human history.

The perception that man lives in close relationship with all livings, plants and animals, is quite old. Ancient and medieval philosophers have often emphasized the inter-relatedness of the entire living world. Recent developments in science have not only confirmed this view but have gone beyond to assert the inter-dependence of all life, microbial, plant and animal, between themselves and with the physical environment of land, air water and solar energy. This inter-dependence is embedded in the evolution of life during the past three billion years or more with the origin of various forms of life, the extinction of others, and the formation of our atmosphere, water bodies and land masses. These ideas have gone beyond to assert the inter-dependence of all life, microbial, plant and animal, this inter-dependence is embedded in the evolution of life. The science of ecology is the study of such system, their interrelationship and normal slow secular changes of such systems.

There is an even broader idea proposed by some scientists like Lovelock who would like to think of the entire biosphere as a single ecological system, which he called Gaia. Conceptually, this view is reasonable and exciting and recalls the Jain concept of 'Prakriti'.

Ecologists usually define much smaller systems, which are amenable to study, investigation and analysis. Some of these systems may be relatively self-contained and small enough to enable a scientific study to be pursued credibly. A forest, a lake, a valley or river basins are examples of almost self-contained ecosystems. Normally the migration into almost self-contained systems. where it takes place is restricted both in the numbers of intruding species and in the absolute number of such species.

ECOLOGICAL VALUES

No living species, no society can survive without drawing its sustenance from environment. A sustaining relationship with our environment is not just a necessary for survival, it is also a condition for living "the good life"–which in Aristotelian sense is life lived by ethical values. The

global view has a religious basis, but it is not necessarily tied to particular religious tradition. The new ecological philosophy returns to some of the ancient spiritual tradition wholesomeness and interdependence of all things. Eco-Philosopher Professor Henry. K. Sholimowski[1] in his book, "Dancing Shiva In The Ecological Age", writes:

The tradition of Dancing Shiva is one of the ancient spiritual traditions. But the new ecological philosophy is not a nostalgic return to the past. We are creatively transcending the mechanistic civilisation by building a new cosmology and evolving a new consciousness signifies a change in the description of the world. Through the acquisition of ecological consciousness we are changing the nature of our perception, we are changing the nature of our knowledge; we are changing the nature of external reality. As we filter and sculpt reality differently, so we perceive it differently. The relationship between ecological consciousness and eco-cosmology is very close one; one co-defines the other[2]. However, one needs the other for its existence.

Ecological consciousness represents interiorization of the principles of Eco-cosmology. Eco-cosmology on the other hand, needs ecological consciousness as its articulator and as its representative in the world of consciousness. Cosmology does not exist by itself. It comes into existence when it is articulated by the appropriate modes of consciousness. Those appropriate modes of consciousness we have to acquire individually–by working on ourselves. Only then will ecological consciousness becomes a social reality[3]. However, ecological consciousness is finding a structure of sustainable and compassionate beauty–Shivam, Satyam, Sundram that encompasses it all. Shiva is the God of perpetual dance of creation. Shiva creates, devours, transforms, recreates and is the eternal symbol of fluidity of the world. Undoubtedly, such a tradition has a religious base, but it is not tied to a particular religious tradition and is wider in scope and has a wider secular appeal.

Rudolf C. Heredic[4], in an article, "An ethics for our ecological crisis", delving upon the scope of secular appeal of the values of a robust ecological world-view, writes:

"First: fellow ship, not just between us in the human community but extended to the entire ecological one as well. to include the biotic and cosmic community. For this, we must deal with nature as a 'subject' with intrinsic value, not as an 'object' for merely instrumental use; our relationship with her must be an 'I-thou' and not an 'I-it' one".

The relationship is "Man-in-nature", in contradistinction to "Man versus nature". Rudolf C. Heredia further writes;

Second: Cosmic evolution, in which all creation plays its part, each created entity in it own appropriate way: and in which human beings, though still at the cutting edge of this evolutionary process, are always "a part" of the cosmic whole and not "apart" from it. For it is human destiny that is bound to cosmogenesis.

Third: Relationship to some transcendent or ultimate reality that will meaning and value to our world, lest we fall into the kind of human-centered thinking that has been the bane of ecological thought.

We need to go beyond this without falling into a fragmental relativism that has little motivating force. However, popular religiosity too can play a constructive role in this context. And our ecological worldview must face up to the ultimate concerns of survival and salvation.

Ecology, in its emerging trends represents a wholly new type of consciousness within the collective psyche of humans. Kandarpa Ramachandra Rao, in his book, "Integral Humanism", gives an insight to the issue. when he writes:

Ecological consciousness is a new trend but it is also perennial and timeless. It is a consciousness of synthesis, integration and non-dualism. The new conception regards the whole of nature as a complex but unified web of interdependent organisms, people and events. It is the perception of the universe as an essential wholeness, but one, which manifests itself in terms of countless diversities, expressions of behaviour and life forms. Ecology is rooted in an intuitive awareness of the oneness of all life, the interdependence of its multiple manifestations and its cycle of change and transformation. It emphasises the value of a direct, experiential understanding of oneness with the cosmos[5]. An ecological view of the world represents a set of values in which the boundaries of our morality are increasingly extended not only to include other humans and their cultural traditions, but also to encompass non-human members of the Mother Earth's biotic community. And of course, the ecological ethic demands a shift from material consumption to voluntary simplicity; from simply economic growth to inner growth and development. It re-emphasises the quest for meaning, purpose and the spiritual dimension of life.

In our life, we find that the paradigm of science being changing. The emerging paradigm allows for the integration of the physical and the metaphysical, the visible and the invisible, an appreciation of the cause and effect as well as correspondences in the universe, and the recognition of time and timeless. The synthesis culminates in the ecological ethic, which emphasises the total community of life in nature and the oneness of the human race and the world.

In our time, the ecological worldview and religiosity has sufficiently demonstrated the oneness of the humanity. But this does not mean that environmentalism must develop into a new religious sect, as some "New Age" enthusiasts seem to desire. For authentic religions traditions cut much deeper than even a committed political ideology or a mass based social movement. And some despot or party vanguard or charismatic leader cannot impose a religious orientation. Rather, it is a radical and daring re-interpretation of our prevailing socio-religious traditions which would be more appropriate here - such creative approaches to our inheritance would succeed in providing a continuity with old, while simultaneously proposing a movement towards the new. Eco-ethics can thus be scientific and secular in its attitude, even as it draws aspiration from an enlightened and progressive religious infrastructure. And the story of creation in the Semitic religions must be re-interpreted to mean a companionship with and a responsibility for all creation, incarnate in our common "creature lines"[6].

The commanding Hindu metaphor of the world as a body of God, deriving from the ancient Rigvedic myth of a cosmic person–purush–can dramatize for us, as the very ground of our being. We can also learn from richly eco-sensitive tradition of Buddhism, which extends its call for compassion towards all living beings-things: Sarvabhutadaya. Certainly, the cosmic/mystical religions of the orient have much to teach the aggressive, proselytising ones of the occident, which seem to have licensed the scientific rape of environment.

Having once uncritically followed Francis Bacon, who urged scientists to "torture nature" and "penetrate" her secrets, we must now balatedly bemoan with Gerald Manley Hopkins how we "hack and rack the growing green". Indeed, we need poetry more than we do reductionist Baconian thought, to formulate and ecological ethics to cope with our present crisis[7]. It is possible by reverential thinking through which the objects of our understanding are embraced by our mind in the framework of empathy. The act of reverential thinking helps life to grow, helps us to inwardly connect. And the ecological value is the realisation of responsibility, which exceeds one's ego, the responsibility for the environment, for the whole planet, for other human beings, for other living beings, for the cosmos at large.

Of course, in between responsibility and reverence, and connecting them in the ethical space, is compassion. Compassion is the medium through which reverence expresses itself. Frugality is still another ecological value. It is an important modus of sharing and solidarity. Solidarity is an expression of the bond of human unity and ultimately the bond of unity with all creatures. Undoubtedly, all life is unity and we are part of it. We are part and parcel of this grand sacred tapestry–the cosmos. We are minute particles (sprayed by the spray pumps) of the tapestry, yet terribly important as conscious weavers of the tapestry. Amidst the forces of chaos and disintegration, what unite us are the bond of solidarity, the understanding and practical experience of compassion in life and the courage of reverence.

Such ecological values, which are common to all, are universe centered, and life centered. They connect it with all forms of life in the universe. They empower us and entrust us all with the responsibility for all beings.

ECO-FRIENDLY RITES

In every country the cycle of life-birth, marriage and death are associated with ceremonies which are full of interesting customs. Ja-tor, in Tibet is the ceremony relating to the disposal of dead. In Tibet, the general method of disposing of the dead is to expose the body, which has been, first dismembered, to the vultures, or throw it to the fishes, or bury it. Cremation is reserved for priests or those in high rank. Ja-tor has replaced the ceremony of ground burial, which existed in pre-Buddhism period. Buddhism having permeated in every fabric of Tibetan Society, with its introduction to Tibet in the Seventh Century. Ja-tor, literally means giving alms to birds, is the most common funeral rite in Tibet. Ja-tor involves feeding corpse to the vultures. Buddhism plays an important role in the Tibetan funeral rituals.

Kyongla Rinpoche, a reincarnated Lama says: "Buddhist belief in rebirth and reincarnation generates a universal love, for all living beings and creatures. The essence of Buddhism in altruism is based on compassion and love. So the whole idea of giving the corpse to the vultures is based on the principles of love and altruism. The corpse is useless once conscious self-soul has departed". The self is verily different from the body; the body gets born, decays and dies; the self abides unchanging for ever. The material body is perishable by nature. It may perish immediately, or it may do so after a hundred years. It is a question of time. But the spirit soul, no one is able to destroy. The soul is imperishable. Therefore, the most useful purpose the body can serve is as food for vultures, thereby benefiting the birds.

C.A. Combe, in A Tibetan on Tibet explains: "In order to induce the eagles to eat it, it is necessary that it should be cut up; and it is advisable to have it lying on its face because otherwise, with the first cuts on the breast, reflex movements of the muscles would frighten those cutting. The latter are the friends of the deceased, perhaps ten or twenty in number, and they make the cuts in Swastika pattern, commencing from the shoulder blades". Sometimes the eagles, guided by the behaviour of a black eagle, their King, do not come to this invitation but circle round and round. If the black eagles does not eat, the others, also refuse, and this indicates to the Joba that the deceased must have been a sinner. However, ultimately the dead body is consumed by vultures. The basis for Ja-tor ceremony is that when dead are buried, the dead are of no use to anyone; whereas if given to the hungry birds, the giver would reap the reward merited by goods works.

Tibetans believe that vultures have smack flesh eye and know about the funeral even if it is very far away. Vultures are regarded by Tibetans as sacred birds. Thupten Khetsun, a former Tibetan government official says: Vultures do not harm any living creatures; they do not kill; they eat only cadaver. They are amazingly well-behaved and well disciplined birds. Vultures wait patiently for

their leader before they eat. Ja-tor is the cleanest and most economical and environment friendly process of disposing the corpse. However, the motivation of altruism takes precedence over other factors. Ja-tor ceremony is not performed in all cases. When an eminent religious figure dies, his body is washed with salt water, rubbed with precious ointments and spieces, and then preserved in a stupa.

Solid gold plates stupas, 30 feet high, inlaid with precious stones, contain the preserved bodies of seven previous Dalai Lamas. These stupas are in Potala Palace in Lhasa, Tibet's capital. In his autobiography, My Land and My People, His Holiness the Dalai Lama talks about his two year-old younger brother's death. After consulting the lamas and astrologers; The advice which was given on this occasion was that the body should not be buried but preserved, and he would then be reborn in the same house. As proof, a small mark was to be made on the body with a smear of butter. This was done, and in due course my mother had another body boy-her last child. And when he was born, the pale mark was seen on the spot of his body where the butter had been smeared. He was the same being, born again in a new body to start his life afresh. Such instances reinforce and strengthen the faith and belief of Tibetans on reincarnation.

When a Tibetan approaches death, he does not feel that he would live no more in this world, but merely thinks that one more link in the long chain of lives is completed. A priest is summoned who would tell him not to let his mind cling to his property and other worldly concerns, nor even to his wife or children. For now he must leave behind his body, which is but a "temporary lodging". And when leaving the body his chief possession wife, children and property are left as a matter of course. Let him therefore turn his thoughts to the Three Chief Rare Offes, to his guardian deity, and most of all to his 'Root Lama', the one in whom he reposes special faith.

Let him visualize the Root Lama as resting on him, a connecting link between his poor self and the merciful Lord Buddha, who is pictured as drawing beings with a hook up to better worlds. Pondering on this philosophy, makes Tibetans life sublime. Optimise the positive and marginalise the negative is the middle path philosophy of Tibetan–Buddhism. Efforts are ceaselessly made, life after life to feel refreshed and strengthened, clean and all embracing. Thubten Jigme Norbu and Colin M. Turnbull, in their scholarly work, "Tibet", affirm that in Tibet, they believe that there is a future, and they know that the ultimate and enlightenment, release from all ignorance and suffering is bliss. They also know that this will come to all of us sooner or latter. This makes all suffering bearable.

If not considered to be injurious to the popular beliefs in this regard, the funeral rights in Tibet Ja-tor, seems to be the ideal one, in today's world plagues with shortages of energy and space coupled with compulsions of protecting the environment.

REFERENCES

1. Henry. K. Sholimowski. Dancing Shiva In The Ecological Age, (1991), p. 11.
2. Ibid., p. 61.
3. Ibid.
4. Rudolf C. Heredic. "An ethics for our ecological crisis", The Times of India, October 28, 1997, p. 13.
5. Kandarpa Ramachnadra Rao, Integral Humanism, (1995), p. 114.
6. Rudolf C. Heredic. "An ethics for our ecological crisis", The Times of India, October 28, 1997, p. 13.
7. Ibid.

CHAPTER 9

HARMONY WITH NATURE

Man wants to dominate nature not only for economic motives but also for a 'mystique' which is direct residue of a one-time spiritual relation vis-a-vis nature. Men no longer climb spiritual mountains–or at least rarely do so. They now want to conquer all mountain peaks[1]. They wish to deprive the mountain of all its majesty by overcoming it–preferably through the most difficult line of ascent. There is everywhere the desire to conquer nature, but in the process the value of the conqueror himself, who is man, is destroyed and his very existence threatened. Peace in human society and the preservation of human values are impossible without peace with the natural and spiritual orders and respect for the immutable supra-human realities which are the source of all that is called 'human values'.

In order to gain peace with nature there must be peace with the spiritual order. To be at peace with the earth one must be at peace with heaven. Nature has become desacralized for modern man, although this process itself has been carried to its logical conclusion only in the case of a small minority. Moreover, nature has come to be regarded as something to be used and enjoyed to the fullest extent possible. Rather than being like a married women from whom a man benefits but also towards whom he is responsible, for modern man nature has become like a prostitute–to be benefited from without any sense of obligation and responsibility toward her. The difficulty is that the condition of prostituted nature is becoming such as to make any further enjoyment of it impossible. And, in fact, that is why many have begun to worry about its condition.

It is precisely the 'domination of nature' that has caused the problem of over-population, the lack of 'breathing space', the coagulation and congestion of city life, the exhaustion of natural resources of all kinds, the destruction of natural beauty, the marring of the living environment by means of the machine and its products, the abnormal rise in mental illnesses and a thousand and one other difficulties some of which appear completely insurmountable[2].

The sense of domination over nature and a materialistic conception of nature on the part of modern man are combined, moreover, with a lust and sense of greed which makes an ever greater demand upon the environment[3].

The ancient towns and palaces of Tibet have undergone natural and climatic transformation, destruction and extinction. Generally, distinct geographical features like hills, plateaux and valleys are transformed by natural forces and earthquakes into meadows, and forests, thus giving the whole

landscape a different and sometimes an entirely new geographical feature. As similar geographical forces have shaken Tibet, the riches and treasures of the ancient Tibetan families scattered and misplaced during the early centuries of Tibetan history were later discovered and recovered from high hills, valleys and ruins[4].

David Patterson, in July 3, 1993, issue of New Scientists, "Did Tibet cool the world?" reveals when India and Asia collided more than 40 million years ago, the high plateau of Tibet was forced up between them. This remarkable feature could be responsible for today's climate. As geologists and climatologists, come over closer to answering 'thermostat' question, it seems that one of the world's most prominent topographical features, the vast high plateau of Tibet, may have played a large part in reducing the Earth's temperature[5]. Maureen Raymo of the Massachusetts Institute of Technology, put forward a simple yet far-reaching proposal: When India and Asia collided, the rising up the Tibetan plateau somehow altered climatic conditions so that the Earth radiated more energy than before, setting off global cooling[6]. The idea originally in the mid 1980s, was regarded with suspicion, but computer simulations show that this theory does produce a world-wide cooling effect that corresponds well with climate changes over the past 50 million years.

Maurean Rayme likens the plateau to giant boulder thrust into the atmosphere, so large that it profoundly disturbs the atmospheric circulation patterns in the whole of the Northern hemisphere. In late 1980s, John Kutzbach of the University of Wisconsia, in Madison studied the global climate models with and without the plateau and discovered that if were no plateau, there would be no Indian monsoon[7]. Elmar. R. Reiter elaborates: The earth-atmosphere Ocean system is behaving almost like a living organism. What happens during monsoon of Asia, including Tibet, is not merely a matter of local concern over there.

For years we have studied so-called "teleconnection', i.e. the seeming relationship of weather and climate anomalies in widely distant regions. We know that abnormal sea-surface temperature regime in the tropical East Pacific are linked to rainfalls during Indian summer monsoon, upon which millions staked their livelihood. We know that the Indian and Tibetan monsoons are linked. These could have been speculations about the vagaries of late-season snow in Tibet causing advances or delays in the heating of the Tibetan Plateau that heating having an effect on the surge of moist monsoon air seeking to rise and precipitate over the continent. There are compelling signs, however, that both the Tibetan snow cover and the Indian summer monsoon may be linked to ocean temperatures in the Pacific and the Atlantic[8]. None of the "limbs" that make up the complicated "body" of our environment air, water, and land can lead a separate existence.

We can punish one part of this body by burning it, by turning lush green into barren desert, but surely the rest of this body of Nature will feel the pain. Lest we forget: We the people of this planet are part of this body, whether we like it or not[9]. But that larger theory consistently reflected a keen awareness of society and nature as an organic whole, as in his beautiful passage from the Economic and Philosophic Manuscripts: Nature is men's inorganic body nature, that is, in so far as it is not itself the human body. "Man lives on nature" means that nature is his body, with which he must remain in continuous intercourse if he is not to die. That man's physical and spiritual life is linked to nature means simply that nature is linked to itself, for man is part of nature[10]. Tenzin Gyatso, His Holiness, the Fourteenth Dalai Lama, believes that to meet the challenge of our times, human beings will have to develop a greater sense of universal responsibility.

Each of us must learn to work not just for his or her own self, family or nation, but for the benefit of all mankind. Universal responsibility is the real key to human survival. It is the best foundation for world peace, the equitable use of natural resources, and through concern for future

generations, the proper care of environment[11]. We will not survive if we go against nature. This blue planet of ours is the most delightful habitat we know. The mother nature is telling us to co-operate. Our mother is teaching us a lesson in universal responsibility. The nature's future is our own future and its life is our life[12]. Even the law of Karma is based upon the final conclusion that this life is not an end in itself but is just one of the little incidents in the Eternal Existence of each of us.

However, each moment of our life, we are not only living the fruits of past actions, but also creating those for tomorrow. Each moment we are preparing ourselves for the lives yet to come. Law of Karma, Swami Chinmayanand emphasised, when correctly understood is the greater force of vitality in Indian philosophy. It makes us the architects of our own future. We are not helpless pawns in hands of a mighty tyrant-God[13], 10 what to speak of Chinese, who have subjugated Tibet and have forced them to lead a miserable life. Earlier, with the reign of the great Tsrong-Tsan Gampo, who ruled Tibet from 610 to 650 A.D., was the period of Tibet's real history. Tibetan King, Tsrong-Tsan Gampo was a cultured but ambitious ruler. He attacked Western China and succeeded in subjugating the Chinese to a humiliating treaty, which entitled him to marry a Chinese Princess Wen Chen.

The Chinese, with all their disregard for their own environment, care even less about that of Tibet. Since Tibet is technically part of China, its ecological destruction is ineluctably connected with that of China. Moreover, Chinese are now conducting explorations for oil and other minerals in Tibet, building roads, exporting. Chinese settlers, destroying wildlife habitats conducting nuclear tests, dumping nuclear wastes all things which are having a profound impact on Tibet's delicate high altitude ecology[14].

Tons of nuclear waste and other toxic materials must have been discharged by now into the environment, by nuclear explosions and reactor spills, in Tibet Plateau. Tibet's population was six millions on its occupation by Chinese, during 1959 and now more than seven million Chinese have been settled there. Over population and industrial technology have contributed in various ways to severe degration of the natural environment. Such is the deplorable environmental condition of Tibet, whose lay man even will care for the smallest worm not to be harmed, because of the impact of Buddhism. Tibetans believe that transmigration of human should could happen from human to any other sentient being and vice-versa. The philosophy contains the symbolism of "mother". Since one can be reborn in any form through transmigration of soul which is an ongoing process until the achievement of Nirvana all other sentient beings have been or have the potential of being ones mother[15]. Hence, the stress on love for them as one's mother.

Tibetans lived for centuries in harmony with nature, in their sparsely populated land and professed a philosophy that allowed each first of the nature and animals their rightful place as co-sharers. In Tibet's plateau maintenance of the delicate ecological balance is vital for the survival of animal, plant and human life[16]. Today when economics takes precedence even over religion and politics, many governments are under great pressure to increase production substantially and are compelled to all steps towards high economic growth and to undertake developmental activities on a large scale and thereby the quality of the environment is badly affected. Under such situation there is bound to be more and more strain on the environment and on the depleting mineral and natural resources. It is therefore, urgent and important that we realise, at the earliest, that it will simply be impossible for the earth to sustain if the strain on it increases. So, for our survival in a clean and healthy environment, it is utmost necessary to reduce our consumption and wastage and, for that, to change our life-style[17].

It is known to some but unknown to many that an average citizen of USA consumes about 20 times more energy and natural resources than an average person in India and China about 70 times

more than a citizen of Bangladesh. So also is the life style of people in Europe. It can thus be imagined that the earth cannot sustain 5.5 billion people at this level of consumption, growth and development. We have, therefore, to adopt a simple life-style if we do not want to perish[18].

After Chinese aggression, as for the Tibetans remaining in their own country are concerned, the odd seem all against them. A few million Tibetans are faced by the overwhelming and brutal power and by a vast number of aggressive, doctrine-infactuated, rapidly increasing Chinese[19]. These Tibetans are not permitted to have their share in the nature and in the name of saving the environment from degradation, all sorts of checks are being imposed upon them. But the spirit of the Tibetans has not been crushed and those who know them will continue to believe that even in the darkest adversity the embers of the faith will be kept alive, as they were before, and something of the Tibetan character with its patience, courage devout simplicity, honest, and kindness will survive to add its rare value to the rich diversity of the world[20].

Laws of man and laws of nature have grown increasingly divergent, and the laws of physics are not likely to yield", says Bill KcKibben. He focuses on how politics, media, commerce and economics have created an industrial regime that wastes our social and natural environment and still calls it 'growth'.

A state of harmony is not something that is to be created. It does not arise from any balancing operations or successful coordinations. It exists in nature itself. It is always disturbed by the activities of men who are, as a rule, ego-centered and ignore the needs and positions of others. Besides, the mind interferes with the natural order and upsets the innate harmony in life. If we look at the state of life prevailing among animals, for instance, we do find a certain harmony among them, notwithstanding their movements of violence dictated by their physical needs. They have no greed of the kind the humans have. There is harmony in nature.

The harmony is obviously a pre-mental harmony. It is more a rule of the instinct–individual and collective–than of reason. There is an automatic congruence of things, an instinctive flow of life on large lines of harmony. The frictions and disharmonies commence with the entry of the human mind. This mind cannot, by its very constitution, embrace the whole in its vision. Its sight is limited, its operations are conditioned; each mind functions on its own and consequently there is a constant unevenness in their mutual relations. Individualism of the human mind accentuates the problem. We should go back to the state of the simple harmony. We have in ourselves a level of being, nearer the soul, where there is a spontaneous perception of the oneness of life. The oneness that we experience from within ourselves is not a featureless unity in which all distinctions are abolished. It is a consciousness in which the many are seen and felt to be radiations of the One.

It is possible to have this perception above the active mind, in a silence of the spiritual mind. When we take our stand on this perception and refuse to allow the ego-desire axis to operate, our life runs along the lines of harmony that are natural.

It is thus our limitations, imperfections, blindnesses that disturb the innate harmony in life and create disorder. We need to set right our own compass in order to be assured of a smooth life. If we identify ourselves with the nature, we find happiness, serenity, calm, composure and tranquillity all-around with such a situation contentment naturally follows in man.

The main lesson, wrote Hawten in San Francisco-based magazine "Mother Jones" was that design flaws were inherent in any prototype but the fact remains that no man made substitute could essential natural services. As they say in India, you cannot beat Nature.

Everyone is familiar with the traditional definition of capital as accumulated wealth in the form of investments, factories and technology. "Natural capital" on the contrary, comprises the resources we use, both non-renewable (forests, fisheries, grasslands etc.).

Living system feed us, protect us, heal us, clean the nest, and allows us to breathe. They are the income derived from healthy environment: clean air and water, climate stabilisation, rainfall, ocean productivity soil, watersheds, and the less appreciated function of environment such as processing waste–both natural and industrial.

Man has not yet been able to manufacture economically watersheds, gene pools, topsoil, wetlands, river systems, pollinators or fisheries. Technologies fixed cannot solve problems with soil fertility or guarantee pure air, biological diversity, pure water or climatic stability; nor can they increase capacity of the environment.

Economist Herman Daly cautions that "we are facing a historic Juncture in which for the first time, the limits to increased prosperity are not lack of man-make capital but lack of natural capital. The limits of irrigation are not pumps or electricity, but viable aquifers: the limits to pulp and lumber production are not saw mills, but forests".

Industry has always sought increased productivity of workers, not resources. And for good reason. Most resources prices have fallen for 200 years–due in no small measure to the extraordinary increase in our ability to extract, harvest, ship, mine and exploit nature[21].

REFERENCES

1. M. Pallis, The Way and the Mountain, London (1960).
2. F. Schuon, Spiritual Perspectives and Human Facts trans. D.M. Matheson. London, 1953, p. 38.
3. Dom A. Graham, Zen Catholicism, A suggestion, New York, 1963, p. 38.
4. Namkhai Norbu, The Neclace of gzi, (First Northang Edition–1989 p.2).
5. David Patterson, "Did Tibet cool the World?" New Scientists, July 3, 1993; also see Tibetan Environment and Development News (August 1993) p. 7.
6. Ibid.
7. Ibid.
8. Elmar R. Reiter, "Tibetan Deforestation and Possible Climate Effects", published in the Anguish of Tibet, edited by Peter K. Kelly, Gert Bastion, and Pat Aiello, (1991) pp. 220-221.
9. Ibid.
10. Fritjof Capra, The Turning Point, (1982) p. 217.
11. Tenzin Gyatso, The Fourteenth Dalai Lama, The Global Community and the Need for Universal Responsibility, (1992) p. 3.
12. Ibid., p. 21.
13. Swami Chinmayananda, Discourses of Kenopanishad, (Re-print 1992) p. 30.
14. Orville Snell, "Chinese Attitude to Conservation and to Tibet", published in the Anguish of Tibet, edited by Peter K. Kellyl, Gert Bastian and Pat Aiello (1991) p. 203.
15. Tashi Phuntsok, "Comparative study of Tibetans and Druze", Tibetan Bulletin, (May-June, 1994) p. 16.

16. Bhuchung K. Tsering, "Proving Truth from facts", Tibetan Bulletin (May-June, 1993) p. 12.

17. B.K. Jagdish Chander, "Question of Economy, Environment and Survival", Purity, May 1994 p. 2.

18. Ibid.

19. H.E. Richardson, Tibet and Its History, (1962) p. 243.

20. Ibid.

21. Indian Farmer Times, July 1997, pp 9-10.

CHAPTER 10

NATURE AND NOMADIC LIFE

Society is made up of individuals and only individuals can bring about the transformation. As is the individual, so will be the society. Tribals-nomads have a society of their own. Nomad is brought up in natural surroundings. From birth to death he lives in the company of forests and trees, animals and plants, mountains, rivers and streams. The tribals have no fixed location and are wandering people, always in search of pastureland for their herds. They refuse to be assimilated into the culture of even the adopted country. Nomad lives the life of co-existence with all beings. He speaks truth even if he is to suffer for it and avoids falsehood regardless of the possible gain.

Simplicity is the basic facet of the nomad character: Simple food, simple clothes, simple dwellings, simple pleasures and freedom. Rousseau, the great French philosopher, lamented long ago that "man is born free but everywhere he is in chains". Rousseau's words are prophetic and by no means incontrovertible. The 'chains' destroy the goodness in man and does not permit him to develop in proper perspective. William Faulkner; the American novelist said, "Human spirit will prevail". Innocence is the basic human spirit. The tribal-nomad's innocence and simplicity are almost a punishment in modern world, full of vice and evil. Today, when the modern philosophy or consumerism, which is in direct conflict with nature and environment, is rapidly leading mankind to destruction. Pollution, exhaustion of natural resoruces, destruction of environment are the natural consequences of consumerisms which destroys the nomad's life and its natural habitat.

The world has many nomads living peacefully in the midst of nature, believing in co-existence with all beings. Some is equally true of Tibetan nomads. Most of these nomads were peaceful but some of their clans were not above brigandage. The settled people in the neighbourhood had to take care to arm themselves, and travellers in such places preferred to go in large companies for protection. The nomads, called Khampas in Tibet were law-abiding on the whole, but they were the kind of people to whom a rifle was almost more important than any other possession, as a symbol of mainly independence. Yet the sense or religion pervaded even the wildest places, and most of the wild rest hearts, and one would often see its symbol, too, in the poorest tents of nomad; the altar with the butter lamp before it[1].

His Holiness the Dalai Lama in "Freedom in Exile", writes: To our new masters, nomadism was repugnant as it smacked of barbarism. It fact, mantze, a common Chinese word for 'Tibetan', which literally means barbarian[2]. Nomads may not be really barbarians but by nature they would not like to be under discipline of any authority. However, it was the loyality to the spiritual supremacy of

His Holiness The Dalai Lama that united the Nomads spread over in sparsely populated Tibet and enhanced the feeling of kinship among people of Tibetan stock wherever they might be[3].

Sir Charles Bell, the well known authority in "Tibet Past and Present" writing on the Nomad life of Tibet, says "A race of nomads does not readily come under the discipline of a distant government. It prefers not to look beyond its tribal chief. Still the movement on the whole is towards greater centralizations, and the Dalai Lama's national policy has strengthened this tendency. His Holiness and the Tibetan Government accepted my constant advice to send administrators of better quality to their out flying territories, especially those of eastern Tibet, where China pushes in. And the result has been that the sturdy tribesmen of eastern Tibet, who formerly were wont to welcome the Chinese magistrate, as less oppressive than the Tibetan administrator, now call for the rule of their own compatriots. In this way eastern Tibetans add their wide territories to the rule of Lhasa and work for a large, united Tibet. Such a Tibet should be strong enough to gain freedom for itself, and strong enough to prove an invaluable buffer to our Indian Empire"[4].

It is the influence of Buddhism and authority of His Holiness that even the Nomads were tamed to a great extent. Ekai Kawaguchi in his famous work Three Years in Tibet describes the influence of Buddhism on nomads: "These were of the people who took other men's lives with the same equanimity with which they cut their vegetables; yet, touched now by the light of Buddhism, their minds had softened"[5].

Nomads generally sleep on yak-skins with felt over them and a saddle for pillow. In the middle of the floor is the stove made of mud, around which, then they want to sit, they spread yak-skins on the ground. Summer and winter alike, the typical nomads dress for both sexes is a sheepskin coat with the wool inside. It takes five or six skins to make a coat. Man's sheepskins are edged with black or red Chinese cloth, and a leopard skin is thrown round the neck and sometimes across one's breast.

Women's sheepskins are edged with cloth of three colours: black, red and green, in rows; they do not wear the leopard skin. Unless they are rich, in which case they may wear a cotton shirt and perhaps a cotton or woollen petticoat, this sheepskin, tied round the middle, is all the nomad woman's costume, except for boots and cap[6].

Nomads give their horses goat-meat, butter, and fresh tea-leaves ground up and mixed with salt. In slaughtering cattle, the first object of all Tibetans, who like blood in their meat, is to retain it in the carcass. The commonest method of killing therefore is by suffocating. In Kham and Lhasa the animal's mouth and nostrils are tied up tight, and in the course of half an hour or so it expires; but in Lhasa death is hastened by cutting the victim's throat. In the country side the yak which is being suffocated is laid on its side with its legs bound, and is beaten with heavy sticks, then turned over and beaten on the other side, the object being to ensure a good mixture of blood in the meat and fat.

In western nomad countries Nagchuka, Chugdso, the Diso district the animal is placed on its back, a slit made down the belly, and an artery extracted called the Artery of Life (sok-tsa or tse-tsa), the slaughter being careful that all the blood falls back into the carcass. Western nomads also kill by a stab to the heart; in the case of Yak the knife is inserted between the shoulder and the neck, in front, in that of sheep, a skewer is thrust in below the shoulder blade.

Even nomads were chiseled and their energies channelised in Tibet, due to the influence of Buddhism and turned out as law abiding and believers in non-violence. Even the poor family living in one small tent, has its idols and butter lamps and its sacred books, which visiting lamas read aloud. Many of the lamaseries are just encampments, the great tent in the middle being used as the temple[7].

In the morning, before dawn, when everyone is wake up, fire is taken from the tent and placed on a kind of altar, a pile of stones about four feet high, just outside. Tsampa and butter and perhaps a few dried fruits are put into the flames, with rhododendron leaves and junipher wood. As this is done, everyone chants innovations to the Konchog sum, the 'Three Previous Ones' Sanggyela Kyabsa Chio; Chola Kyabsu Chio; Gendulla Kyabsu Cho.

I seek refuge in the Buddha; I seek refuge in the Teachings; I seek refuge in the monkhood. However, they always start, with an additional innovation Lamala Kyabsu Chio; I seek refuge in the Teacher of Religion because no aspirant can reach the Konchog Sum without the guidance of a teacher[8]. The Community jewel is meant for all the persons, whether lay or ordained, who have generated a superior path in their continuum. They are friends helping one to achieve refuge, like nurses.

After the prayers, one of the old Nomad takes a ladle of butter tea and sprinkles it into the air, calling on the Buddha and Changchub Sempa, naming their protective deities, and finally the mountain gods and the goddesses. Then the last of the tea is thrown to the Sky and everyone gives a loud shout that can be heard from many caps away. In this way they offer the first food of the day to their beliefs and to their Gods. The food that comes first should be an object of oblation. It is 'Agnihotra'. Agnihotra is the pouring of oblation in the fire. Upanishada[9] says:

"As, in this world, hungry boys gather round their mother, even so all the creatures wait upon the Agnihotra", That is, they wait expectantly for the eating of a knower of Vais vabara Atman, for the whole of the universe becomes satisfied by his earning. Thereby inculcate a spirit of giving to others and an attitude of compassion. After the morning prayers and sacrifices are over, then everyone gathers in the main tent for breakfast. These Tibetan nomads are Buddhists in the true sense because one can call himself or herself a Buddhist only when a genuine, deep rooted sense of refuge in the Triple Gems has been generated within his/her mental continuum.

Geshe Domdul Namgyal in a lead article "Buddhist ecology its theological base", stresses: In a way this is the basic criterion for being a Buddhist. And when takes refuge in the Triple Gemes, one is also presented with an array of behavioural patterns associated with Dharma calls for abstaining brings harm to other sentient being, no matter how insignificant they may be. So this basic switch to a non-harming attitude and behaviour leads one to uphold their right to life. This, in turn, enjoins upon one to keep from destroying their habitats[10]. Tibet's nomad have traditionally adopted themselves well to the needs of their fragile grasslands. Annual records of pasture use, systematic migrations of their herds of dri and Tak, sheep and goats, and responsibility for sustainable use at the individual and responsibility for sustainable use at the individual and community levels are traditional habits[11].

Such a Traditional Tibetan economic and religious value systems led to this evolution of successful environmental protection practices, even in the remotest Tibetan areas and among its wandering nomads. Even a large monastery like kumkum depends for much of its support on the mountain nomads. It is their honesty, perhaps, that makes them so religious. Being Buddhists, they know that it is wrong to take any form of life, yet being nomads it is the only way they can survive. They accept their lot-believing that previous bad deeds must have caused them to be born as a people destined to live by killing animals. So for all their lives they are trying their best to outweigh this great sin by good deeds. There is little law and little need for it. The people lead such an open life that many disputes become immediately known to every one and are quickly settled within the camp.

The nomads have no time for false modesty, and they see no cause for shame in things that they know to be right and necessary. That too, is the part of their honesty; being honest with themselves,

they are able to see things as they are, and give them their true value. As devoted and religious as the farming people are in Tibet, the nomads are even more devoted and religious.

Tibetans firmly believe in reincarnation. They believe that when one reaches a certain advanced stage of evolution, one can choose to go on to another plane of existence, or return to earth to learn something more, or to help other. It may be that a wise man had a certain mission in life, but died before he could complete his work. In that case, they believe that such a person can return to complete his task, provided that the result will be for benefits of other[12]. A sensitive relationship exists between all life and its environments but also the spiritual needs of Tibetans.

Every Tibetan seems to have a nomadic streak in him. Macro Mallis from his personal experience asserts that: Tibetan is always happy when moves through countryside in close communion with untamed nature. It helps him to foster a sense of kinship with animals, birds and trees, which is deeply rooted in Tibetan soul and its culture[13]. Tibetan culture is not just the product of an ancient civilisation, of interest only to scholars and tourists. There is a great deal in Tibet's religious experience, its medical knowledge, peaceful outlook and respectful attitude to the environment that is relevant to the problems the world faces today[14].

Of course, Nature can be better understood in the context of Tibet, its environment and Tibetans. Geographically the mountain and forests, the deserts and fields of a country, are the greatest benefactors of the land. They are the most insentient, seemingly doing nothing and yet blessing the entire generation silently, uninterrupted and continuously[15]. Nature, undoubtedly is the conceiving mother of all embodied beings that manifest in all the species of various kinds[16]. His Holiness reminds that they used to say all the time, always "All sentient beings are our fathers and mothers"[17]. It is He the Lord who pervade the universe, assuming endless forms[18]. Nature brings the soul creation, consisting of both sentient and insentient beings[19]. The same universal self is seated in the heart of all beings[20]. Such teachings and practice inculcated the feelings of compassion towards all sentient being, among the Tibetans inclusive of nomads, that the remained virgin, fresh and protected.

Tashi Wangdi, philosophizes that the Buddhist ethos of Tibet's people make them consider nature as something to be held in trust for all sentient beings[21], not the human beings alone. Bhuchung K. Tsering explains that respect for all forms of life and nature is a basic tenet of Buddhism[22]. Tibetans have a great respect for all forms of life and this inherent sentiment is due to and is enhanced by the Buddhist faith, which prohibits the harming of all sentient beings, whether human or animal. Tibetan animals are beings with useful purpose to serve, being with rights just as human beings have rights. According to T. Lobsang Rampa, the Buddhist belief is that all animals, all creatures in fact, have souls, and are reborn to earth in successive higher stages[23]. Buddhism does not believe that the man is created for dominion over the fowls of the earth and fishes of the sea. They too have their rights[24]. Buddhism has greatly emphasised the value of compassion towards all living beings. The Buddhist vision is cosmic. It extends beyond man to all nature[25].

The human-being of to-day and of several thousand year ago is the same. The basic human nature is also not different. Pt. Deen Dayal Upadhayaya says: A keen observer of nature may notice that we get oxygen supply with the help of vegetation, whereas we provide carbon dioxide so essential for the growth of vegetable. This is the mutual co-operation phenomenon of life on this earth[26]. If we create imbalance in nature, human kind will suffer. Humans must conserve the earth's resources. Human beings are in a sense children of the earth. And whereas until now our common mother tolerated here children's behaviour, she is presently showing us that she has reached the limit of her tolerance[27]. It will be worth remembering what the philosopher Prime Minister of India, Pt. Jawahar Lal Nehru said: "Nature is often pitiless and cruel. It plays its pranks regardless of what happens to

the millions of mites that crawl on the surface of the earth. We feel helpless and bow to it, or we combat it and try to control it according to our temperament and the measure of strength and will".

Man has share in the bounty of nature and he can be permitted to have his share according to his need, not greed, that too after he has contributed according to his capacity; but nothing gives the man a right to exploit others, including the nature with cruelty[28]. Ram Sarup in a leading article, "Hinduism vis-a-vis Christianity and Islam", emphasised that: Even by treating the animal world with cruelty and as soulless, man himself loses his soul. Cruelty to animals turns into cruelty to one's own kind. Widespread vegetarianism amongst the Hindus could form their compassionate outlooks[29].

Religion-Buddhism is the strongest of all influences on the mind of Tibetan nomads. Shepherds spend their lives, in calm and storm, wandering over the wide-open spaces of Tibetan Hills. Traditional Tibetan economic and religious value systems led to the evolution of successful environment protection practices[30]. Buddhism forbids the taking of life. Buddhists do not kill, so the only meat available is from animals which have fallen over cliffs, or been killed by accident. Their Larders were well stocked with such meat. Tibet is a natural refrigerator, food can be prepared and kept for an almost indefinite time. The climate is very cold, and dry within it. Meat will keep for about a year, while grain keeps for hundreds of years[31].

Their belief in Buddhist teaching of 'Right to livelihood' stresses the importance of 'contentment' and discourages over-consumption. Rather it frowns upon over-exploitation of the earth's natural resources as this is perceived to harm other living beings[32]. As early as 1642, the fifth Dalai Lama issued a Decree for the Protection of Animals and Environment. Since then, such decrees have been issued normally[33]. Tibetan culture with its traditions of non-violence and co-existence has successfully conserved Tibet's environment through centuries. Traditions of natural resource utilisation are well suited to Tibet's specific conditions in the country[34].

Tibetans have always been aware of the inter-dependent nature of this world. Tibet a large country, with its diverse flora and fauna, its primal forest cover, and above the many great rivers which rise in Tibet, is a source of life to an area many times larger than Tibet itself. For most of Asia, Tibet's environment has always been of crucial importance. And so, for centuries, Tibet's ecosystem has kept in balance and alive out of common concern for all of humanity. His Holiness the Great Fifth Dalai Lama, Ngawang Lobsang Gyatso, became the spiritual and political mentor of Tibet.

From this date, in the tenth month of every year, a Decree for the Protection of Animals and the Environment was issued in the name of the Dalai Lama. Ersion of the A One of the Decrees (or Tsatsigs) issued by the Great Thirteenth Dalai Lama states: From the first month of the Tibetan calendar to the 30th of the seventh month, with the exception of tigers, leopards, bears, hyenas, rats and Rishu (no translation available), no body will hurt, let alone kill, the different birds of the air, animals of the hills and forests, or fish and otter of the water.

In fact nobody, noble or humble, should do violence to or harm any animal of the land or water or air, no matter low big or small. And a few decades later, His Holiness the Fourteenth Dalai Lama writes in his widely-read Human Approach to World Peace: All beings primarily seek peace, comfort, and security. Life is as dear to the mute animal as it is to any human being; even the simple insect strives for protection from dangers that threaten its life. Just as each one of us wants to live and does not with to die, so it is with all other creatures in the universe[35]. There are Tibetan antelope, which can migrate hundreds of miles between their winter and summer ranges. There are lush meadows where herds of wild yak graze and rolling grasslands that sustain large bands of wild ass, or kyang, and graceful Tibetan gazelle. Huge flocks of argali, the world's largest and rarest species of sheep, graze undisturbed in this pristine mountain landscape.

Every three years the nomads would take a livestock census, and reallocate grazing land to ensure that pastures could adequately recuperate. The fact that the range lands of Tibet still support visible pastoral cultures and wildlife today bears witness to the remarkable diversity and resilence of these grasslands, as well as to the sustainability of wise use[36].

Nomad herders had minimal negative impact on the neutral environment throughout the country. Early this century, Dr. A.L. Shelton who was well-acquainted with Tibetans while living for seventeen years in the Kham-China borderland, writes: The nomads live the years round in their tents, seldom even entering a house. When the lower slopes of the mountains become free from snow in the spring, they begin their upward pilgrimage with their herds, closely following the receding snowline until in the summer they are living far up in the highlands and on the sides of the peaks. When winter begins to set in they make the reverse journey, going down to the valleys only as fast as the descending snow-line drives them. In this way they are able to use the supply of grass to better advantage.

The herders remain close to the snow also because their yak thrive best in a cold temperature... The agricultural people of the lower valleys live in substantial houses of mud, with flat roofs. In constructing the mud walls the Tibetans use forms of parallel boards not unlike the forms used in the United States for moulding walls of concrete. The mud is beaten into the forms until it is puddle and dry, it is very hard. The harvested grain in carried to the tops of houses, where it is threshed on the flat roofs by means of flails. 'Primitive' mills are set up along the streams, where the grain is ground raw into flour... The mills are of a simple type common in many lands, consisting of a stationary lower stone and an upper stone revolved on the lower by means of a star extending upward through a central hole in the fixed stone. The star is attached to a water-wheel below[37].

They were self-sufficient enough, with staples from the cool-climate barley and yak products that no Tibetan ever starved or suffered from lack of clothing or shelter. Content with this, they had no desire to 'exploit' the land's resources more. Tibet's nomads though non-vegetarians were true Buddhists because of a non-harming attitude and upholding the right to life in respect of all sentient beings, such an attitude and behaviour enjoins to keep from ever destroying their habitats. The emergence of Tibet as a world peace sanctuary is likely to lead us to the world peace.

REFERENCES

1. His Holiness the Dalai Lama, My Land and My People (1977), pp. 63-64.
2. Freedom in Exile, The autobiography of the Dalai Lama, published by Hodder and Stoughton Ltd. (1990). p. 104.
3. H.E. Richardson, Tibet and its History, (1962), p. 142.
4. Sir Charles Bell, Tibet Past and Present, (reprint 1968), p. 142.
5. Ekai Kawaguchi, Three years in Tibet Vol-22, first published in 1909, reprinted 1979, p. 138.
6. G.A. Combe, A tibetan on Tibetan on Tibet, first published 1926 reprinted 1975, p. 101.
7. Ibid., pp. 126-127, 101.
8. Thuben Jigme Norbu and Colin M. Turbull, Tibet, (1968), pp. 65-66.
9. Chanlogya Upanishad, (1956), p. 409.

10. Geshe Domdul Namghyal, "Buddhist ecology–its theological base" published in Tibet Environment and Development news, 1993-94, p. 27.
11. "The State of Tibet's Environment", Tibet-proving Truth From Facts (1993).
12. T. Lobsang rampa, Rampa, The Third Eye, (Reprint 1960), p. 62.
13. Macro Mallis, Foreword to Born in Tibet (1966), pp. 8-9 by Chogyam Trungpa, as told to Esmo Cramer Roberts.
14. Tenzin Gyatso, His Holiness, The Fourteenth Dalai Lama, Introduction to Tibet: A Reality (1994). p. 1 by M.G. Chitkara.
15. Swami Chinmayananda, Mandokya Upanishad, p. 261.
16. Jayadayal Goyandka, Srimad Bhagwad Gita, Chapter XIII Text 4, p. 199.
17. The Dalai Lama, Ocean of Wisdom (1989), p. 25.
18. Jayadayala Goyandka, Srimad Bhagwadgita, Chapter XII, Text 4, p. 168.
19. Ibid., Chapter IX, Text 10, p. 128.
20. Ibid., Chapter X Text 20, p. 145
21. Teshi Wangdi, "Preface to: Tibet Environment and Development Issues, (1992), p. vii.
22. Bhuchung K. Tsering, "Proving Truth From Facts, (May-June 1993), p. 12.
23. T. Lobsang Rampa, The Third Eye, (1960) reprint), p. 26.
24. Ram Sarup, "Hinduism vis-a-vis Christianity and Islam", Manthan May, 1983, 1983., p. 12.
25. Encyclopaedia of Ecology, Environment and Pollution, vol. 3 (1997), p. 43.
26. P.T. Deendayal Upadhyaya, Integral Humanism (1991), p. 22.
27. Dalai Lama, freedom in Exile, (1990), p. 269.
28. Ram Sarup, "Hinduism vis-a-vis Christianity and Islam", Manthan, May 1983, p. 12.
29. Ibid.
30. Sir Charles Bell, The people of Tibet, (1968), p. 26.
31. T. Lobsang Rampa, The Third Eye, (1969 reprint), p. 23.
32. Swami Chinmayananda, The Holy Geeta, p. 598.
33. "Tibet Proving Truth From Facts", Department of Information and International Relations Central Tibetan Administration of His Holiness The Dalai Lama, (1993), p. 78.
34. Tibet: Environment And Development Issues (1992), pp. 69-70.
35. Tenzin Phuntsok Atisha, "The Tibetan Approach to Ecology", The Anguish of Tibet (1991), pp. 222-223, edited by Peter K. Kelly, Gort Bastian, and Pat Aliello.
36. Dan Miller, "Wild Yaks of Kunlun", edited by Tibetan Environment and Development News, November 1993., p. 4-5.
37. Tenzin Phuntsok Atisha, "The Tibetan Approach to Ecology', The Anguish of Tibet (1991), pp. 229-230, edited by Peter K. Kelly, Gort Bastian, and Pat Aliello.

CHAPTER 11

EQUILIBRIUM IN NATURE

To eat, the lion must prey on the gazelle, the gazelle must graze on grass, and the grass must extract nutrients from the soil. And all are dependent on the Sun, without whose energy there would be little life on Earth.

No man is an Island, entire of itself.

–John Done

And so it is with the species of plants and animals that make up the natural world. None can survive in isolation. Island species owe their vulnerability to millennia of isolation, and to the fact that some plants and animals, find it easier to reach Islands than others. Among the animals, birds, bats and insects have the obvious advantage of flight, while cold blooded reptiles can survive a fairly long sea voyage, floating on logs, without needing food. Long sea voyages are far more difficult for land mammals and they have colonised only the more accessible Islands, leaving most without mammalian predators.

Animals evolving in such circumstances do not need the defences that they would elsewhere, Islands birds, for example, often lose their powers of flight, take to nesting on the ground, and can be remarkably tame. They do became a by-word for stupidity because it was unafraid of man-fear had been unnecessary in its island world. In the Galapagos islands birds perched within arm's reach to take a closer look. Isolation produced eccentricity and uniqueness among many island life-forms, and the more remote islands, the more individuals its inhabitants[1].

The natural world is much more than a haphazard collection of plants and animals. The food chain that links one organisms to bind each of them into an interdependent community–or ecosystem–in which all living creatures, however, small, have their place and function. At the bottom of the food chain are the green plants–the flowering plants, ferns, mosses, sea weed and microscopic algae. These primarily producers take carbon dioxide from the atmosphere and water from the soil and use the radiant energy from the sun of produce energy rich glucose, a type of sugar. On the process, they release oxygen into the atmosphere, without which plants and animals would be unable to survive.

Freeding on the primary producers are plant-ears or herbivores–on land, deer, kangaroos, rabbits, caterpillars and the like, in the oceans, microscopic animals of the 200-plankton, which

graze in the tiny algae. These plant-eating primary consumers are preyed upon by meat-eaters such as the big cat birds of prey and sharks at the top of the food chain. Meanwhile, decomposers, such as bacteria and fungi, break down dead matter, recycling its nutrients through the ecosystem. Bacteria and fungi also play a crucial role in dissolving minerals out of rocks, making the minerals available to plants and animals[2].

While green plants 'breathe in' carbon dioxide and release oxygen when they are photosynthesising, primary and secondary consumers inhale oxygen and release carbon dioxide. The diversity of biological species is the Earth's most important natural resource. Humans depend on the wide variety of species in healthy ecosystems for air to breathe, water to drink, and protective soil for farming. Green leaves absorb carbon dioxide and release oxygen during the photosynthesis. The root system of plants–along with other species such as worms, surface, water, and help recycle soil nutrients. Insects are important as polluters[3].

Bats, which represent almost of fourth mammal species, are among the most important pollinators and seed-disperses in tropical regions. Wild birds, bats, and parasitic insects prey on insects pests. Although we lack the scientific knowledge to determine which and how many species can be eliminated before a given system deteriorates significantly, we do not know that the current rate of extinction continues, we will lose these free services and our lives will be altered[4].

This kind of give and take exchange between one living organisms and another is a fundamental feature of the natural world. Deer, for instance, eat grasses and the leaves of trees but their droppings feed the beetles, fungi and bacteria and break down the dung, providing nutrients for the plants that keep the deer alive. Similar relationships, but at a microscopic level, go on between many trees and soil bacteria. Sugary substances, released from a tree's roots, encourage bacteria to proliferate. Living off the bacteria are tiny amoebae that excrete ammonia, which is then turned into nitrate by other bacteria are and taken up by the trees for their own growth. By exuding sugars, a tree can increase the amount of ammonia available to its roots. Whenever we look, we see such mutually beneficial connections: we ourselves depend on a host of different bacteria, many of which inhabit our gut and without which our health would suffer.

Ecosystem means and implies a dynamic complex of plant, animal and micro organisms communities and their non-living environment interacting as a functional unit[5]. Time after time, creatures thought useless or harmful are found to play crucial roles in natural systems. Predators driven to extinction no longer keep populations of rodents and insects in check; earthworms or termites killed by pesticides no longer protect coastlines from erosion. Diversity is of fundamental importance to all economies and ecosystems[6]. However many people, a more compelling reason to conserve biological diversity is likely to be pure self-interest: like every species, ours is intimately dependent on others for its well-being.

The complex interrelationship between plants and animals in an ecosystem are critical to its stability. They ensure that the flow of energy through the system is kept constant, that nutrients are available, and that waste products are recycled. Although over time, individual species may change through evolution, with some disappearing altogether, while new species appear and proliferate, the overall system is kept in balance.

But that balance is easily upset. Over a century ago, one of the founding fathers of the modern environmental movement. George Perkins Marsh, warned of the ease with which ecosystems could be disrupted. An accomplished amateur botanist, George Perkins Marsh–who has been America's first ambassador to the Kingdom of Italy–described how, by destroying the larvae of mosquitoes along the banks of rivers, man could have a fatal impact on salmon runs.

From his patient observations, he had noted that, in wooded areas where mosquitoes and gnats abound, their larvae, which live in water, are the favourite food of the trout. The trout also feed on the larvae of mayflies, which eat the eggs of the salmon. "Hence, by a sort of house-that-Jack-built, the destruction of the mosquito, that feeds trout that preys on the Mayfly that pampers the epicure, may occasion a scarcity of salmon in water where it would otherwise be abundant "George Perkins Marsh wrote. Charles Darwin was among the first scientists to comment on the complex interactions between living things, which contribute to the balance of nature. In the 'Origin of Species' he reported that humble bees.

George Perkins Marsh was not the first to note that the natural world has a critical structure which, if disrupted too greatly, can spell unforeseen and disastrous consequences. Indeed the idea of 'the balance of nature', like that of Gaia, stretches back far into human prehistory. But although Marsh' writings were widely read at the time, his message fell on deaf ears. His was the heyday of the Industrial Revolution and his views were out of tune with the spirit of his age. The natural world was seen as malleable, man's to shape as he pleased. Even today, despite the destruction we have clearly inflicted on the environment, the resilence of nature is all too often taken for granted[7].

Yet, the more we learn of the workings of the natural world, the clearer it becomes that there is a limit to the disruption that the environment can endure. Like the gossamer threads of a spider's web, an ecosystem can only take so much stress and only repair so much damage. Sever a vital link in the food chain and the ecosystem is thrown into disarray. Destroy an insect's natural predators and the insect's numbers will explode often to pest proportions-before a balance is restored. Disrupt the recycling of nutrients and the whole ecosystem will begin to decay.

Not all exotics are dangerous. Many-probably most-of the organisms that arrive in a foreign habitat fail to establish themselves, and simply die out. Many that do survive have not proved harmful, and it is occasionally argued that some very successful invaders are 'beneficial'-even in wild context.

George Perkins Marsh highlighted just one of the ways in which the natural world can be disrupted. Just as damaging, potentially as the elimination of a species from an ecosystem, is the introduction of an alien animal or plant.

At first, a newly introduced species may dramatically increase in numbers since there are no natural predators to keep it in check. For instance, the prickly pear cactus, introduced into gardens in Australia, soon spread into the wild. Without any natural controls, it rapidly colonised vast areas of the outback, its sharp spines making it inedible to the native wildlife. One reason for the cactus' success was the previous species–the domestic sheep–which had gazed all other vegetation down to the bare ground. The sheep, however, could not eat the cactus, which they found too prickly.

It is native habitat in North and Central America, the cactus is controlled by the moth, Cactoblastic cactorum, whose caterpillars feed on the plant. But such moths are not found naturally in Australia. On this occasion, the ecological invasion was successfully controlled. The month was brought over to Australia and let free, and in a matter of years the cactus population has been dramatically reduced.

Such problems are not always so easily solved. The native animals and plants of New Zealand for example have suffered particularly severely from ecological invasions. Rats, cats and–worst of all-ferrets, have a devastating impact on several unique species of ground-nesting birds. Morning glory, gorse, honeysuckle, ragwort and South American pampas grass, brought over for hedging, have invaded vast areas where the native bush has been cleared. The Australian brush-tailed possum,

whose population has how reached over 100 million is defoliating local broad-leaved trees, many of them found only in New Zealand.

Recently, in an attempt to allay fears over chemical additives in food, a US chemical company ran a series of national newspaper advertisements with the reassuring by-line, "Life is just a bowl of chemicals". In a sense, it is. All living organisms are made up of chemical compounds and require certain chemicals to survive. But this does not mean that all the chemicals that occur in nature are harmless-for example, the venom produced by a snake-or that plants and animals can tolerate any chemical which man chooses to introduce into environment[8]. Few of chemicals in common use have been tested for their full range of effects on humans, let alone the environment. Nothing is known, for example, about the health effects of over a third of the pesticides in common use. Yet bitter experience has taught us that most are likely to have an adverse effect on living organisms and ecosystems.

Since the dawn of the industrial age, some six million chemical compounds have been synthesised by man. Of these, at least 70,000 are now in common use, with over 1000 new chemicals entering the market every year. The vast majority are exnobiotic, that is, 'alien to life'. All organic compounds contain molecules consisting of different combinations of carbon and hydrogen atoms, but the number of these combinations of these that occur naturally is only a fraction of those which are chemically possible. Science has enabled the synthesis of vast number of novel organic chemicals. By tacking chlorine atoms onto molecules made up of carbon and hydrogen, for example, chemists have produced chlorinated hydrocarbons such as trichloroethylene, a common industrial solvent, and the pesticides DDT, chloradane and pentachlorophenol (PCP). Further chemical manipulation has produced polychlorinated biphenyls (PCBs), used as fire retardants because of their resistance to heat.

Great strides made in recent years in the field of increased production and use of man-made and naturally occurring substances and their persistence in the environment have led to growing concern about their effects on human health and flora and fauna. Many of the known chemicals have been characterised as potential mutagens and carcinogens. The effects of the man-made and naturally occurring mutagens on human health and their overall impact on human gene pool are of increasing concern to scientists and policy planners. The emerging discipline of genetic toxicology addresses itself to this crucial problem.

Enhanced use of agricultural chemicals, pesticides and fertilisers as also water indicates chances of increased pesticide resistance, water logging and high salinization. There situations are conducive to the spread of water-born diseases. A recent case in this nature is seen in Malnad. Here, rich paddy farmers have taken to high yielding rice culture with high inputs of chemicals. The rich farmers have stopped giving food for wages to the labourers, who began eating crabs in the rice fields which had high DDT and BHC content. The labour community, being highly inbred, are easily susceptible to disease. In most cases, pain began in hips and know and soon the afflicted persons could not even stand up. This incident shows how vulnerable our poor are to socio-economic and environmental changes[9].

What are the lessons we draw from the foregoing account? Firstly future impact assessment of all development projects must include health aspects as well. In fact, medical experts must be an integral component of all our environmental impact assessments. Secondly, habitat management is very vital as this can lead to breeding grounds for mosquitoes and increased salivation and waterlogging leads to formation of wet deserts. Thirdly, disease control cannot be taken up successfully in isolation. This has to be a corporate effort of doctors, health educators, social anthropologists,

media men, engineers, socio-economists and others. It also involves habitat change and population migration, water supply, sanitation, human settlements, socio-economic conditions and the level of education particularly of women. Fourthly, health care is biased towards the cities rather than villages as there are nearly 5,100 hospitals for 109 million urban people whereas only 55,400 health centres for 439 million rural people. In sum and substance, the root cause is the demographic pressure. Imagine the situation aid we were half as many people in India today. Our problems would have been considerably less. Here then is an area which can be ignored at our peril. Many revolutionary researches are on the anvil areas of bio-technology which may help in population control[10].

(a) "India faces a disastrous 'double burden" of disease. Most of the old diseases continue to be rampant, while new ones are making rapid strides. The Indian death rate is no longer going down.

(b) Every third person who dies in India is a child below the age of five; a victim of the vicious combination of poverty, malnutrition, insanitary environment and unclean drinking water.

(c) Diarrhoea's attack children in particular. Three die every minute, about 1.5 million every year. This constitutes a permanent epidemic in our country.

(d) The extension of irrigation is creating excellent breeding grounds for disease carriers, including the mosquitoes that spread the fatal disease Japanese encephalitis, almost unknown in India 30 years ago. Every third person in India now lives in danger of falling prey to filariasis.

(e) With water pipes empty most of the time and sewage seeping into them, hepatitis is increasing by leaps. This disease is not yet a notifiable disease.

(f) Increasing use of cigarette and bidis and greater use of chemicals because of industrialisation already results in half a million deaths from cancer every year. By the end of the century, India could be an unenviable country with so called diseases of poverty and of affluence coexisting with each other".

The most damaging chemicals are those which are persistent in the environment, although even the most stable of them will eventually decompose. The danger with compounds such as DDT, lindane and dieldrin lies in their tendency to collect in the fatty tissues of animals through the process of bioaccumulation. Any pollutants that are no excreted tend to build up within organisms, and are passed on through the food chain, becoming concentrated on the top predators. In the North Sea, for example, the levels of PCBs in seal are 80 million times higher than in sea water in which they swim.

In the 1960's, in an attempt to eradicate malaria the World Health Organisation embarked on a major campaign to rid the tropics of the mosquitoes that carry the disease. Barneo was to be one of the regions cleared, and a massive spraying campaign was intiated throughout the worst affected areas. The chosen pesticide was DDT, a highly toxic and cancer-causing chemical since banned in most western countries but still widely used in Third World.

Initially the programme was successful and the mosquito population fell dramatically. But it was not only mosquitoes that died, numerous other species were poisoned by the DDT, among them a minute wasp that preyed upon caterpillars living in the thatch of local houses. With the wasp gone, the caterpillars numbers increased to plague proportions, devouring the roofs of houses and causing them to collapse. Nonetheless, the spraying programme continued. The dead mosquitoes were eaten by gecko lizards which, as they became sick, proved easy prey for local cats. As a result the cats accumulated large quantity of DDT, passed on from lizard to cat. The cat began to die in their thousands-and the local population of rats exploded. The rat not only ate local crops but brought an

even greater menace-bubonic plague. In desperation the Borneo government called for cats to be parachuted into the worst affected regions.

Today, the mosquitoes, have returned areas and malaria is still rife. Many pesticides are now ineffective, the mosquitoes having developed resistance to them. But, as in other parts of the world, spraying goes on unabated. And the subtle balance of nature continues to be disrupted.

Bioaccumulation is not restricted to synthetic organic compounds. Heavy metals also accumulate as predator consume polluted prey. In predators at top of the food chain, the levels of such pollutants may reach toxic concentrations, with deadly results. But equally serious are the sub-lethal effects of pollutants. Animals exposed to low level of pollutions over long periods of time may not die outright: instead, their health is slowly undermined to the point where their resistance to disease may become impaired.

The epidemic which killed 18,000 North Sea seals during the summer of 1988, was a case in point. Although scientists eventually established at the actual cause of death was a virus, it is likely that the pollutants such as PCB's undermined the seal's resistance to the virus. If that was the case, then the real cause of the seal's death was the overgrowing contamination of the North Sea and not the virus itself. Controversy still surrounds the cause of the epidemic, but many believe that pollutants in the North Sea weakened the seal's resistance to disease. Tumours and other pollution-related diseases have been seen in fish from the North Seas, and the level of pollutant in some fish make it unsafe for people to consume fish more than once a week.

We are living in a "Chemical Age" and any accident anywhere may set in motion changes that may affect the delicately balanced ecological system by poisoning air, water or land and thereby endangering the life support system. Therefore, while realising the need for chemicals, we must ensure that they do not despoil our environment.

Chemical management is related to two pressing problems, namely escalating demand for food and agricultural commodities for our teeming millions, and control of vectors of human diseases for better health. Several pests have been controlled effectively by culture management or by non-chemical control, but due to their effectiveness in producing quick and spectacular results, adaptability to varied situations, high benefit cost ratio etc., the pesticides have been used in pest control more extensively and have assured considerable popularity.

Rachel Carson told man was poisoning the earth. In 1962, the book 'Silent Springs' warned that 40 birds and subspecies were likely to became extinct. But 19 of those 40 populations have remained stable. Carson's warnings triggered a wave of environmental reforms that held back the day of reckoning the foresaw.

In the age when involved political scandals and celebrity lawsuits often stand as the principal issues of the day, it is amazing to consider that a mere three decades ago, American public discourse was seized by a slow-reading technical volume from a former staff biologist of the sleeping Fish and Wildlife Service. As galleys of "Silent spring" circulated, chemical companies threatened lawsuits to block publication. Once in stores, the book was an overnight best seller, extremely rare for a serious work. Carson's words were denounced in some quarters as hysteria, lauded in others as a breakthrough. President Kennedy appointed a commission to study the conclusions of "Silent Spring", and Carson became an international luminary, her book hailed as one of the century's most important.

What did "Silent Spring" foresee?" The robin seems to be on the verge of extinction", Carson wrote in an eye-catching paragraph. Robins were among the most prolific birds in the North America:

the notion that they might soon join the dodo on nature's blacklist helped make "Silent Spring" a sensation. Carson thought that indiscriminate pesticide use was killing of many bird species directly and triggering genetic resistance among insect that attack crapes. Soon pesticides might also render extinct a key "friendly" the earthwork, breaking the food chain of many avians. No birds would be left to greet the next winter's end with a song. There would come a silent spring.

Though agricultural chemical are still overused, neither pesticide toxicity nor insect mutations has progressed to the runaway levels. Highly potent agricultural chemicals such as chlordane, dieldrin and DDT-Carson's leading concern-have been banned. The tonnage of synthetic compounds used in agriculture has gone up since Carson's days, but most farm chemicals have been reformulated to render them biodegradable. Most have narrow toxicity (killing only a specific insect or weed) versus the broad toxicity (capable of killing mammals as well as bugs and plants) of the 1950s substances Carson studied[11].

The benefits that the pesticides have conferred on humankind are widely acknowledged. Pesticides form an integral part of the technology for the green revolution. In the field of public health and especially in malaria control, the use of pesticides has saved many lives. With the invention of DDT, hopes were raised that malaria would be banished from the Earth by killing mosquitoes that carry the disease. A global malaria eradication programme was started by WHO in 1955 and it has been estimated that by 1970, the campaign had prevented 20 million cases of malaria and had saved 15 million lives. Despite setback like development of resistance in mosquito and the parasite, the pesticides continue to play an effective part in the control of malaria and other vector borne diseases particularly in Third World[12]. Pesticides are basically toxic chemicals and their use is inherently fraught with hazards and ecological repercussions.

In India also as a result on an unprecedented expansion of chemical industry in the past four decades, many new organic chemical products have been synthesised and commercially produced. It is evident that a very large number-perhaps of the order of 60,000 to 70,000 chemical compounds have been introduced into the environment for some use or the other. These hazardous compounds are involved in the entire range of activities in several environs like:

(a) Interior and open air occupational sites.

(b) Settlements around factories and other developmental projects.

(c) Odorous environments.

(d) Kitchen air.

(e) Temple interiors

(f) In and around atomic installations.

(g) Ambient air.

(h) Surface and under ground waters.

(i) Agricultural runoffs.

(j) Municipal drinking water.

(k) Sewage and industrial effluents and the recycled waters.

(l) Water around mines and radioactive sites.

(m) Land fills and dumps of municipal, industrial and sanitary refuses.

(n) Surroundings of mining and industrial complexes.

(o) Background radioactivity.

This shows that all chemicals that are in common use are present in or near human environment. Hence, it can be assumed that any toxic or potentially toxic chemical substance is likely to be consumed or absorbed by humans to some degree.

Two major categories of genotoxic agents that humans can been substantially exposed to are the halogenated hydrocarbons and alkylating agents as they are produced in substantial volumes in a broad spectrum of applications. There has been a serious concern over the environmental and toxicological effects of halogenated hydrocarbons, primarily the organochlorine pesticides and related deviates, many of which are tumorigenic e.g. DDT, heptachlor, endrin, dieldrin, mirex, kepone, PCBs, dioxins, DBCP, HCB, toxaphene and hexachlorophene[13].

All living creatures are exposed to natural background radiation, some of it emanating form outer space and some from radioactive substances, such as uranium and thorium, which occur in rocks, soil and sea water.

Radiation is measured in becquaerels, one becquerel being equivalent to one atomic disintegration per second. On average, a human being receives some 60,000 becquerels from natural sources. The radiation comes from outside the body as well as from natural radioactive substances, such as radioactive potassium, taken in with food. Such exposure cannot be prevented, although it can sometimes be reduced.

Radiation damages the body by bombarding the cells with the high energy rays and particles, generated when an atom (the fundamental building block of all substances) disintegrates. Plants and animals have had little choice but to live with natural background radiation, and they have protective mechanisms to combat the damage it does. But if such radiation is unavoidably part of life, that does not signify that additional amounts from man-made sources are harmless. The evidence is that a small addition to the natural levels will cause an increase in disease-that, in some area, even background levels can cause cancers and genetic damage.

Yet, over the past 40 years, as a result of human activity, ecosystems have become increasingly polluted with radiation-emitting substances. After more than 1,000 nuclear weapons were tested by exploding them in the atmosphere, the fallout of radiation covered the Earth in a fine radioactive dust, containing highly carcinogenic plutonium, a few grains of which, taken into the lungs, can significantly increase the chances of lung cancer. Plutonium will remain an environmental hazard for tens of thousands of years. In 1963, as a result of increasing awareness of the risks of health, the Soviet Union and the US agreed to a Patial Test-Ban Teaty which outlawed atmospheric testing of nuclear weapons.

To fuel nuclear power stations, now the major source of electricity in some countries, notably France, uranium must be mined. Exposure to radiation may increase following mining operations which produce enormous piles of tailings that must be dumped on the surface. To obtain the uranium to run one nuclear reactor for one year requires 100,000 tonnes of rock to be dumped as waste tailings. Nearly 90 per cent of the original radioactivity in the rock remains in the tailing. The number of reactors that need fueling is increasing every years, and thus the mountains of tailing increase day by day.

Nuclear power plants, meanwhile, produce an extremely dangerous cocktail of radioactive substances. The splitting of the atom increases the original radioactivity in the uranium a million times or more. The high-level wastes that results are so radioactive that they must be isolated for thousands of years from living things. To date, there is little agreement of the best way to dispose of such waste. Proposals vary from sending it by rocket out to space to burying it deep in the ground. The large quantities of low level waste produced in operating nuclear installations are meanwhile discharged into the environment within limits set by the governments-even though the evidence that they are damaging the environment is now overwhelming[14].

Accidents have occurred at nuclear installations with depressing regularity, frequently releasing radioactive substances into the environment. It was the most devastating accident, when a reactor a Chernobyl in the Ukraine exploded hundreds of thousands of people had to be evacuated. Four years after the accident, people were still being moved. Levels of radiation in the areas as far as 400km (250 miles) from Chernobyl are still between 8 and 25 times more than the background average. Trees close to the reactor died, but further away, they began to grown abnormally, with strange shoots and deformed leaves. Even in Bavaria, in southern Germany, cows which had been allowed to graze outside on contaminated grass a month after the Chernobyl accident showed three times as many still births as animals kept indoors. Fallout levels in parts of Britain were also high. One year after the Chernobyl accident, 500,000 sheep in Cumbria, North Wales, Yorkshire and Scotland had to be banned from slaughter because their flesh contained more than 1,000 becquerels per kg (2,200) bacquerels per lb.

People living in the contaminated region of the Ukraine are reported to the suffering from various illness, and to have difficulty recovering because of damage to their immune systems. The radioactive iodine emitted at Chernobyl is particularly dangerous to children because it accumulates in the thyroid gland in the neck, and it is this gland which regulates growth. In Corsica, some 2,000 km (1,250 miles) from Chernobyl, the French medical authorities failed to warn that heavy fallout from Chernobyl has been received in the mountains. As a result of eating sheep and goats cheeses, a number of children received radiation doses to their thyroids which were more than 100 time that from background radiation.

The earth processes a staggering diversity of plant and animal life. To date, biologists have classified almost 2 million species, but recent research suggests that the final count could top 40 million, insects alone accounting for 30 million species. But as we have set out to conquer nature, subjugating one ecosystem after another to our perceived needs, so species is being wiped off the face of planet[15].

Some species such as the African elephant and the black rhino, are being driven through over hunting, their tusks and horns being prized commodities. Some other African countries believe that controlled trade in ivory from legitimately culled elephants offers more protection in the long run, because it makes the elephant commercially valuable and therefore worth protecting. However, the legalised trade offers an easy outlet for the disposal of poached ivory. There is now a total ban on the sale of rhino horn, but this action has probably come too late to save the species.

But the gravest threat to species comes from the destruction and degradation of their habitats. As forests are cleared, marshlands drained, coral reefs mined, range lands eroded and desertified, seas and oceans polluted, so the animals and plants which rely upon them are lost forever. Most species have specific ecological requirements and can only survive if those needs are satisfied. Some have a very limited distribution as well.

The golden slipped orchid, for example only reproduces in the wild on the limestone mountain in the Yunnan province of China. Destroy the habitat and the extinction of the species become inevitable.

All creatures are composed of five elements. Air constitutes the life breath, earth and water the physical body, either the volume of the body and fire the digestive and other physiologial body functions. All forces of life inclusive of animal and wildlife therefore, are equal in that they originate from and return to the same sources.

Some animals are treated as sacred to the Hindus. The naga or serpent, in an intrinsic part of the iconology of various divinities. Lord Siva–the Destroyer always wears the serpent around his neck as an ornament or as a sacred thread. Vishnu is often depicted reclining to the serpent–adisesha afloat on the ocean of milk. Lord Krishna is epicted dancing on the head of five-hooded serpent Kaliya whom he subjugates. The Cow a symbol of the Mother-Earth, since it gives generously and takes very little in return. Besides milk and milk products, a staple Indian diet: Cow dung is used to cook food and urine in Ayurvedic medicines: Its skin and horns are made into manufacturing leather objects.

The monkeys is associated with Sankatmochan Hanuman–the monkey god, an epitome of devotion and is always depicted in an attitude of reverence and devotion at the feet and in heart of Lord Rama.

Dattatreya who is looked upon as an incarnation of the Honly Trinity-Brahma. Vishnu and Siva, is depicted with four dogs playing at his feet. Each one of the dog is said to represent one of the four Vedas–the most ancient and holy of Hindu scriptures. The dog is also specially sacred to some modern saints such as Sai Baba of Shirdhi: The latter is believed to have lived under a tree in village Shirdhi in the company of a few dogs who were his constant companions.

The Indian penunsula three major religions–Hinduism, Buddhism and Jainism–say that thing that exists is equally permeated with the universal life force. The Hindus believe that all life on earth, innate and animate, has a soul. The former have a collective soul while the latter, an individual one. Each aspect of nature is in the process of evolution, the ultimate state that of human being. Therefore, one can attain moksa liberation from the cycle of birth and death. Moksa is described as the merging of the soul with the cosmic spirit and permanent liberation from birth and death. From such a belief stems' respect for all foms of life.

Each creature in the Universe has its utility. Each organisms has its role in upholding the environmental balance and in interlining the creature hood into the vast continuous chain of life and damage done to any is virtually danger to environmental balance. The nature is in balance.

However, in every aspect of life there is diversity and coexistence are evident in even the ecosystem. The dominant religion Hinduism, has a clear idea of Man-in-Nature (in contra-distinction to Man versus Nature) which perceives land, river, forest, mountain and wildlife with Gods and Goddesses, worshipped and adored in its poetry and literature. In India all our Lords, Gods, Goddesses and Devtas are associated with one or other animal. Saraswati with duck: Laxmi with Owl: Durga with lion: Siva with ox and snake: Krishna with Cow: Ganesh with Rat: Brahma with Peacock. All these animals are worshipped with these Gods and Goddesses.

The entire universe is evolved out of five basic elements, Prithvi, Akash, Jala, Vayu and Agni. Harmony amongst these elements is for creation and disharmony for destination. Ecology and Environment, the twins, are potentially universal and cosmic in scale. The fundamental elements

shall remain those eternal five, namely, Vyom (ether); Vayu (gases): Tejus (light and heat): ap (liquids) and Kshiti (solids): gross or fine, solid or subtle.

The natural world is no haphazard collection of plants and animals, instead, it is a system in which all living creatures, however, small and tiny, have their place and function. Together they form an inter-dependence and can be understood well if examine their food habits. They seem to form a food chain.

To eat, the lion must prey on the gazelle, the gazelle must graze on grass and the grass must extract nutrients from the soil. All are dependent on the Sun, without whose energy there would be no or very little life on Earth.

The status of ruler of animal life–the tiger in a country is an index of the ecological health or wilderness. Wildlife species whether mammal, birds, reptile, aquatic or amphibian, plays an important role in the maintenance of the balance of nature and is useful and is useful in many ways. The birds are indispensable as destroyers of the insect pests that are highly injurious to human beings, animals, crops, trees, forest and orchards.

We are living a 'Chemical Age' and any mishap anywhere may set in emotional changes that may affect the delicately balanced ecological system by poisoning air, water or land and thereby endangering the life support system. Therefore while realising the need for chemical, need is to ensure that they do not dispoil our environment.

All living creatures are exposed to natural background radiation, some of it emanating from outer space and some from radioactive substances, such as uranium and thorium, which occur in rocks, soil, sea-water and affects even the whether.

Ecology and society are inextricably intertwined: climatic destabilisation, the erosion of ozone layer, global warming, deforestation 'acid rain' and only a clearly formulated ecological world view is likely to give rise to a comprehensive strategy for assuring the preservation of the earth, and hence the survival of human species have specific ecological requirements and can only survive if those needs are satisfied. The conservation of biological diversity has to be a total effort and there is need for a holistic approach involving wild and cultivated plants, domesticated and wild animals, forest trees, fish, marine biota and micro-organisms and their habitat.

Generally speaking wildlife is both natural flora and fauna that it is in the fullest sense, because of the fundamental and intimate interdependence of natural plant and animal life. To boast of the ideas and achievements of ancestors' saints and seers are not enough. New ideas for future are must.

"do not follow the old footsteps of the rishis but set up new ideas for the rishlihood of the future".

–Lala Hardayal

Need is to review old spirit and put Indian science and technology and development in the right path, free from scams, greed, bureaucratization and petty politics. We cannot afford to be condemned as the useless, dull and incompetent players in the global race for excellence.

REFERENCES

1. Edward Goldsmith, Peter Bunyard, Nicholas Hildyard, Patrick McCully in "Imperiled Planet" (1990), p. 197.
2. Ibid., pp. 28-29.
3. Myers, Gaia, An Atlas of Planet Management, p. 151.
4. Campbell, "Conserving Biological diversity"; Jane Netting Huff, "Ecological Aspects of Biological Diversity", unpublished paper, June 1982.
5. Article 2 of the Convention of Biological Diversity at the Earth Summit, June 1992.
6. John C. Ryan, "Conserving Biological diversity" in State of the World (1992).
7. Edward Goldsmith, Peter Bunyard, Nicholas Hildyard, Patrick McCully in "Imperplied Planet" (1990), p. 30.
8. Ibid., p. 32
9. Citizens Report, 1982.
10. Ibid.
11. "Averting a Death Foretold" in "Newsweek" December 5, 1994, pp. 50-51.
12. T.N. Khoshoo, Environmental Concerns and Strategies (1991), p. 160.
13. Ibid., p. 160.
14. Edward Goldsmith Peter Bunyard, Nicholas Hildyard, Patrick McCully in "Imperiled Planet" (1990), pp.35-36.
15. Ibid., p.36.

CHAPTER 12

NATURE OUR MOTHER

The nature, the universe is not hostile, nor yet it is friendly. It is simply indifferent. The blend of man-made and natural forests is nothing but harmony and sustainable development. Nature knows no pause in progress. According to Bertrand Russel, "Change is one thing, the progress is a matter of controversy". Change for good is progress but every development is not progress. However, change is the law of nature are just, but terrible.

A point that Indira Gandhi first made 25 years ago in Stockholm in a manner that has never since been better. She told a United Nations Conference on the Human Environment in June, 1972, "The environmental problems of developing countries are not the side effects of excessive industrialization but reflect the inadequate development". On one hand, said Indira Gandhi, "the rich look askance at our continuing poverty–on the other they warn us against their own methods. We do not wish to impoverish the environment any further and yet we cannot for a moment forget the grim poverty of large numbers of people. Are not poverty and need the greatest polluters"?

Purchasing power for daily necessities of the tribal people and those who live in and our jungles, we cannot prevent them from combing the forest for food and livelihood; from poaching despoiling the vegetation. When they themselves feel deprived, how can we urge the preservation of animals? How can we speak to those who live in villages and slums about keeping the oceans, the rivers and the air clean when their own lives are contaminated at the source"? The source–Gangotri needs to be kept contamination free–free from greed.

We have to prove to the "disinherited majority" of the world, said Indira Gandhi, that ecology and conservation will not work against their interest but will bring on improvement in their lives. "The environment cannot be improved in the conditions of poverty. Nor can poverty be eradicated without the use of science and technology". Poverty and environment are universal and inter-related issues and have to be tackled globally and unitedly. Greed–the temptation of making easy money is the main reason why people go astray and are involved in ignoble acts. Greed has left the affluent developed countries with hardly any virgin forests.

Mankind lives, works and plays on the surface of the earth so his activities are always destined to charge terrain features and processes in some manner. Furthermore civilization derives sustenance from geological environment–atmosphere, water, the soil, the mineral and energy resources. When these substances are withdrawn, used, stored or manipulated, additional changes occur that leads to alteration, deterioration, and destruction of the land, water, forests and their ecosystems.

To avoid the wholesale breakdown of natural systems. need is not just slowing in the expansion of the numbers but a shift from pursuit of growth to that of sustainable progress–human betterment that does not come at the expanse of future generations. Producing goods and services as efficiently as possible and with the most environmentally benign technologies available will move societies a long way towards sustainability and that is sustainable development. Sustainable Development as defined by the Brundtland Report means "Development that meets the needs of the present without compromising the ability of the future generations to meet their needs".

During the two decades from Stockholm to Rio "Sustainable Development" has come to be accepted as a Viable concept to eradicate poverty and improve the quality of human life, right from tribal living in and around the forests, ruralite and urbanite while living within the carrying capacity of the supporting eco-system. Thus Sustainable Development is a balancing concept between ecology and development of forests, of course, are the soul of ecology. And that is the experience of a wise man: "Thou will learn more in woods and brooks then in books. Nature is our teacher, our mother".

In his letter to Hari Charan Bagchi, Subhash Chandra Bose wrote:

The best means of conquering lust are to visualise the mother-image in all women, to invest women with that halo and to worship God in the mother-form. such as Durga or Kali. When contemplates God or Guru in the form of the Mother. in all women: when he reaches this state he has overcome lust.

It was a German philosopher who said, "Give me one hundred good mothers and I will give you a new posterity".

Unfortunately, all these 50 years since independence, we Indians have forgotten the greatest asset India–the power of its mind and the pattern of religion, philosophy and the way of life that emerged from it. The celebrated American historian, Durant has rightly observed:

"India was the Mother of our philosophy; Mother of much of our Mathematics; Mother, to Buddha, of the ideals embodied in Christianity; Mother, through the village self-government and democracy".

According to Friendrich Nietzsche, a great philosopher a man who suffers, draws away from the actual world, the world around him, and yearns for a "beyond". He asserts that, "who alone has reason to lie himself out of actuality? He who suffers from it. But to suffer from actuality means to be an abortive actuality... The preponderance of feelings of displeasure over feelings of pleasure is the cause of afflictitious morality and religion." The devaluation of the actual world (as "evil") and the creation of a beyond Nietzsche calls the "holy life." It brings about the denaturalization of all natural values," the falsification of all nature, all naturalness, all reality, the entire inner world as well as the outer.

Within this framework Nietzsche turns upon Christianity. He has several profound things to say about Jesus Christ himself, especially about his sensitivity. his teachings of the heart and the experience of the "Kingdom of Heaven' as an "experience of the heart". However, Nietzsche says, "there has been only one Christian, and the died on the cross". Those who came later by the name of Christians used Christ as a crutch for their own inadequate selves and gradually replaced Christ's teachings of the heart by a more or less slave morality with its teachings of redemption and salvation (from suffering) and a beyond. Friendrich Nietzsche was a very controversial philosopher, but one who has had a deep impact on 20th century thought, especially existential philosophy and literature in continental Europe.

The rise and growth of Utilitarianism to a position of domination in the first half of the nineteenth century is a remarkable event in the history of British speculation. It constitute the great English contribution to political thought. even though none of the great writers associated with it. like Berkeley and Hume as a first-rate thinker. But none of the latter thinkers can be said to have transmitted a definite body of doctrines to a definite group of followers as Bentham did. Hobbes formulated a compact system, but he had no disciplines. Locke struck out a new way, but his ideas were developed by the others in way different from his own. Hume too did not get people converted to his view. In short, none of them founded a philosophical school. It was left to Bentham to expound a body of doctrines in ethics and politics which was developed by his disciples and followers who came to be known as Utilitarians[1].

Bentham enunciates this fundamental principle, to which all utilitarian subscribe. in the following words: 'Nature has placed mankind under the governance of two sovereign masters. pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do. One the one hand the standard of right and a wrong, on the other the chain of the causes and effects, are fastened to their throne. They govern us in all we say, in all we think: every effort we can make to throw off our subjection will serve but to demonstrate and confirm it. In other words, a man may portend to adjure their empire: but in reality he will remain subject to it all the while.

On utilitarian theory rightness and wrongness are definable in terms of the goodness or badness of the consequences of our acts, and the goodness or badness of the consequences depends upon their felicific or non-felicific tendencies.

It is a matter of common experience that all living-beings in their everyday life are guided by their 'instinct' in such contexts means one's innate sense of 'self-preservation' which manifests itself in different impulses. It is also a matter of everyday experience that man learns a lot from his seniors (mother, father, and other superiors), equals (brothers, sisters and friends) and juniors (juniors associates and subordinates) also. But for the experience gained by man through his association with elders around him, his behaviour would have instinct-oriented like that of an ordinary animal instead of intellect-oriented as we see in man's everyday life. This is true not only of the present generations but also of previous ones. Thus we learn from our elders, in the same way our elders learnt from their elders and those elders from their own leaders, so on and so forth till this backward tracing reaches the first generation of mankind on this earth[2].

Question arises from whom did the first man on earth learn the essentials of everyday life without which human survival would have been impossible. Man's 'instinct' like that of other animals being limited to the basic impulse of self-preservation (self-defence, self-projection and self-perpetuation) could not have adequately equipped him with necessary knowledge essential for braving the vicissitudes of early days of human existence. In fact without superior external 'enlightenment' man would not have superior and his march on the road to civilisation would have been quite impossible. Maharshi Patanjali in 'Yoga Darsana" has answered this question most convincingly. He says, "God is the preceptor of even the earlier-most men of the universe. Being Eternal, he cannot be circumscribed by time and hence does guide the firsts of the human race in the beginning of the creation.[3]"

The creater may be perceived but may not been be seen physically. Mother on earth is His representative. She possesses all the attributes which are manifested by the Almighty. Her affection is selfless. She bestows her blessings upon her children without any intention, in a natural way without aspiring for any return and gratitude. One of the attributes is of course nursing. Mother creates and sustains her children. In this way Mother is herself an embodiment of God.

The woman is more emotional and less rational by nature than man, therefore, she is apt to fall an easy prey to external appearances; she lacks the ability for true appreciation or balance of mind and does not possesses depth of reason. A.A. Roback has said, it is, therefore, not in the relative strength of the instinct that we shall find the reason, the lack of objectivity in female conduct but in the relative weakness of the fundamental principle of conduct which has its root psychologically in some mechanisms making for consistency[4].

Freud, the eminent psycho analyst has also said that, "it may be admitted that women have but little sense of justice and this is not doubt connected with the preponderance of envy of their mental life[5].

Even in Mahabharata, Yudhishthara says,' "it is said that women is the root of all evil and that she is narrow minded". Bhishma, also considered the female as the temptress and allures... hence, woman should not be condemned altogether as a sinner because she naturally lacks the strength of mind to resist temptations. "It is man only who commits offences. By committing an act of adultery, only the man becomes sullied with sin. On the contrary in the same Parva Shishma says, "woman should always be adored and treated with love[6]." Even in adultery she does not share the sully of the sin and only the man becomes the sullied with sin. One some places she is a thing to be adored and honoured because the propitiation of Gods lies only on the reverence of the woman in family and the society as well. She is Goddess of prosperity. The splendors, the growth, the prosperity of the society lies on the respect and love given to the women.

Manu says that "woman must always be honoured and respected by the fathers, brothers, husbands and brother-in-laws who desire their own welfare[7]. Even the welfare and peace in the family may retain only by being happy of the women folk of the house. Manu says, "in the family in which the wife is pleased with the husband and the husband feels happy with the wife, prosperity always resides[8]." Hence, it has been ordained that the women play equally an important role in the performance of all the activities related to 'Dharma and Yajna' with her husband. Besides, the women particularly, the maiden is supposed to have the freedom in the matter of choosing her life-mate in case of the failure of the guardians arranging her marriage at her marriageable age.

In the context, the woman has been regarded as an untouchable particularly, when she undergoes the menstruation and during this period of a man even by merely touching of the woman becomes untouchable and by sharing the bed of woman caused the diminution of his wisdom, energy, strength, sight and life duration.

Such woman becomes touchable or pure again by taking bath after the period is over[9]. At other place Manu has said, "it is the nature of women to seduce men in this world[10]."

Yet, 'Varahamihira' has treated the woman as the jewel created by the lord of men which alone is capable to delight the man by hearing about it, by sight, by touch and by thinking about it. Varahamihira has said, "It is women who adorn jewels, woman are not adorned by the splendour of-jewels,.... For women can capture the hearts of men without jewels but jewels without being displayed on the bodies of women cannot do this[11]."

Thus, 'Manu' himself has considered the women superior in virtues than the men. He said, "Soma (the moon) gives them purity; Gandharvas (the celestial musicians) gave them cultured speech' Agni (the God of fire) has granted them freedom to eat anything; hence they are as pure as gold."

The evil practices like 'Sati Pratha', child marriage, prohibition on widow remarriage, polygamy, 'Devadasi Pratha' etc. were removed. In this field the efforts made by Raja Ram Mohan Roy, Dayanand Saraswati, Ishwar Chandra Vidhya Sagar, Keshava Chandra, M.K. Gandhi and many other women organizations were valuable. During post-independence era the voice for women emancipation and women upliftment was raised frequently with the result a number of constitutional provisions were constituted and executed with the view of all round upliftment of the women-folk in the country.

Through long ages motherhood has been the proud boast of womanhood. A mother's live has become synonymous with the most touching, the most beautiful emotion in human life. It has been a theme to inspire poets. In the person of Mary motherhood stood in its sublimes aspect, and even today the cult of the mother is not dead so far at least as the major portion of humanity is concerned[12]. A mother is the noblest of creators, and her task of training child is itself a work of art, devotion and dedication. Despised by law she has yet through her charms and genius swayed the destinies of the world, and inspired a Dante and Shakespeare, a Goethe and a Browning. This great influence has not been confined to the west.

Amount the teeming millions of Hindus Sita and Draupadi, Savitri and Damayanti have been living ideals in their lives, while Chand Bibi and Ahalyabai have ruled over vast tracts, and Nur Jehan and Jijabai, the mother of Shivaji, wielded an influence which twice changed the destinites of India It is a common matter of boast with Christian missionaries to compare the free movements and life of the European women with the cramped home life of Hindus and Mohammedans, and they have not been slow in attributing the superiority of Europe in this matter to the 'influence of Christianity'.

How untrue this is.and has been effectually exposed by feminist writers themselves, who have rightly traced the degradation of their position to the Biblical mythology of eve's transgression, and the consequent a version of fanatical celibates, who, dubious of their own strength of character, wought to make their own peace with Heaven by condemning the brighter half of mankind as the enemies of man's spirituality. None would venture to say that the status of a Hindu or Moslem woman is superior to that of a Christian, yet the Code of Manu and the Koran have passages so exalted in their conception as to outstrip by far the cynical and senseless diatribes of the Church fathers against all women[13] "Where women are honoured", says Manu, "there gods-rejoice; but where they are not honoured, there all rites are fruitless." And the great prophet of Arabia declared: "Paradise is at the feet of the mother[14]."

Paramhansa Yogananda[15] in Man's Eternal Quest elaborates: The mother's love is not given to us to spoil us with indulgence, but to soften our hearts, that we may in turn soften others with kindness, and free struggling souls from the hard knots of bondage to the world. Those who are helplessly shackled by sin and dire difficulties need our tenderness and love. The mother is an expression of the unconditional love of God. Every man who looks upon woman as an incarnation of the immortal Mother will find salvation. Mothers would not be able to love their children if God hadn't implanted that love in them. A home is made gracious by the presence of the Divine Mother in the form of the human mother. Loving one's own child is only a practice of the love divine. The mother thinks it is her own child, but it is the child of God. The child will be taken away as soon as the Divine Spirit calls. So every mother should extend that love she feels for her child unto all the children of the earth. Mothers, beproud that the.Divine Mother took your form to give love tangibly to the world, not only to your children but unto all children of the earth. Then you will be really blessed; the mother who looks upon all God's children as her own is no longer a mortal mother. She becomes the Mother Immortal. It is time to hold a grateful thought for all good mothers who have nurtured their children with affection. If children would reflect on the love shown them by the mother, they would feel a desire to give similar affection to all the children of the world. May all

sons and daughters who have been nurtured by a mother's love by themselves filled with a mothers affection, which is unconditioned love, and express it toward others. Thus shall they solace the world with peace and bring heave on earth.

"By her advice and nurture–'She'
has reformed by future. Thus on me.
'She' has great obligation I commit
to fill up her aspiration Mother is
above God who gave me birth. Her love
is lofty even from the heaven, who
merely for the sake of her childs mirth,
For sook all the joys of the world's seven."

–Kanwar Dinesh Singh

REFERENCES

1. Prof. Jyoti Prasad Sudha, A History of Political Thought, (Modern) Vol-III, p-8.
2. Satyananda Shastri, Devotional Texts of the Aryans, (1972), p-3.
3. Ibid.
4. Roback, A.A., The Psychology of Character, 3rd ed., pp-609-611; Lond, Kegan Paul, (1952).
5. Freud, S., New Introductory Lecturers on Psycho-analysis, (1934) p-134.
6. Prabhu, P.H., Social Organization, Popular Prakashan, Bombay, p-269.
7. Ibid., p-265.
8. Manu Smariti, iii, 60.
9. Manu, V., 174-148.
10. Manu II, 213.
11. Brihat Samhita, 74, 2.
12. A.R. Wadia, The Ethics of Feminism, A Study of the revolt of women, (1923), p-212.
13. Ibid., pp-20-21.
14. Ibid., p-21.
15. Sri Paramahansa Yogananda, Man's Eternal Quest, (1977), pp. 246-248.

CHAPTER 13

SAFETY VALVE TO IMPENDING ECOCIDE

"The ethical conception of civilization is the only one that can be justified".

–Albert Schweitzer.

The Concept of Ecological Ethics in Buddhism is a safety valve to impending ecocide in the present world. The ethics of Buddhism has stressed the universal norms, which are constant and apply to everyone. The way of Gautama the Buddha is called the Middle Path because it avoids the extremes of the pursuit of worldly desires or the practice of severe ascetic disciplines. The doctrine of the Middle Way that the Buddha proclaimed as a humanistic ethic which must be adjusted to the infinitely varying circumstances of actual life. In order to avoid the danger of creating detailed and petty regulations, which might encroach unduly on the moral autonomy of the individual, the Buddha advised his disciples to follow the spirit of the Middle Way. This fundamental approach to ethical problems has been preserved up to now throughout the Buddhist world.

From the time of the Buddha, Buddhism has stressed the equality of man. The Buddha said, "For worms, serpents, fish, birds, and animals there are marks that constitute their own species". There is difference in creatures endowed with bodies, but amongst men this is not the case; the differences among men are nominal only[1]. Equality is based on ethics.

Ethics (Greek *ethika*, from *ethos*, "character," "custom), principles or standards of human conduct, sometimes called morals (Latin *mores*, "customs"), and, by extension, the study of such principles, sometimes called moral philosophy. Ethics, as a branch of philosophy, is considered a *normative* science, because it is concerned with norms of human conduct, as distinguished from the *formal* sciences, such as mathematics and logic, and the *empirical* sciences, such as chemistry and physics. The empirical social sciences, however, including psychology, impinge to some extent on the concerns of ethics in that they study social behavior. For example, the social sciences frequently attempt to determine the relation of particular ethical principles to social behavior and to investigate the cultural conditions that contribute to the formation of such principles.

The principled relationship between any ethical system to the structure and functioning of the society in which it exists is problematic, whether we speak of a religious ethic, like the Protestant

or the Hindu one; or a secular one, like a work ethic or an ecological one. The sketch of an ecological ethic that can hopefully, restrain us from plunging towards an impending 'ecocide', needs to be attempted.

To ensure a positive, constructive outcome in eco-friendly development, structuring people's participation is a pre-condition. New Modalities of people's participation which can help bridge the conceptual gap between the formal planning system and the informal societal system must be evolved. This will make the people more responsive.

In nature the resources that sustain life are continuously being created by biological systems and consumed by man to meet the increasing demand. Of population and his luxurious life style. Left to itself nature strikes a fine balance between replenishment and consumption of life sustaining resources. But with growth of science and technology man's power to exploit these natural resources especially nonrenewable sources and the toxic waste generated has disturbed the natural equilibrium to a point of no return and the very existence of life on this planet is threatened. This realization has forced the human race to search for technologies and development strategies that do not deplete or damage the nonrenewable resources and the biological systems that create them by over consumption or toxic by-products. Such technologies and strategies are termed as Eco-Friendly.

Kangra district being-located partly in the Shiwaliks hills and partly in the Himalayan Dhauladhar mountains has a rugged terrain interspersed by valley lands. In planning and formulations of development projects in the district Kangra, we have tried to integrate the cost benefit considerations with environmental safeguards, regeneration of natural resources, promote the use of renewable and non-conventional resources and application of latest eco-friendly technologies. In Kangra some new models of development, in different fields of development, with a integrated approach, to achieve the object of alleviation of poverty and accelerate the peace of development which also puts adverse pressures on resources and eco-system have been tested.

Watershed Management Concept–In this new approach of management of natural resources. The catchment area of a watershed is taken as the management unit. A inventory of all resources of soil agriculture, horticulture, animal husbandry, forest and water are made by a multi disciplinary, team of different line departments. In the past, the various sectarian departments were working to achieve the their much lofted objectives in isolation and without co-ordination, but now with the integrated approach and management we try to ensure that the demand on watershed resources by any one development activity does not exceed the watershed carrying capacity. In the district Kangra the following watershed projects are being implemented:

(i) River Valley Project;

(ii) Kandi Project;

(iii) National Watershed Project;

(iv) Integrated Afforestation and Eco-Development Project;

(v) Himalayan Greening Project and Indo German Changer Project.

The Indo-German Changer Eco-Development Project in Palamapur and Baijnath subdivisions of Kangra District was taken up in 1992 has already completed its first phase of five years. The state government has set up the Himachal Pradesh Eco-Development Society headed by the state forest minister for proper implementation of the programmes launched by the project.

The project has been a boon to the residents of the Changer, area, which is considered most backward in the district. The project has its manifold programmes and activities and aims at improving the ecological balance in Changer. The gap between the production and use of natural resources such as water, vegetables and land will be narrowed. It is also stressing for solving environmental problems with the active participation of the local people. Mrs. Sabine Preuss, German leader of the project, says that the main reason for launching project in the Changer valleys is the increasing depletion of natural resources in the Changer area, which are exploited extensively by the people for their survival. The Changer is the local name of an area with "Broken and rugged topography where acute scarcity of water prevails and living conditions are difficult".

The project follows an area approach. Small water sheds (so-called mini micro-water-shed) not comprising more than 500 are being constructed with the active participation of villagers. The work on these water sheds is executed by the village Integrated Resources Management Plans (VIRMPs) in which the people of a particular village play a vitral role.

This is being done with a view to achieve a qualitative environment.

To achieve an environment 'of a quality which permits a life of dignity and well-being', as a fundamental right of man, an understanding of human eco-system processes is essential for designing pertinent future activities towards prevention of environmental degradation–in that not only factors contributing to infectious diseases and to injury from toxicants or physical hazards but also those external to the physiological organisms of the individual contributing to chronic disease, mental illness, addictions, and psychosomatic and other disorders need to be analysed scientifically. Eco-development through harmonisation of nature and man, therefore, calls for an understanding of social reality.

Beginning with the values of human fellowship, cosmic evolution and transcendent reality, we must spell out this ecological world-view in such a way as to make it meaningful both in down-to-earth, pragmatic terms and in terms of providing motivation to its adherents. This ecological ethic must, therefore, be integrated into a 'design for living'.

What we need is a new paradigm for society, sustained by such an ethic, with a new 'mindfulness'–in the final analysis, ecological values must be more than exchange values, or even use values!

Firstly, human fellowship must be expressed in the primacy of the common good, understood as those conditions that make it possible for the members of the community to achieve the fulfilment of their nature. This goes beyond a utilitarian calculus of the greatest good for the greatest number, and cannot but be foundational for our paradigm.

For a system where emptiness is possible, it is also possible to have every functionality, and since functionality, is possible, emptiness is also possible. So when we talk about nature, the ultimate nature is emptiness. What is meant by emptiness, or sunyata. It is not the emptiness of existence but rather the emptiness of true of independent existence, which means that things exist by dependence upon other factors.

–Nagarjuna

In Kalachakra Tantra there is mention of what is known as the atom of space, particles of space. When the entire system of the universe first evolved, it evolved from this central force which is the particle of space, and also a system of universe would dissolve eventually into this particle of

the space. So it is on the basis of five basic elements namely earth, wind, fire, water and vacuum, that is apace, that there is a very close inter-relatedness or interrelation between the habitat that is the natural environment and the inhabitants, the sentient beings living within it.

According to Buddhist teaching, the innermost subtle consciousness is the sole sort of creator, itself consisting of five elements, very subtle forms of elements. These subtle elements serve as conditions for producing the internal elements which form sentient beings, and that in turn causes the existence or evolution of the external elements. So there is a very close interdependence or interrelationship between the environment and the inhabitants.

Further, to achieve this common good, a society must be structured on the principle of subsidiarity. That is, it must neither abrogate authority upwards for what can be done at lower levels of community, nor must it abdicate responsibility downward for what must be done at higher levels. What this means, in effect, is both a devolution of authority and power down-ward, as well as an assumption of the responsibility for co-ordination and communication upwards.

The values supportive of such subsidiarity are expressed by 'solidarity', a term which here attempts to encompasses our inter-relationships, our interdependence; such 'solidarity' respects each one's individuality and uniqueness, nonetheless.

Ideally, such a society would be egalitarian and participatory, for it would not be a mass society but one that functions on a human scale, concerned with 'being' rather than 'having' to use a distinction from small is beautiful. This would be a community of free persons, where, as Marx said, "The freedom of each must be the condition of the freedom of all".

The value of cosmic evolution, in our context, must mean a regenerative development. For such a society, growth would be not just sustainable, but regenerative as well. This implies more than just leaving the environment uncompromised by degradation and pollution–we must actively renew it to create a new earth community. And to keep our environment free from contamination.

Environment means social, moral, ethical, economic, political physical and intellectual factors which influence the development of the individual. All these factors mould and influence the behaviour of a person from time to time. Two individuals born with the same biological heritage differ because of differing environments. Environment is nothing but a process under suitable conditions to change the shape of a raw material just as a potter does while making toys of mud.

Nature and nurture are both potent factors in the development of the society. One is seed and the other is soil. One is spirit and the other is body. Buddhist believe that both environment and heredity are needed for the development of the individual. The practical gardener knows that both seed and the soil are necessary for the proper growth of a plant. He could never grow a good crop from a poor seed, no matter how rich the soil, nor even from the best of seeds sown in poor soil. Just as the development of a plant depends upon the heredity present in the seed as much as on the environmental stimuli of soil, moisture and sunlight etc., much similarly the growth and development of the individual personality is the outcome of both these factors. The growth of the individual is the product of both environment and heredity. Without heredity, roots of the individual will not come into existence at all and without environment it will not grow, it may result in still birth. All development and consequent pollution therefore, depends upon both heredity and environment.

Development is a value term, or as we would say in the philosophical jargon, a value-laden term, a term loaded with value content. Why is that so? Because development attempts to respond to deeper social and philosophical questions. Development is not for the sake of Development. But

in order to improve the human condition, in order to bring social justice and social equity; in order ultimately to bring about human happiness, or at least to help humans along the road to happiness.

Such pro-happiness development can, of course, only be graphed in terms of qualitative growth, not a quantitative change. It should symbolise a "Limitation of the empire of necessity and the widening of the sphere of son's evocative words. For this, we must brace ourselves with the Taoist–Gandhian ethic of frugality, of restricted consumption, of' grace without waste". And this must not be merely a contractual ethic of accommodation, but a complete emotional commitment, to the quality life.

The idea of the quality of life as an embodiment and an expression of our spirituality must be built in or new models of Sustainable Development. Eco-Development suggests that all our planning for the future must be performed within some ecological framework. Our future is ecological. Or we do not have a future at all.

Finally, a relationship to a transcendent or ultimate reality in the context of the human fellowship and developmental process outlined above, must leave no room for a metaphysical pessimism. We cannot have amyth of the eternal return or an other-worldly resignation of fate (karma) or luck (kismet).

Rather, our relationship to a transcendent reality must be expressed in a purposeful and hopeful technology that helps us take responsibility for ourselves and our future. Science and technology, though capable of creating immesurable material comfort, cannot replace the age-old spiritual and humanitarian values that have largely shaped world civilization. No one can deny the unprecedented material benefit of science and technology, but our basic human problems remain; we are still faced with the same, if not more, suffering, fear, and tension. Thus it is only logical to try to strike a balance between material development on the one hand and the development of spiritual, human values on the other. In order to bring about this great adjustment, we need to revive our humanitarian values.

The qualities of love and compassion are the ultimate source of human happiness, and our need for them lies at the very core of our being. The practice of compassion is not just a symptom of unrealistic idealism but the most effective way to pursue the best interests of others as well as our own leading to common good.

These ideas of the common good, of regenerative development and of purposeful technology must be elaborated further into a charter of human rights and cosmic duties. The first, deriving from roman law and articulated in Kantian terms in the West, has become the foundation for the liberal of inalienable rights. But though these rights are indeed basic, they must be checked and balanced by the second, which can be found in the complex Indian tradition of dharma–the performance of duty that keeps the world in right order and harmony.

REFERENCES

1. Sutra Nipata, 602-611.

CHAPTER 14

CONCEPT IN LEGENDS AND FOLKLORE

T.D. Brock's study on Biology of Micro-organism based on Radioactive dating show that the earth is about 4.5 billion years old, and the oldest known fossil evidence convincingly indicates that microscopic life was formed about 3 billion years ago[1]. However, the appearance of man to the evolutionary scene is recent development. The incomplete fossil and archaeological record reveals that the warm and humid East African Savannah was the cradle of human species several million years ago. Unlike any earlier form of life, the human species is capable of understanding the manner of its own development, and is therefore potentially able to control all future evolutionary development on the planet[2]. Tibetans scholars believe that a void, a dark emptiness, was before all time. From within this nothingness came a wind, gentle and quiet. From east and south, west and north, it filled the void, growing in power with the passing of years[3].

Tibetans' sacred books also convincingly reveal that: On the beginning the universe was void, and there existed only the two spirits, Adi-Buddha, and his consort, Chijam Jelmo. Meditating on the work of creation. Adi-Buddha set as the foundations of the world two dorjes crossed. Then, revolving ideas in his mind, he created successively the elements; fire, water wind, and earth; and from these he constructed the four great worlds which he placed at the four points of the compass, each with two Satellites; and in the centre, separated from the four worlds by seven seas and seven mountain ranges he placed the great mountain, Rijel Lhunbo or Rirab. The four worlds are:

Lupag, the eastern world, while and crescent shaped;
Dsambuling southern world, blue and triangular;
Balangjo, western world, red and round; and
Draminye, northern world, green and square[4].

The inhabitants of each have faces of the same shape as the world they live in. Dsambuling is our own world. Half-way up Mount Rirab the centre of the universe, is a wish-granting tree, called 'Bagsamshing, so tall that, while its roots are in the country of the Lhamayin, its top is in that of the Lha. And above Rirab are the thirty-three heavens, the highest of widh is the abode of Addi-Buddha[5].

The conventional way of representing the creation of the universe by Adi-Buddha shows him with a revolving wheel on his breast. As the wheel turns the mystic symbol AH first comes uppermost creating the dorjes; with a further turn the symbol Man appears creating fire; then successively the symbols RAM, YAM, KAM, creating water, wind, and earth respectively. Having made all these. Adi-Buddha, from out of his eyes. extracted the Sun and the Moon the former composed of fire-crystal, and the latter of water crystal, and he also made the eight planets and the stars.

Last of all, a white ray emanated from him and a red one from his consort which united and produced life in the universe[6]. Thuban Jigme Norbu and Colin M. Turubull in their well known study "Tibet" also confirm that: After many, many years, the wind become thick and forming, Dorje Gyatram, a great double thunderbolt in the form of a cross. From the thunderbolt came clouds, one upon the other, growing thick and heavy like the thunderbolt and the wind. Then, from the clouds, came the great rain each drop as big across as a wagon wheel each drop enough to cause a flood.

For countless years the great rain fell, and when it stopped falling it had created Gyatso the primeval ocean[7]. After the creation of the universe, and of Dzambu Lying, Tibetans believe that Tibet was under water. Through the blessings of Chenresig Lord of Mercy the water slowly dried up leaving Tibet surrounded by great mountains. It was a lovely country of valleys and hills, peopled with Mimayin, invisible and intangible spirits. Sometimes they can still be seen, like ghosts. and they can do both good and harm. There were no human beings to begin with.

But into this country both Chenresing Lord of Mercy, and Dolma, his consort, sent their incarnations[8]. George N. Patterson vehemently asserts that: Unless one has visited Tibet it is impossible to imagine its vastness. The highest land mass in the world its valleys are higher than the summits of many mountains in Europe Canada or the Americans. Three quarters of Tibet is over fifteen thousand feet in height. The whole country is twenty times the size of England, or about one third of the United States. It stretches from the mighty mountain ranges of the Himalays on the east to the Amne Machin and Minya Konkda on the west; from the Altyn Tagh on the north to the Himalayan foot-hills in the south, five of the World's largest rivers have their sources in this tremendous watershed pouring into India, Pakistan, Burma and China their millions of tons of mountain water[9].

In the north the Great Chang-tang. or Northern Plain, is a region of barron plateaux swept by gales and snow blizzards treacherous with swamps, and only sparsely inhabited by wandering tribes of fierce nomads[10]. In the west the highest mountain ranges in the world alternate with empty barron plateaux, but with more settled village life and pasture than in the empty frozen north. Trade marks and places of pilgrimage draw traders and pilgrims from all over Tibet and from cities and towns in India.

The south is known as the granary of Tibet and it is in the fertile valleys that the rice and barley are grown which form the Tibetan's staple food. But even here, where the great ranges run down to the plains of India, the precipitous mountain trails are difficult and dangerous, winding across sheer slopes thousands of feet above raging rivers. More heavily populated than either the north or west, the distances between the villages are usually so great that the rare traveller is often stranded before he can reach human habitation and he dies in the morciless cold[11]. All the charm of Tibet is concentrated in the east.

The great ranges and snow bound passes still bound there are thirteen passes over fifteen thousand feet between the comparatively short distance of Batang and Kangting (Tachienlu) alone but the eye-defeating plateaux are often knee deep in grass of carpeted with an exotic variety of flowers. Great coniferous forests plunge from the snow line at nineteen thousand feet to valley floors lapping the rivers. To the north-east in Amdo Province there are more plateaux than mountains

and rivers but in the south east in Kham, or "Medo Yul" (the land of Flowes. as it is sometimes called. the eternally snow crowned Minya Konka. and the other lesser-known but equally beautiful ranges. jealously enclose indescribably beautiful valleys with white washed villages starling against the dark green forests. tens of thousands of black goat-har tents with hundreds of thousands of quietly grazing yaks, cattle. goats and sheep[12]. Certainly Tibetans borrowed Buddhism of India but they gave it a character of its own. The Tibetans initially were and some of them still are the followers of Bon religion.

The Bon religion originated in the land of Olmo Lungring, a part a larger country called Tazig. Of symbolises the unborn; Mo the undiminishing; lung the prophetic works of Tonpa Shenrab, the founder of Bon and Ring his everlasting compassion. Olmo Lungring was believed to constitute one third of the existing world and be situated to the west of Tibet. It is described as an eight petalled lotus under a sky which appears like an eight-spoked wheel. In the centre rises Mount Yung drung Gutseg (Pyramid of Nine Swastikas). The Swastikas piled up represent the Nine way of Bon.

At the base of Mount Yungdrung spring four rivers, flowing towards the four cardinal directions. The mountain is surrounded by temples, cities and parks. To the South in the palace Bargo Soyge where Tonpa Shenrab was born. To the West and North are the Palaces in which lived the wives and children of Tonpa Shenrab. A temple named Shampo Lhatso is to east. The complex of places, rivers and parks, with Mount Yungdrung in the centre, constitutes the inner region of Olmo Lungring. The intermediate region consists of twelve cities, four of which are towards the cardinal directions. The third region includes the outer land. These three regions are encircled by an ocean and again by a range of snowy mountains. The access to Omlo lungring is gained by the so called arrow way. According to Tibetan legend before his visit to Tibet Tonpa Shenrab shot an arrow thus creating a passage through the mountain range[13].

This very sophisticated description of Omlo Lungring has been tentatively placed by Scholars to different geographical location. Some see it as a description of Mount Kailash and the four great rivers that spring from its base; China being the land to the east. India to the South Drgyan to the west and Khotan to the north. To other scholars the description seems to resemble the geography of the Middle East and Persia at the time of Cyrus the Grat. To a Bonpo, the question of the geographic identification of Olmo Lungring does not come so much to the foreground as does it symbolism which clearly indicates the supramundance origin of his religion. Symbolic description which combine history, geography and mythology are well known phenomena in ancient scriptures[14].

According to Bon legends, the five elements earth, water, fire, air and space, fused into one Cosmic Egg. Gradually, eighteen Cosmic Eggs emerged from the colossal cosmic Egg and the Tibetan strain originated from one of these eighteen Cosmic Eggs. In most of the widely accepted Tibetan historical works. it is recorded that during His life time Lord Buddha predicted that the Tibetan people will originate from the union of a monkey[15].

In Mani Kambum (Chapter xxxiv) the Bodhisattva POapa Sheurazig Wang-ChOyuk is said to be the originator of the Tibetan People. From the Moun Potala, he found that the living creatures inhabiting the abode of snow (Tibet) were living in dark stage and required light of wisdom. He produced bright light from the palm of his right hand and produced the king of the monkeys who was later named as Bodhisattva Hilumandju. At that time the nine zones of Peu-Yul (Tibet) were governed by elephants and dear, rock-ogres (drasinpo) and monkeys and ogres (sinpo). One day a rock-ogress took the semblance of a she-monkey and tried to excite the passions of meditating monkey-king. When she could not succeed, she decided to transform herself into a lovely woman. She wanted to pursuade the monkey-king to marry her.

At last the heart of the monkey-king was moved with commiseration. He was in utter confusion and wanted to consult the Bodhisattva at Mount Potala. With his power of meditation, he reached his dwelling and requested him to guide him in that situation. POpa Sheurazing suggested him that he should get married and have children. He said that, 'though it may not be that thou and thy wife become human beings: in the days to come, when thy children's children have multiplied in the abode of snow (Tibet), they will become human beings, and the holy truth will be diffused among them and it will be mighty in the land'. Then the lady Drolma (Jo-mo-Drolma) who is the Buddhist goddess, said, 'when mankind shall have multiplied in Tibet, they will be the pillars of religion[16].

Later, the monkey Bodhisattva and the ogress got married and gave birth to six sons, who, like human beings of this age, were subject to birth and death. Being the progeny of a monkey and an ogress, their bodies were convered with hair and they had tails in the beginning. They inherited the traits of quarrelsomness, angry passions, lusts, love of worldly riches, hate, anger and great hardiness. They possessed the virtues of gods and vices of Asuras (LhOa mayin) and Preta's (Yidag) etc. They were ruddy-faced and had a taste for flesh and blood. Their heads and bodies were covered with hair and, they, alongwith their mother started living in a forest.

There they happened to live with the female monkeys and suffered for want of food and shelter. The old monkey-king visited them and found that they had got multiplied but were starving for want of food. With a view to find some solution to the problem of food and shelter for his progeny, he again want to POapa Sheurazing Wang-ChOyuk who said that the whole race will be of two types: the first being of broad understanding, liberal mind. religious, kind hearted and the second ones being like the mother, the ogress, who take delight in killing, like flesh and blood, are strong in body, like to hear bad words about others, eat meat and are cruel and unkind to others. The place was blessed with seven types of seeds of grain including barley, wheat, beans, peas and soba (a type of barley), and metals like gold, silver, copper, iron etc[17].

Tibetans according to their old folklore believe that men are descended from Drasrinmo and a monkey, who lived in a cave on Gonbori, the Gondho's Mountain, south-east of Lhasa. Near Gonbori is Tsetang, which gets its name, meaning 'Playground', from the fact that their offsprings played there. These were so numerous and diverse in character beasts, birds, fishes, creeping things, and man that in course of time the children of men migrated to Mount KOunlun, down whose four sides flowed four great rivers issuing from the mouths of a horse, an elephant, a lion, and a peacock; and following these several streams, they became widely separated and divergent in race. The Horse River, Dacho Kabab, flowed east past Gonbori; the Elephant River, Kabab, north to Mongolia; the Lion River, Singjan Jabab, west to Ladak; and the Peacock River, Magjia Kabab, south through Burong to India[18].

According to the Tibetans believers in Bon creed, the folk story goes as follows: About twenty days journey south-east of Lhasa is a monastery called Gombo Bonri, The Monastery of Mount Bon, among whose rocks is a cave known as the Demoness Cave, Srinmotadsa; and in the beginning, before other life existed in Tibet, the cave was inhabited by a demoness, Drasrinmo. At this time Janrezig, the merciful one, be thought himself in Potala that he would make a world of men. Accordingly he send a Bodhisattva in the form of monkey to earth, saying to him: "Go to Srinmotadsa and there meditate on how to create a living world". Obedient to this command, the Bodhisattva descended and commenced his meditations in the cave of the rock-demoness; but he had no success, owing to being plagued by her interruptions.

Eventually he returned to Potala and represented to Janrezig that his meditations were fruitless, as the creature in the cave was always teasing him for something. Janrezi replied that he must return

to the cave and do all that Drasrinmo wished[19]. All this time these people, who had been Gods, were in the shape of men. But once they started stealing, and then planting, they began to feel and think strange things. One man felt that his genitals were troubling him; he found them uncomfortable, so he tore them from his body. In this way he became a woman. Having contact with men he gave birth to children, and from them more children, and soon the world was filled with men and women, all having more children[20].

After the monkey had lived with Drasrinmo in the Cave for some time, the offspring–in the form of beasts, birds, fishes, insects, and man–were so numerous that the monkeys was unable to find food for them all, and was obliged again to go to Potala and inform Janrezig of the circumstances, saying that without help his children would all die of hunger. Janrezig then gave him the seed of five kinds of grain, which he was to scatter on the earth; he need not labour at tilling the ground or tending the crops; they would spring up of themselves and produce all that would be required for food and clothing. The grain was for the use of mankind only, whom he must carefully cherish, but the beasts must be send away to roam abroad and forage for food. And so it came about that the animals went in to the forests and the mountains and the rivers and underneath the earth, while the children of men fed on grain and clothe themselves. With so many people there was always more and more difficulty in finding places to live.

After much fighting the people came together in a huge assembly and determined to end the fighting and chose a leader. They called him Mang Kur, meaning Omany people made him king.

Once made king, Mang Ku, taught the people. He taught them how to build houses. telling them that each family should have its own house and its own fields, each family planting. growing and reaping its own food. In this way we became human beings, having been Gods. In this way we became subject to the round of life and death, for while living we must work, fight, steal and get sick. Thus this world was created. That is what Tibetans believe[21].

Lord Chamberlain's account of Origin of Tibet is that it was formerly all under a sea or lake caused by the flooding of the Tsang Chu. The Buddha of that period cut through the Himalayan mountains away to the south-east and so the Tsang Chu flowed off, and Tibet rose above the water. Then the Lord of Mercy took birth as a monkey at Tse-tang, and living with rock demoness. begat several children who played there. And so the place became known as Tse-tang, "the place of play", because the children played there[22].

The developments and acquisitions give rise to greed. Tibetan folklores and legends teach them that all the miseries are outcome of the greed; and that one should not be greedy while taking his share of the nature as a co-sharer. Such teachings are imbibed since birth and people are continuously hammered till death. This tendency saved environment and nature from depletion. Folklores and legends have their impact from cradle to grave.

According to Tibetans legends and ancient scriptures a country to the north. the country of Shambhala, where there is to be a final battle between the forces of religion and those of atheism. The scriptures predict conflict to reach its climax in three centuries. The world will have grown colder everywhere, but men's passion will become inflamed. Tibetans believe that this has already started. When the time comes, men will be fighting and killing each other even within the land of Shambhala. There will be no honesty. no love, no peace; only dishonesty, hate, and war. Up to the very and the capital city of Shambhala will be the one place, where the teachings of the Buddha are preserved. Peace will remain there until the corruption of the world around reaches the city wall. Then the God-king, the Dalai Lama, will muster his army of Gods and ride out of the city to engage

the forces of evil and destroy them[23]. Tibetans believe in the legend of Shambhala and the increasing destructiveness of the man.

Tibetans believe that there is a future, in Tibet, and whatever it maybe like on this world, they know that the ultimate and enlightenment, release from all ignorance and suffering is bliss. The teaching of Buddha, and the Buddhist scriptures, the Buddhist church and the monkhood all exist to help them[24]. That is their faith. That is the truth. Truth will ultimately triumph but falsehood should not be permitted to have too long innings.

The growing awareness of Buddhism in India and around the world, has, to a great extent, been created by the sudden presence of Tibetan monks in diverse parts of the world. In 1959, over 1,00,000 Tibetans fled their homeland, which had been forcibly annexed by the Chinese. Buddhism, once a strictly oriental religion, has captured hearts and minds in distant lands. And the 2500 year-old philosophy of a man who, followers believe, peered into the heart of universe. The Buddhism prescribed the Eightfold Path, consisting of basic rules like right thinking, right speech and right living, which would help the individual to escape from the cycle of life and death and to attain nirvana. Gradually the interest in Buddhism became more religions and the people accepted it as a way life[25].

Indeed, for believers, this sudden movement towards Buddhism, in India and around the world, is no fad but the realisation of the long foretold prophecy of Shri Padmasambava, who introduced Buddhism to Tibet. The eighth century saint said: "When Iron birds fly and horses run on wheel, the Tibetan people will be scattered like ants across the face of the earth and dharma shall come to the land of the red man"[26]. His Holiness, The Dalai Lama, at the symposium on Buddhism's contribution on art, Letters, and Philosophy on November 29, 1956, at New Delhi elaborated:

In one of the Sutras the Lord Buddha had predicted that after 2500 years of His Parinirvana the Dharma would flourish in "the country of red-faced people". In the past, some of the Tibetan Scholars had held that this prediction was meant for Tibet, but one scholar, Sakya, Shri, has interpreted it otherwise. According to him, the prediction refers to Europe, where the Dharma may flourish hereafter, and save signs of this can be observed already. His Holiness explains: If the Dharma spreads all over the world, it will undoubtedly yield good fruits for our future life; but even in our present existence, hatred, exploitation of one by another, and the ways and deeds of violence will disappear, and the time will come when all will live in friendship and love in a prosperous and happy world[27].

Pamamsambhav, the Tantric sage from India revered in Tibet as Guru Rinpoche. Tibetans despite hardships and adversity are emerging strong and have succeeded in creating congenial atmosphere, for growth of Buddhism and the case of Tibet. N.A. Palkhivala asserts: Nations and civilisations have perished through affluence; but no nation, no civilisations, has died of adversity. Nations, like individuals, evolve through suffering, and are produced to do their best by hardship and distress[28].

It was during the regime of Tibetan king Srongtsan Gam-po (620-649 AD) Buddhism spread in under the royal patronage. The legend goes that king Strong-tsan Gam-po married Nepalese and Chinese princesses who practised Buddhistic faith and this helped Buddhism to gain grounds among elite and upper classes of Tibetan Society. Later King Tri-rong De-tsan (755-797 AD) adopted it as a State religion and consequently the great monastery of Samye was founded during Ca 775 AD[29]. Buddhist monastic institutions became vibrant with religions, economic activities by the mid-ninth century and emerged as powerful centres of learning. Such learning were not confined to these centres but were appeared to the remotest areas of Tibet and even to the nomads.

Legend regarding the origin and creation of Kokonor Lake is fascinating. G.A. Combe, in Tibetan on Tibet, narrates: Near the top of the mountain on the Darchen side, Pedma Rinchen pointed out to him a small black patch among the snow where the Guru Padma Sambhava had picked up earth with which to stop the overflow of the spring at Kokonor. When the Guru lived on Dise, Kokonor did not exist; there was only a spring, from which nomads in the vicinity drew water. After water was drawn, they were always careful to put a cover over the spring mouth, either to keep out impurities or to prevent it from overflowing. One evening, however, a woman who had gone for water forgot to replace the cover, with the result that the spring overflowed and formed a vast lake, in which 10,000 families were rowned. Learning of the disaster the Guru picked up a handful of earth from the mountain and, hurling at Kokonor, stopped up the spring and formed a small hill in the middle of the Lake. The name of the hill and the Lamasery afterwards built on it is Tsonying Mahadewa, that is, the god in the middle of the Lake, and the Lake itself is called Yutso Trishog Jelmo, Lake of Ten Thouand Families, Queen of Lakes. Then the Guru put his hand on the lake to repress the evil spirit that had caused the overflow. As there are no boats on the Lake, the Lamasery is an tough that the mainland only in winter when the lake is frozen over; and then the Lamas have to lay in stock of wood and food to carry them over next summer[30].

Altan Khan, a Mongolian Chief in the KokoNor region, conferred the title of 'Dalai Lama' on Sonam Gyatsho in 1578, was third in succession–the third reincarnation of Gedun Truppa, Head Lama of the Drepung Monastery of the Glukpa Sect, commonly known a the yellow-Nat Sect. who was later recognized as the first Dalai Lama. The ancestors of Gedmp Truppa (1391-1472) hailed from Eastern Tibet where Tsonakhapa lived and preached. They were herdmen by profession and, like other nomads, had moved towards the isolation wind-swept barren high plateau of Western Tibet where Godun Truppa was born[31].

According to the Tibetan Chronicles, Gedun Truppa like Lord Christ was born in an animal shed amidst most humble surroundings and of course, under dramatic circumstances–one dark night, when a storm was blowing, a gang of robbers visited their village and everybody ran in panic. The mother of Gedun Truppa also fled leaving the newly-born child amidst a heap of stones. On return, the entire village made an obeisance before the child happily playing, with a crow standing nearly as if to guard him. The people were convinced that this child was not an ordinary human being. Gedun Truppa showed learning towards righteous path and religion[32].

After the death of his father, at the tender age of seven, he joined monastery, near Shigatse, first as a servant then as monk. His biography records that at the time of his death the only message he had for his pupils was "Remember the teachings of Lord Buddha and meditate on them with full religious fervour". According to Tibetan belief, Gendup Truppa The Ist Dalai Lama the Buddha incarnate, is coming back again and again, like a true Bodhi-Sattva, to help and guide his followers towards goodness, understanding and Nirvana the ultimate Salvation. The patron God-King of Tibet, Chenrexi, the Lord of infinite mercy, is living amongst us as Tenzin Gyatso, His Holiness, the XIVth Dalai Lama.

REFERENCES

1. T.D. Brock, Biology of Micro-organism Englewood Cliffs; Prentice Hall, Inc (1970) p. 495.
2. R. Swarup S.N. Mishra and V.P. Jauhari, Encylopaedia of Ecology, Environment and Pollution Control Vol-4 (1992) p. 10.
3. Thubten Jigme Norbu & Colin M. Turnbull, Tibet (1968) p. 19.
4. G.A. Combe: "A Tibetan on Tibet". First published 1926 (re-print 1975) p. 39.

5. Ibid., p. 39.

6. Ibid., p. 40.

7. Thubten Jigme Norbu & Colin M. Turnbull, "Tibet" (1968) p. 19.

8. Ibid. p. 28.

9. George N. Patterson, "Tibet in Revolt" (1960) pp. 33-33.

10. Ibid., p. 33.

11. Ibid.

12. Ibid., pp. 33-34.

13. The Bon tradition of Tibet, Tibetan Bulletin (November, December, 1993) pp. 10-11, also see Tibetan Gyungdrung Bon Monastery in India Published Unggdrug Bon Monastic Centre.

14. Ibid., p. 11.

15. Namshai Norbu. The Necklace of gazi: A Cultural History of Tibet, (1989) pp. 2-3.

16. William Woodville. Rockhill. Notes on Tibet, (1977) pp. 40-41 also see M.G. Chitkara. Tibet A Reality, 1995.

17. Ibid., pp. 42-43.

18. A Bombe, "A Tibetan of Tibet, "First Published 1926 (reprint 1975), p. 36.

19. Ibid., p. 38.

20. Thubten Jigme Norbu & Colin M. Turnbull, "Tibet" (1968) p. 19.

21. Ibid.

22. Sir Charles Bell: "The People of Tibet" First Published in 1928 (reprint 1968) p. 9.

23. Thubten Jigme Norbu & Colin M. Turnbull, Tibet (1968) p. 344.

24. Ibid. p. 351.

25. Shabham Minwalla, "...And Dharma shall come", The Sunday Times of India, July 3, 1994.

26. Ibid. Also see Mary Craig, "Tears of Blood, (1992) p. 100; which reads: when the Iron Bird flies and horses run on wheels, The Tibetan people will be scattered like ants across the world.

27. Tibet Political History 1967, p. 330.

28. Nani A. Palkhivala, "Lessons From Israel: A vision of the Indian Sub-Continent", The Times of India, July 3, 1994., p. 12.

29. Dr. Bansi Ram Sharma, "Contribution to Tibet: A Reality" by M.G. Chitkara.

30. G.A. Combe "A Tibetan on Tibet on Tibet (1975) pp. 168-169 First published in 1926.

31. Inder Malik, Dalai Lamas of Tibet, (1984) p. 13.

32. Ibid., p. 14.

CHAPTER 15

WILDLIFE CONSERVATION

Wildlife Conservation includes all human efforts to preserve wild animals from extinction. It involves the protection and wise management of wild species and their environment. Some species have become extinct due to natural causes, but the greatest danger to wildlife results from human activities. Thus, wildlife conservation is human created need.

The progress of man throughout has been beneficial for the human race but it is the wildlife that has suffered. Invention of sophisticated weapons, industrialisation, been some of the major causes for the dwindle of the world's once rich resource. Hunting, clearing of forests, draining of swamps and damming of rivers for irrigation and industry are some of the activities that have vastly reduced the natural habitats of wildlife and many species are nearly extinct or endangered.

Every species plays an important role in maintaining an ecological balance among the living systems of the earth. These systems must continue to function if life is to survive. Loss of any species threatens the survival of several species inclusive of man. Man's own survival depends on his willingness and ability to co exist with the living environment. Man's ignorance and in difference has led him to believe that he is independent of natural laws and of natural environments and forgets that he himself is a biological being and is directly and/or indirectly dependent on the natural resources available to him. He exploits, destroys and reduces the renewable natural resources, eradicates wildlife and leads his own race to levels leading to catastrophe.

The study of wildlife provides valuable knowledge about life processes which has helped scientists understand the functioning and behaviour of the human body. Scientists have also gained medical knowledge and discovered important medical products by studying wildlife. By studying the effects of environmental pollution on wildlife it is possible to learn how pollution affects human life.

Economic Value : Wild species of animals provide meat for food and skin for fur. The financial value of wild species is of major importance in the economics of many nations.

Beauty : Wild life includes a diversity of species that contributes in a special way to the beauty of nature. Such beauty enriches life and increases the enjoyment of camping and outdoor recreation.

On all continents wildlife is becoming an increasingly important recreational asset. They maintain the health of the living landscape and productivity of the ecosystem. Wildlife represents the results of many years of evolution and constitute and environmental heritage to the past, a world which once surrounded our ancestors. We are responsible to the coming generation to leave an inheritance an unspoiled world with intact living beauty and richness.

Man in his zeal for progress fails to realise that his own existence is being jeopardized. Progress has made him contaminate air, polite streams, lakes and oceans, drain swamps and wetlands, lowering the water tables; rape prairies and forests; spray pesticides over water and land; kill animals excessively for immediate profit, or on false assumptions that they are noxious or for fashionable "sport". Man alone though often in combination with his livestock, is destroying the natural environment.

If the Man does have to changes habits, then must be able to manage them properly in order to maintain a rich and varied wildlife. Man has to think of the dangerous trap he is setting up for himself by human overpopulation. It is man's ability to think that formulated the idea of conservation. Conservation, is applied ecology and may also be as bio-economy.

Several species have been threatened with extinction due to destruction of habitat by human activities like deforestation for farming, pollution of air, water, land, plants and animals etc. people must set aside separate areas like sanctuaries, wildlife reserves, parks etc. in which wildlife can survive. Hunting is another major cause for the dwindle in the wildlife and this can be enforcement of strict laws that forbid or regulate such killings.

Excessive increase in the number of one species in a given area threatens not only its own endurance but also that of the other species by consuming major portion of the available food. Such numbers must be reduced by controlled by restoring its natural enemies where they have become scarce.

Sometimes species find it extremely difficult to survive in their own once favourable environment. Such species can be protected by breeding in captivity and releasing in a protected area that satisfies the conditions favourable for survival. A species threatened with disease can be protected by sanitation measures in a habitat.

The success of wildlife conservation depends on the knowledge of the ECOLOGY of the species which involves an understanding of the way of life of the species and its relationship with its biotic and abiotic environment.

The struggle for wildlife conservation started with few foresighted men who understood the role of wild animals in living landscapes and the necessity of preserving the threatened species. Encouraged by the pioneering efforts of these men several national and international organisations were formed for conservation of the most valuable of our natural resources. The first of such organisations was formed by a group of Ornithologists in 1922, the International Council for Bird Preservation (ICBP). The first post war organisation to be formed under the sponsorship of UNESCO was the International Union for Conservation of Nature and Natural Resources (IUCN) in 1948. In 1961 the UICN formed the first fund-raising organisation, the International Wildfowl Research Bureau (IWRB). There are several other organisations like the Food and Agricultural Organisation (FAO) of the United Nations, the Smithosian Institute and the Conservation Foundation both in Washington DC and the Fauna Preservation Society in London. The Zoologists Gesselischaft in Frankfurt, West Germany, has raised important funds for conservation, particularly for Africa.

The IUCN through its Service Commission (SC), is dealing specifically with animals threatened with extinction. Their function is to collect data on endangered species throughout the world and to initiate action to prevent the extinction of these species. The SC investigates the status and ecology of a species and advises governments and organisations. Such advice is often continued with direct action financed by WWF. The SSC has long maintained a list of threatened mammals, birds, reptiles, amphibians, fishes etc. called "The Red Data Book".

The Indian Wildlife possesses a rich and diverse fauna and is unique in having immense natural beauty in its different ecosystems. The IUCN maintains a Red List of threatened species. This list is updated annually.

In India, several laws have been passed and sanctuaries and national parks have been established for the protection of the dwindling wildlife. India was probably the first country to enact a Wild Life protection Act. The Wild Birds and Animals Protection Act was passed in 1887 and repealed in 1912. For game protection in the states, in 1927, the Forest Act XVI was enacted. Indian Board for Wild Life was established in 1952 and this was followed by setting up of Wild Life Boards in different State in India. In 1972, a new Wild Life Protection Act was passed. Under this Act, possession, trapping, shooting of wild animals alive or dead; serving their meat in eating houses; their transport and export are all controlled and watched by special staff (chief wild life warden and authorized officers). This Act prevents hunting of female and young ones. Under this Act the threatened species are absolutely protected and the rest afforded graded protection according to their state of population size. In India, nearly 67 National Parks, 394 Wildlife Sanctuaries and 35 zoological gardens have been established for wildlife management.

National Park is an area which is strictly reserved for the betterment of the wildlife. Here activities such as forestry, grazing or cultivation are not permitted. The total are of national park is 33988-14 sq. kms. which is 1% of the total geographical area. Sanctuaries are places where harvesting killing and capturing of any animal is prohibited except under the orders of the authorities concerned. It is strictly reserved for the protection of fauna. The area covered is 1,07,310,13 sq. km which is 3.2% of India's geographical area. Some well known wildlife sanctuaries and national parks of India are :

Kaziranga wild Life Sanctuary was established in 1926 in the district of Sibsagar, sub-division Jorhat (Assam) on the southern bank of the Brahmaputra river. It covers an area of 430 sq. kms. Of forest grasslands and swamps and supports a fauna of 700 Rhinoceros, besides elephant, wild buffalo, bison, tiger, leopard, sloth bear, sambar, swamp deer, hog deer, banking deer, wild boar, gibbon and birds like pelican, stork and ring-tailed fishing eagles.

Manas Wild Life Sanctuary and Tiger Reserve is located in the district of Kamrup in Assam, covering an area of 540 sq. kms. And is situated at an altitude of 80 metres. The river Manas runs through this sanctuary. It contains the following wild animals: tiger, panther, wild dog, wild boar, rhinoceros, gaur, wild buffalo, sambar, swamp deer and golden langur.

Jaladapara Wild Life Sanctuary is situated in the Jalpaiguri district of West Bengal and covres an area of 65 sq. kms. of grassland. Wild life fauna includes animals like rhinoceros gaur, elephant, tiger, leopard, deer and a variety fo birds and reptiles.

Palamau National Park is situated in the Daltongunj district of Bihar and has an area of 345 sq. kms. The fauna of this includes tiger, panther, sloth, bear, elephant, chital, gaur, nilgai, tiger, chinkara, chowsingha and mouse deer. The flora is thick tropical forest.

Hazaribagh National Park has established in 1954 in Bihar. It has an area of 2750 sq. kms. of thick tropical forests. The typical fauna of this part included wild boar, sambar, nilgai, tiger, leopard, sloth bear, hyena and gaur.

Simlipal National Park is situated in the district of Mayuri Bhanj in Orissa and has an area of 2750 sq. kms. It is covered with dense sal forests and has been chosen for project tiger. Its typical fauna includes tiger, elephant, deer, pea fowl, talking mynas, chital, sambar, panther, gaur, hyena, and sloth bear.

Chilka Lake is largest inland lake has an area of 1000 sq. kms. And is about 100 kms. From Bhunabeshwar (Orissa). Its fauna includes waterfowl, duck, cranes, ospreys, golden plover, sandpiper, stone curlews, flamingos, etc.

Kalameru Bird Century is a small bird sanctuary near Tadepallegudam in Andhra Pradesh. It is a breeding place for pelicans and many marine birds visit this place.

Vedanthangal Bird Century is small-sized but very old sanctuary extends over a lake of about 0-30 sq. kms. from Madras. Many migratory birds regularly visits this temporary lake. The regular visitors of this lake are birds like spoon bills, open billed storks, egrets, ibis, cormorant, darter, grey heron, pelicans, snipes and dab chicks.

Guindy National Park is situated near Madras city and has mainly chitals and black bucks. A few albinos of black buck are also found here.

Point Claimer Wild Life Sanctuary is situated at the southern tip of the Thanjavur district of Tamil Nadu abutting the palk Strait. Its back water and lagoon in visited by flamingoes and pelicans. It is close to the Vedaranyam forests which has a fauna of numerous black bucks chitals and wild boars.

Mundanthural Sanctuary is situated in the Tirunelveli district of Tamil Nadu and was established in 1964. It covers an area of 520 kms. The Tamaraparani river flows through the evergreen forests of the sanctuary. Panther, tiger, sambar and chital form the major fauna of this sanctuary.

Situated in the state of Kerala, this sanctuary covers an area of 777 sq. kms. It was established in 1949 around the artificial lake which arose behind the dam built across the Periyar river in 1900. This sanctuary of great scenic beauty support a fauna of wild elephants, gaurs, leopards, sloth bear, sambars, barking deer, wild dogs, wild boars, black Nilgiri languar and water birds like grey hornbils, egrets.

Mudumalai wildlife sanctuary was established in 1940 in North Western Part of Nilgiris in Tamil Nadu. It is Known for its rich forests and diversity of fauna that includes wild elephants, gaur, sambar, chital barking deer, mouse deer, four-horned antelope, tiger anther, bonnet monkey, langur, giant squirrel, flying squirrel, wild dog, jackal, wild cat, sloth bear, porcupine, pangolin, flying lizard, monitorilizard, rat snake, pantheon and various birds.

Ranganthitto Bird Sanctuary covers an area of 166 sq. kms. and includes a series of islands in the Cauvery river 15 kms of the Bangalore-Mysore road, near Shrirangapatnam. Its avial fauna includes open bill stork, white ibis, egret, spoon bill, wild duck, pea fowl, night heron etc.

Bandipur wild Life Sanctuary was established in 1941 by the then ruler of Mysore (Karnataka State). It is situated 80 kms. South of Mysore city enroute to Ootacamund. It has an area of 874 sq.

kms. and is at an altitude of 1454.4 metres. Its forest is very thick and has plenty of rain fall. Its wild life fauna includes plenty of gaurs and animals like elephant, leopard, sloth bear, wild dog, chital, panther, barking deer, porcupine and langur.

Cotigo Wild Life Sanctuary is located in South Goa and has an area of 105 sq. kms. It has wet evergreen forest of Elve and Beria trees and supports rich fauna of the following animals: gaur, sambar, chital, hog-deer, barking deer wild bear, hyaena, panther, leopard, jackal, otter, porcupine, and bird like parakeet lorokeet, woodpecker, kingfisher, bulbul jungle fowl, egret, etc.

Bhagwan Mahadeve Wild Life Sanctuary is located in North Goa and an area of 240 sq. kms. and supports fauna almost similar to Cotigao Wild Life Sanctuary.

Sesan Gir famous wild life sanctuary for the Asiatic lion is situated in Gujarat state, 468 kms from Ahmedabad and 43 kms from Veraval. It has an area of 1295 sq. kms. of semiarid country with patches of thorn scrub and deciduous trees. Its fauna includes Asiatic lion, spotten, deer, blue bull (nilgai), fur-horned antelope, chinkara, striped Hyena, wild board, porcupine, langur, python, crocodiles and birds like green pigeon, partridge, rock-grouse, etc.

Kanha National Park was established in 1955 in former Banjar Valley Reserve (MP). This Park has an area of 939.94 sq. kms. And includes hilly terrain and streams. It is 175 kms. away from Jabalpur and has forests of sal trees. Its typical fauna includes animals like tiger, chital, panther, sambar, black buck and barasingha.

Tandoba National Park is located in Candrapur district (Maharashtra) and has an area of 116 sq. kms. Its fauna include tiger, sambar, sloth bear, bison, chital, chinkara, barking deer, blue bull, four-horned deer, langur, peafowl and few crocodiles.

Sariska is one of the most beautiful sanctnaries situate in the state of Rajasthan near Alwar. It has an area of 800 sq. kms. and has dense Dohokara and Solar forests. Its fauna include tiger, leopard, spotted deer, jungle cat, four-horned antelope, langur, porcupine, hedgehog, peafowl etc.

Bharatpur Bird Sanctuary (Koedideo Ghana) is located in Bharatpur district in Rajasthan, has an area of 29 sq. kms. And harbours all kinds of indigenous birds like nesting water birds, water birds and migratory birds. More than 328 varieties of birds including cormorants, Spoonbills, white ibis, Indian darters, egrets, painted storks, open billed storkes, great black necked storks, etc. many migratory birds like ducks, geese, Siberian cranes, etc. regularly visit this sanctuary. Drier parts of this marshy sanctuary have animals like spotted deer, black buck, sambar, blue bull, wild boar and python.

Sultanpur Lake Bird is small sized 2 sq. kms birds sanctuary is located in Gurgaon district (Haryana) about 30 kms. from Delhi. Its typical again fauna includes crane, sarus, spot-bill, rudy shell and drakie.

Shikari Devi wild Life Sanctuary is located near Patiala in Punjab. The fauna includes black buck, blue bull, hog deer, hare, jackal and birds like peafowl, partridge, sparrow, babller, myna, parakeet, pigeon dove, etc.

Dachigam Wild Life Sanctuary was established in 1951 in Kashmir, 26 kms. Away from Srinagar. It has an area of 89 sq. kms. and has two levels: upper Dachigam at 3692.3 metres altitudes and lower Dachigam at 1846.2 metres altitude. It mainly preserves hangul or Kashmir stag, must deer, leopard, black buck, black bear, brown bear and babboon.

Corbett National Park is one of India's most famous wildlife sanctuaries and was constituted in 1963 as the first national park of India. It is situated between Nainital and Gharwal districts in Uttar Pradesh. It has an area of 525 sq. kms. and is located within west-south bend of the river Ramganga. It supports a rich and diverse fauna of the following : tiger, panther, sloth bear, hyaena, elephant, blue bull, swamp deer, barking deer, Indian antepole, porcupine, birds like bulbul, wood pecker, barbet, babble, and been eater, and reptiles like crocodile, python, etc.

"Man is part of the vast web of life and cannot escape the natural consequences of his actions... The sheer power of the population and technological revolutions may make man himself an endangered species in many parts of the world."

-Stweard Udall

President Johnson of the United States of American in an address to the Congress in 1968 observed that- "Conservation's concern now is not only for Man's enjoyment but for man's survival". Modern Man, if he is to survive has to improve his relationship with nature. If he succeeds – he must, he will–all wildlife too will have a better chance.

The present day presents man as the most successful species in the World. The ability to think, a sixth sense, is what places the species of Homo sapiens at the top of the ladder. It is this ability that has assisted Man to become the most dominant form come out in flying colours, this being possible only by his dependence on the environment around him. Initially, this progress of Man was very slow, but with time it has increased to a dizzying pace, this being made possible by the explosion of scientific knowledge and its application to ever phase of modern life.

Man's dream for the future is machine oriented civilisation. This coupled with his greed is definitely going to have an adverse effect on his natural environment, soul and spirit. An endangered species is one whose population is decreasing. In Man's case it is the ever increasing population that is making him an endangered, species. There is general belief - more people more technology - which if followed blindly, as is being done, is to flirt with ultimate disaster.

The result of progress and technological advancement is the pollution of water, land, air, removal of forests and other natural resources beyond redemption. All these activities tilt the ecological balance on which all life depends.

Each species is a part of a food chain and man is no exemption. Thus preservation of wildlife forms a major decision in the fate of man. Man's attitude towards nature only suggests that he is not ready to believe this fact. Unless this attitude changes, all one can decipher is that man is paving roads leading to extinction.

The future of wildlife looks very bleak. If wildlife is not preserved then this world would be a paradise lost, to put it in better terms, a paradise destroyed. As man's life becomes more and more urbanized, mechanised and mechanised, the habitat is the most important criteria in conservation of wildlife.

With the ever increasing human population, the idea of conservation can be scarcely brought about. It is a habit for a nature to eliminate anything that exceeds a limit and Man, the most powerful and highly developed of living creatures, fails to recognise the needs for his own existence in the future.

Nature and wildlife are of definite economic value and components of an environment of which Man is part and on which he is directly or indirectly dependent. Man enjoys music, poetry and paintings, all he has to realise is that the flora and fauna are the music, poetry and paintings created by nature. Even more, they form a part of the food chain, which is a guarantee for the continuity of life on earth. Very few individuals in this world have time for recreation, leisure or intellectual interests. The rest of them think wildlife conservation is a luxury. Each of them is too busy trying his own problems for him to even consider the idea of conservation. Starving illiterates have time to think only of ways to earn their next meal and not about conservation, which for them is non-functional luxury.

Human over-population and illiteracy are two of the major problems that bring about the tragic destruction of environment and animal extermination in the world. For every extinct or endangered species or subspecies of animals, two of the major factors have been the destruction of habitats and excessive cropping by man. Connected with this depletion is the lack of knowledge about the essential needs of a species for survival. Its needs for habitat, and its reproductive capacity.

Several organizations are painstakingly trying to bring about a successful turn-about regarding the concept of conservation. They educate and advise on the need for conservation of our depletion natural resources. All these organizations are run by men who are devoted and work their hearts out for saving habitats from destruction and species from extinction throughout the world. They fight against social, economic, political and religious problems in different parts of the world. It all looks like a hopeful sign that the future of the world's wildlife is of growing concern to more and more human beings. But this is a race against time.[1]

General wish of the people, throughout the world including those who are responsible for pollution, is to live in contamination free environment.

Tibet may still, with some safeguards, be able to provide contamination free environment. Tibet the Root of the World, is situated in the heartland of Asia. Its high fragile environment has long provided a very specialised life-support system to the Tibetan people. The Buddhist ethos of Tibet's people make them consider nature as something to be held in trust for all sentient beings. The high altitude of Tibet and its extreme climate conditions affect the regeneration of vegetation and the damage caused to the environment may be irreversible in this background. His Holiness the Dalai Lama included the protection of Tibet's environment as one of the points in his Five-Point Peace Plan for Tibet, and spoke of Tibet becoming an oasis of peace and non-violence where man and nature will exist harmoniously.[2]

The environment is a set of natural conditions in a particular place. The word "environment" strictly meaning the physical surroundings influencing development of a segment of the earth, when one component or attribute of the set of natural conditions is affected the total chain will be disturbed. To cope with the increasing population excessive exploitation of natural environment in Tibet is common.[3] With the colonisation of Tibet by Communist China, Tibet's traditional environment protection system has given way to an "ecocide" of appalling proportions. The effect of this is especially notable in the grassland areas, the cropland areas, the forests, the water resource and the wildlife.[4]

Traditional Tibetan economic and religious value systems led to the evolution of successful environmental protection practices. Their belief in the Buddhist teachings of Right to Livelihood stresses the importance of "contentment" and discourages over-consumption. It also frowns upon over-exploitation of the earth's natural resources as this is perceived to harm other living beings and their habitat. As early as 1642, the Fifth Dalai Lama issued a Decree for the Protection of Animals and the Environment. Since then, such decrees have been issued annually.[5]

Tenzin Phuntsok Atisha, an Environment Officer, on Tibetan approach to ecology explains that: for centuries Tibetans have lived in harmony with nature, always seeking to learn and understand its haunches and rhythms. A general taboo against exploiting the environment was a direct result of Buddhist knowledge and belief about the inter-relationship between all plants and animals, as well as the "non-living" elements of the environment such as the sky, mountains, valleys lakes, rivers and sunshine. This close relationship between our religion and nature meant that the simple yet effective principles which maintain balance in the natural world have become a part of Tibet daily lives.[6]

Local Lamas or Rimpoches also issued Tsatsigs. This tradition was prevalent throughout the three Provinces of Tibet from 1642, the date of the first Tsatsigs, until 1958 Tsatsigs were considered the most effective way to preserve the Dharma (the teachings of Buddhism), and the life peace, happiness and health of all sentient beings, as well as to prevent disease or war.[7] Monks and nuns, farmers, nomads and other lay Tibetans had their own prescribed practices and conventions which showed concern for the environment.

Monks, nuns and monasteries were forbidden to deal in any kind of livestock. For three months in the summer, monks and nuns, comprising one-fifth of Tibet's entire population, went into retreat. From the sixteenth of the sixth, Tibetan myth until the thirteenth of the eighth month, they would not leave the grounds of the monasteries. Such retreats served to prevent the killing or accidental crushing of worms, insects and larvae which develop during the summer, and to protect plant life. Instead, the monks and nuns would pray for the well-being of all sentient creatures.[8] Farmers had their own traditions and would get together and make their own laws concerning the preservation of their environment for the current year.

Among the rules observed when seedlings were growing, monks and nuns were not allowed to go near the fields (their celibate life-style was seen as being contrary to fertility); no quarrels or games could take place in the middle of fields; all noisy festivities or unnecessary shouting were banned; and the shouting of guns were forbidden.[9]

Since Buddhism was introduced to Tibet over one thousand years ago, Tibetans have practised non-violence with respect to all forms of life. For the health of His Holiness the Dalai Lama, for the sake of the Dharma and for the benefit of all sentient beings, the village heads, officials and governors of all districts of Tibet are commanded to prevent the killing of all animals, except hyenas and wolves. The fish and otters of the water, animals of the hills and forests, the birds of the air, all animals endowed with the gift of life, whether great or small must be protected and saved. Governors must see that the contents of this decree are carried out fully.[10] After Chinese occupation of Tibet, many wild animals and birds have vanished through destruction of their habitat or have been slaughtered by indiscriminate hunting for sport and to furbish China's illicit trade in wildlife products.

There have been numerous and continuing reports of Chinese soldiers using automatic weapons to wipe out herds of wild yaks and wild asses for sport.[11] Unrestricted hunting of wildlife continues to take place. Hunting 'tours' organised for wealthy foreign clients for trophies of endangered species appears in the official Chinese news media regularly. The present scenario is likely to result in the irrevocable loss of countless Tibetans species even before they have been discovered and studied. Also, it constitutes a known threat to the very survival of species treasured in Tibetan culture and of immeasurable value to the world.[12] The rapid decline of Tibet's wild animals and birds of unique variety in the world is amazing. Some wild animals and birds have already become distinct in Tibet and others are in the process of extinction.

Some of Tibet's endangered species, like the yak and the snow leopard, and Himalayan fauna not found at all in mainland China, others, like the giant panda, were once distributed all over China

but, due to widespread deforestation and loss of habitat, have retreated to areas located mainly in Tibet. Many of these species are now found dominantly in Tibet. The following list is not exhaustive, and only mentions mammal species whose survival is definitely endangered[13]:

Mammals

1.	Giant Panda	Ailuropoda melanoleuca
2.	Asiatic Black Bear	Ursus tubetamus
3.	Red Panda	Ailurus fulgens
4.	Snow Leopard	Panthera uncia
5.	Koslow's Pika	Ochotona koslowi
6.	Muli Pika	Ochotona muliensis
7.	Tibetan Macaque	Maccha tibetana
8.	Snub-nosed Golden Monkey	Rhinopithecus roxellance
9.	Thorold's Deer	Cervus albirostris
10.	Mc Neil's Deer	Cervus claphus manceilli
11.	Pere David's Deer	Elaphurus davidianus
12.	Wild Yak	Bos grunniens
13.	Tibetan Takin	Budorcas taxicolor tibetana
14.	Red Goral	Nemorphedus baileyi
15.	Markhor	Capra falconeri
16.	Gray Wolf	Canis lupus
17.	Shou	Cervus claphus wallichi
18.	Wild Bactrian Camel	Camalus bactrianus.

The rate of endemism among Tibet's wild animals is also high, with species such as, the drong or wild yak, the kiang or wild ass, the Tibetan gazelle, the Tibetan antelope, the snubnosed monkey, the Mull and Koslow's pikas (a kind of small hare) and the Tibetan brown bear found only in Tibet. Estimates of the execrate of endemism among animals species were hard to arrive to given the poor data. Rowell notes that a number of animals on the Tibetan plateau appear to be of a single sub-species with special adoption for life at extreme high altitudes.[14]

The Chang Thang Reserve, probably the world's largest protected area at 237,000 km., was established in technical collaboration with wild life Conservation International. Located at heights of between 4,700 and 5,000 metres, the reserve was intended to conserve an unusual array of large mammals including antelope, gazelle, wild ass, argali sheep and brown bear, all endemic to the Tibetan Plateau.[15] Another 10,000 km., are around Lake Nam Tso is being considered for protection as a bird sanctuary in collaboration with Domestic Technology International, a private U.S. agency.[16] The birds species whose survival appears to be endangered are enumerated here under[17]:

Birds

1.	Blyth's Tragopan	Tragopan blythii
2.	Cabot's Tragopan	Tragopân caboti
3.	Sclater's Monal	Lophophous sclateri
4.	Sichaun Partridge	Arborophila rufpectus
5.	Black-necked Crane	Grus negricollis
6.	Blyth's Kingfisher	Alcedo herculus
7.	Gray-sides Thrush	Yurdus feae
8.	Przewalski's Paroolbill	Paradoxornis przewalskii
9.	Fufous-headed Parrotbill	Paradoxornis ruficeps
10.	Large-billed Bush Warbler	Bradypterus major
11.	Brown-chested Jungle Flycatcher	Rhinomyias brunneata
12.	Beautiful Nuthatch	Sitta Formosa

It may be noticed that Tibet possesses vast stretches of wilderness which are subject to little or no human intervention.

Daniel Miller, in a lead Article "The changing face of Tibet's 'Marlboro' Country", depicts Eastern Qinghai Province as true "Marlboro Country" because of its snow peaks, sprawling mountain valkys watered by clear running streams and good grass, and cold, wind-swept steppes where a horseman can ride for hundreds of miles without encountering a fence.[18] Scattered across the plateaus and forest areas of Tibet, the total area of these wilderness is estimated at over one million km.

Every year, thousands of tonnes of fish from Chinghai's various lakes, such as Trishor Gyalmo, Kyareng, Nrreng, Machu, etc., are carted away to China. According to a report from the Chinghai Audi Department and Chinghai Water Resource Department, from Trishor Gyalmo Lake along, 84,221 tonnes of fish were transported to China between 1959 and 1983. The total quality of fish taken away from the whole of Changhai Province during the same period amounted to 179,663 tonnes, the report says.[18] Every year the wildlife of Changhai Province provides China with over 360,000 animal pelts 4,000 carcasses of wild birds about 115 tonnes of meat, 1,700 antlers, over 270 sangs of musk (20 sangs make a kilo), and 1,300 pairs of vultures' wings.[19] Because of excessive poaching for trade in meat and pelts and to provide sport for the Chinese, Tibet's wildlife has dwindled manifold.

Since 1949, large numbers of blue sheep are killed every year and shipped as meant to markets in Europe; musk deer are increasingly poached for the valuable musk, as are red deer white-lipped deer for their velvet antlers.[20] The plateau's wildlife species are beginning to be threatened by increasing human population and livestock numbers due to the opening of the Tibetan plateau and improved communication with the mainland of China, the traditional equilibrium of the pastoral system is under considerable pressure to support more intensive live-stock production. This is because of the demands that have been prompted by China's economic growth.[21] Some species like pandas and golden monkeys have become almost extinct in Tibet. Pandas and golden monkeys were to be found in what is now known as Nenphen in Ngapa, and Drugchu Dzong, also in Nagapa.

Some years back the Chinese captured lots of pandas in these areas of Tibet and transported them to Peking. Shabghai and Chengdu from where they are either sold or given as presents to foreign dignitaries and trade partners.[22] Before 1949 one could see herds of drongs (wild yaks) in the Chinghai regions of Bongtak Gongma, Chillian Hills, Nuwu-li, Puwu-li, in Tuwu-len district, Dhang-la pass, etc., in more desolate valleys of western-Jangthang, there continue to be large herds of wild yak. Wild yak are huge--a big bull standing almost two metres from the shoulders and weighing upto a tonne their horns large enough to serve as milk apish for early nomads.[23] In the nomadic regions of Golok, also in Amdo, there were hundreds of Kyangs (wild asses). Today, one would hardly find a single wild animal in these regions. According to the local inhabitants, the Chinese soldiers slaughtered them enmass from 1958 to 1960, and their carcasses were taken away to China.[24]

H.H. the Dalai Lama even when he was a child used to feed and play with the fish in Norbulingka lake. In his Book "My Land My People" he narrated his personal experiences and predicted." And there, also in the lake, I used to feed my fish, which would rise to the surface expectantly when they heard my footsteps. I do not know now what has happened to the historical marvels of the potala. Thinking about them, I sometime also wonder whether my fish were so unwise as to rise to the surface when they first heard the boots of Chinese soldiers in the Norbulingka. If they did, they have probably been eaten.[25] Such is the concern of His Holiness about the all sentient beings. The fish in almost all the lakes in the religions places in Tibet as also in places like Rewalsar a Buddhist pilgrimage, are not permitted to be fished rather are fed by the pilgrims.

Man's meddling with nature, by numerous ways, including chemical effluents, nuclear waste, denudation of forests, aimlessly killing of birds and animals, results in acid rain, ever increasing presence of carbon-dioxide in the atmosphere, ultimately ends in the greatest ecological crisis. Ecology, a branch of biology has been defined as the study of organisms in relation to one another and their surroundings environment. The environment itself includes not only the animate organisms that populate the biosphere but also the inanimate forests in nature. In other words by environment is meant those natural things that surround us the essentials to sustain life, such as the earth's atmosphere, health air and drinkable water, together with the non-essentials that help to make life sustainable, such as wild animals.

Undoubtedly, it is the biosphere the air and water encasing the earth, in addition to the green cover and the wildlife, that sustains life on this planet. Scientifically speaking, it is the mixture and fine balance of oxygen, nitrogen carbon-dioxide and water vapour that is vital for life. Ecology embraces in its ambit, the whole world of organic life plants including fungi and animals including microbes and man. In the eco-system all species of life, plant and animal, are inter-linked with one another. Interference with any species will have long standing repercussions on other.[26] These all are interdependent.

Dr. Sonam Lahmo, Medical Officer Tibetan Medical and Astro-Institute, in a published article on Sowa Rigpa Healing Science, expressed her view on 'Environmental' as per Guru Padama Sambhava to King Tresung Dewtsen in Tibet in 8th Century: human beings will become of mischievious mind and character after 19th century. It will be due to environmental degradation i.e., deforestation, killing animals and birds ruthlessly. Excavating mountains, shaking oceans and lakes, setting fire to forest wealth and destroying nature's beauty and heritage. This imbalance of nature will lead to unusual human behaviour perverting sexual activities and environmental pollution. Tibet was very conducive and rich environment. It was strictly prohibited to hunt animal wealth, to cause deforestation and destabilising the environment. Tibet had rich forest, plenty of animal wealth like deers, bears, zebras and male and female yaks, etc. and other different kinds of animals and birds and large store of mineral wealth.

But since China's invasion in 1950, Communist Chinese came and due to their invasion there are no more rich, forest, animals and even dogs. His Holiness also preaches to save the whole planet by preserving the natural heritage and environment. Animals and birds being members of world family have as much rights, demand and desire ass the human beings have in this world.[27] Maharaj Jambeshwar the founder Guru of 'Bishnoi Religion' during 1542, said: "Deev Daya palni rukh lilo nahin dhave" be kind to animals and do no harm to green trees. These words have been given the most important place in twenty-nine principles of Bishnoi religion and have actually been followed and practised by Bishnois. The people have even sacrificed their lives in order to protect animals and trees during the last five centuries.[28]

But as on today, local cultures and economics are disappearing at an alarming rate, taking animal and plant species with them.[29] The excessive technological growth has created an environment in which life has become physically and mentally unhealthy. Fritjof Capra, asserts that: polluted air, irritating noise, traffic congression, chemical contaminants, nuclear radiation and many other sources of the physical and psychological stress has become part of every day life.[30] This all is due to greed in the name of development, in complete disregard of nature and local cultures. Needs is to regain a balance between the local and global.

Even though the phrase "think globally, act locally" is mouthed frequently but the thrust of modernisation is entirely in the direction of globalisaiton. In doing so it is destroying an economy that has served the physical and spiritual needs of the people for more than thousand of years. Traditionally, the Tibetans had used the resources in their immediate vicinity with remarkable ingenuity and skill, and worked out how to live in relative comfort and enviable security.[31] They were content with that they had, bearing in mind that all the sentient beings have equal rights on the mother earth and must have their share according to their respective needs, on the basis of philosophy of "interdependence" there are others around us, and we are living in association with them, and we alone are not his creations.

Swami Chinmayananda explains that : For all the creatures in this world, the Earth is essentially as sweet as honey. The Earth helps all the creatures living on it: All The living beings are, in turn as sweet as honey to the Supreme Purusha the creator.[32] Dr. V.S. Negi, Assistant Professor department of Bhoti langauge during discussion with the author, on wildlife conservation, explains :

History also tells that in ancient times the kings who adopted Buddhism, left the path of violence. In our neighbouring country Tibet, 33rd King Srong-Chen Gampo was one of those rulers who left the path of violence after adoption of Buddhism and thereafter entire Tibet followed the path of non-violence propounded by Lord Buddha. This was the basic reason that before the Chinese aggression, the wild and pet animals were seen grazing, but today the position in Tibet is different from the one prevailing before 1959. After the usurpation of this territory by China, the manner in which the dense forests have been dazed to ground, has put the life of wild species, the previous heritage of nature, in utter danger. Most of the wild species have been decimated. Their protection and care is not only the responsibility of the people living in Tibet, but the entire humanity has to take care of their safety.

Tibetans are being badly hit, with the indiscriminate felling of trees and deforestation. Apart from spelling ecological insecurity and loss to production, forestry, this continuous trend has increased poverty and misery among them. The relationship between the Tibetan population and forests can hardly be over emphasised. The two have been co-existing mutually benefiting since times immemorial. Forest occupy a central position in the Tibet's economy. To them the forest is symbolised as worship and livelihood. Forests has been a way of life to them. To reduce the forest area in size

and quality, is to deliberately improverish Tibet, and ultimately our earth. Laceq Futehally is justified in saying that we, human beings are not only and alone beneficiaries but also the trustees of the wealth which comes through forests. Christopher A. Myers, and Anirudh D. Patel, in an article "Saving Asia's World Life", write :

The relationship between cultural diversity and biological diversity is more ambitious in the case of large animal species, but the indigenous practices that do conserve wildlife are also vanishing as native culture and territories succumb to the expanding influence of the global economy. Orangutans, for example, have been virtually wiped out in the Malaysian state of Sarawak by do they thrive, in part because local Iban people believe it is taboo to kell them. But the Iban, constantly told that their culture is backward, are abandoning their traditional beliefs, and Orangutan hunting is reportedly on increase.

The rational behind the whole concept of environmental preservation, which is far wider than a mere wildlife sanctuary, is keeping this global safe for human life present and future, that need not amount to aggressive human aggrandisement over the other species, but it would be starry-eyed, even cockeyed, to stand for the preservation, for its own shake, of wildlife, forests and the other natural surroundings even at the cost of human existence. That central idea needs to be firmly grasped in all the thinking relating environmental conservation.

In Himachal Pradesh, the endangered species, in addition to the Musk Deer and the glamorous state bird 'Monal', are the denizens of alpine heights, such as the Ibex, the Thar, the Brown Deer, the Snow Leopard and some wirged species. Protecting vermin like the monkeys, black bear, snakes, panther and other vermin which not only destroy the crops, the fruits an the livestock of the villagers but attack human beings also would hardly carry any sense. Exasperated villagers ask a blunt question, "Has man too any right to live in this place or has God told the government that only a wilderness and wildlife are his creation"? This blunt and rustic question really speaking, does touch the very basic phenomena, namely, man would not have at all arrived on the scene if creation were to stop short at wildlife.

Nature has endowed Himachal Pradesh with a rich and varied fauna. The topography varies from the undulating hills in lower valleys to lofty and precipitous mountains in the interior of the Pradesh. Himachal Pradesh is thus a wonder state with lofty mountains, perpetual snows beautiful valleys, lovely and thick forests, alpine pastures and an abode of perennial streams and rivers. Himachal is bestowed by nature with variety of vegetation, wildlife and climate un-parallel anywhere, while summing up, it is truly a nation's paradise.

Himachal Pradesh is famous for the Himalayan fauna like deer Himalayan ibex Thar, barking deer, Flying squirrel and for the avi fauna like Monal. Western Tragapan, Cheer Pheasant, Khalij pheasants, Red-Jungle fowl, pea fowl, Hill partridges.

Himachal Pradesh offered an amazing variety of wildlife (Shiwalik, Western Himalayan and Trans-Himalayan fauna) for its inhabitants. Hunting was visualised as a tough sport, not tourist shikar by the Brisist and never exceeded the subsistence level by the natives. Nayan, ibex, serow, thar, ghoral, bharal, leopard and bear formed the big game attractions while pheasants, partridges, wood cock, pigeons and fish the small game.

The conservation of wildlife and forests looms large today on the horizon of this world-wide anxiety for an environmental preservation. The communists in China made such a sweeping elimination of some kind of wildlife as a crusade to save food from loss owing to birds etc. that,

before long, they had to realise the gap in the eco-system as other harmful animals who used to be kept in control by the wiped out ones, proliferated damagingly to the economy.

The slaughter of some thousand snakes in Bombay to ensure a hazard free celebration of the centenary function of the Congress party in 1985 has led to an explosion in the population of rats and the paper has opined that "The Mayor of Bombay will soon have to hire a Pied Piper". Man has, before the extermination of any species in any place, to fully grasp the importance of that species in the eco-system and to refrain from any degree of elimination that would disturb the system or else to obviate the disturbance by other suitable means without waiting for the Pied Piper. If the snakes had to be killed so largely, some other curb on rats population had before hand to be devised.[33]

Left to itself, nature develops and maintains as a balance of life and this is called the eco-system. At first man may disturb the earlier balance, but sooner or later he himself gets accommodated as part of the system. There is a measure of elasticity to any eco-system and disturbance get absorbed within a limit. It is when there is any natural calamity on when man, supposed to represent the highest level of creation, in his ignorant greet, over exploits or destroys any substantial factor of that system, that environmental problems arise and might lead to crisis if not appropriately handled in time. And, as man dabbles more and more in what lies above and beyond the earth, such as the atmosphere, the stratosphere, other peace, etc., this question of eco-system and environmental balance, grows in complexity and sensitiveness.

REFERENCES

1. Prof. P.R. Trivedi. Encyclopaedia of World Environment (Vol. 3, Wild Life. 1999). pp. 1-38.
2. Tibet Environment and Development Issues (1992), p. VII.
3. N.K., De, P. Ghosh and N.C. Jana: "An Approach to Study the Indian Environment", Indian Environment (1952), p. 12. edited by Dr. Pramod Singh.
4. "State of Tibet's Environment", Tibet: Providing Truth From Facts (1993), p. 78.
5. Ibid.
6. Tenzin Phuntsok Atisha: Tibetan Bulletin, (May-June, 1992) Tibetan Approach to ecology, p. 27.
7. Ibid., p. 28.
8. Ibid.
9. Ibid.
10. Tibet : Environment and Development Issue (1992), p. 94. Wildlife Conservation Decree Issue by Tagdra Rincphoche the Regent of Tibet in 1944.
11. Tibet : Proving Truth from Facts (1993), p. 82.
12. Ibid.
13. Tibet : Environment and Development Issue (1992), p. 27.
14. Ibid., p. 26.
15. Ibid., p. 27.
16. Ibid.

17. Ibid.
18. Daniel Miller, "The Changing Face of Tibet's Marlboro" Country, HIMAL (November-December, 1989), p. 24.
19. The report appreared in Chinghai Province, published by Chinghai People's Publishing House (1986).
20. The Chinese-language publication, entitled Chinghai Province (p. 44).
21. Daniel Miller, "The Changing Face of Tibet's Marlboro" Country, HIMAL (November-December, 1989), p. 24.
22. Ibid.
23. Ibid.
24. Tibetan Bulletin : Tibet's Environment (May-June, 1992), p. 18.
25. Dalai Lama, "My Land and My People" (1997), p. 56.
26. Minocha, Year Book - 1992, p. 109.
27. Dr. Donam Lahmo, Medical Officer Tibetan Medical and Astro-Institute Sowa Rigpa - Healing Science Views on Environment.
28. Sant Kumar Bishnoi "Wildlife in Punjab" (1984) p. 40, Edited by A.S. Atwal, S.S. Bains and M.S. Dhindsa.
29. Helena Nirberg. Ancient Future: Learning from Ladakh, (1991), p. 163.
30. Fritjof Capra, The Turning Point, (1982), p. 249.
31. Helena Nerbeg. Ancient Futures : Learning from Ladakh, (1991), p. 163.
32. H.H. Swami Chinmayananda, Sri Soumlya Kaseesa Stotram (1990), p. 296.
33. "The rodent city" The Tribune, November 14th, 1991.

CHAPTER 16

CONCEPT OF BODHI TREE AND FORESTATION

From the Spaceship discover, Roberta Bondar, like other astronauts before her, remarked upon the beauty and fragility of planet earth. A single, global ecosystem suspended in the vastness of space. The space age has made people aware of the uniqueness of our planet, and of our reliance on its atmospheric envelope and ecological structures[1]. We have only just begun to realise the extent to which forest ecosystems and the entire global life-support system are interdependent, and how that life-support system is, in turn, dependent on a healthy forest cover. Science provides us with an in-depth knowledge of the inter-connectedness of the world's forests, and of need to protect and use them wisely[2].

Tibet's forests protect many of its most environmentally vulnerable areas. These include the gorge of the major rivers, steep slopes above 30 in other areas and the upper latitudinal limit of forests around the tree line. These forests play a variety of important roles in the ecological cycle. The trees is these forest are hundreds, even thousands of years old include spruce, pine, fir, hemlock and other species. Some of the forests have never been disturbed or cut down throughout their history, and possess among the highest stock densities for coniferous forests in the world. These forests represent a loving link with Tibet's past. Many botanical species in them have not been adequately studied, and they are home to many rare species of wildlife and medicinal plants[3]. This could happen because of the Tibetan's attitude towards the trees, which were being treated as living beings.

Tibetans, saw trees as having rights to the land-earth, equal to his own. He saw them as the Standing people, in whom the winged ones built their lodges and reaved their families[4]. This is due to their belief in Buddhism. It is said that Gautama one day remained seated in meditation all the day long, after having his breakfast under a fig free, to be known as thenceforwarded by all the Buddhist as the Bo-Bodhi Tree the Tree of Wisdom, until towards the evening, the inspiration came to him that whatever misery existed in a world controlled by Karma was due to desire, and that the solution of the mystery of suffering lay in ceasing to desire. When his mind had fully grasped this simple principle, it became peaceful and confident, the whole world changed, everything took on a new and brighter appearance; Gautama had achieved that state of perfect enlightenment called Buddhahood; he had attained Nirvana[5].

Tenzin Gyatso, the XIVth Dalai Lama, in his world known book 'The Buddhism of Tibet and the Key to the Middle Way' elaborates: Our teacher, Sakyamuni Buddha, is one among the thousand Buddhas of this seen. These Buddhas were not Buddhas from the beginning, but were once sentient beings like ourselves. How they come to be Buddhas is this. Of body and mind, mind is predominant, for body and speech are under the influence of the mind. Afflictions such as desire do not contaminate the nature of the mind, for the nature of the mind is pure, uncontaminated by any taint. Afflictions are peripheral factors of a mind, and through gradually transforming all types of defects, such as these afflictions, the adventitious taints an be completely removed. This state of complete purification is Buddhahood; therefore, Buddhists do not assert that there is any Buddha who has been enlightened from the beginning Buddhas are always striving for the welfare of beings migrating in cyclic existence. In every hour and minute they create limitless forms of welfare for beings through billions of emanations of their body, speech and mind[6].

Buddha's coming to this world was for the sake of beings migrating in cyclic existence. Because his miraculous exhibition of speech is chief among the three types of miraculous exhibitions (body, speech and mind), his coming was for the sake of turning the wheel of doctrine. The teacher Sakyamuni was born in a royal family, and in the early part of his life he performed his princely duties. When he was that all the marvels of cyclic existence are of the nature of suffer he renounced his kingdom and began to practice asceticism. Finally, at Bodh Gaya, he displayed the ways of becoming fully enlightened. Then in stages he turned the tree renowned weels of doctrine[7].

The Dalai Lama is regarded by Tibetans as a Bodhisattva, i.e. one who has attained the right to Nirvana, but consents to be reborn for the spiritual benefit of his fellow-creatures.

The Bo, Bodhi, the Banyan tree has become holy and sacred because it was peepal or Bodhi tree under which a lord Buddha gained enlightenment. Siddhartha Gautama became Buddha under the shade of the peepal tree at Bodh Gaya. The Buddha preached Dharma throughout his life. The Tibetans pilgrims pay homage to Banyan tree. The next Buddha to be incarnated will be Maitreya (Tib, Jamba), who is now waiting in the Boddhisat's paradise, Tushita, to visit the earth at the end of Kalpa, which will be 5,000 years from the rediscovery by Gautama of the truth under the Bo Tree[8].

The pilgrims from Tibet and Tibetans living in exile pay homage and offerings to the Sacred Bodhi tree, obtain the desire relic and return Tsepon W.D. Shakabpa in Tibet: A Political History, writes: Sometimes around the year 1286, a Yogi named Ugyen Sengge, who travelled habitually between India and Tibet, noted that the advent of the Muslim faith in India was bringing about the extinction of Buddhism. On one of his visits to India, he managed to contact the king of Ceylon and together they contributed to the repair of the great temple at Bodh-Gaya. The gate that was erected there acquired the name of the Tibetan Gate[9].

Tibetans make pilgrimage to Bodh Gaya in India. There is a temple known to Tibetans as Gandhola, where Sakyamuni attained his Buddhahood and which believe to be in hub of the world, a big stone Buddha and outside are very many kinds of Buddhas, but all damaged, feet, hands, and noses broken. These most damaged had been collected in a house by the Mahamedan caretaker, who had also repaired the others with plaster. There was a small lake with a wall round it, and between the wall and the lake many small cells, now empty. Buddha had lived there with his five hundred disciples, who bathed in the lake every morning. The lake is full of snakes and frogs, but it is said that the snake do not harm anyone, as they have been blessed by Buddha's disciples and are very kindful. Between the lake and the temple is a tree under which Buddha spent six days. There is also a big stone with two footprints of Buddha on it. Tibetan pilgrims bring pieces of cloth and saffron. water and take impressions of the footprints and pluck leaves from the tree. These they take home to Tibet and keep as Charms[10].

The Buddhist Tibetans regard trees as holy. There was a time when man held Nature in reverence and when he considered trees as givers of food, shelter and firewood. Man then had an attitude of gratitude towards trees and looked on forests as bounties of Nature and that protected the green cover on the earth. Dr. K.P. Singh Mahalwar is justified when he says: Existence of the green cover on the earth is the life sap of human society. It cannot be dispensed with at all, because each breath we take is purified by the natural forests. The forests are essential for our very survival. They keep equilibrium in the eco-system[11].

People in Tibet, especially, had a very reverential attitude towards trees and considered the Earth as Mother. They were lovers of flora, fauna and forests and the basic attitude of living in harmony with nature and did not indulge in large-scale felling of trees and the acts of plundering forest wealth. The denudation of forests has brought the world to the brink of environmental disaster. The madness has to stop. and sooner the better.

Shri B.K. Jogish Chander Hasija emphasises: In fact, we can talk of damage to the environment only when we have a certain Original State of perfection of high quality of the environment in mind even as when we talk of damage to a living organism or manufactured article, we do have in mind the former's Organism's Original healthy state or the later articles original functional state. Mr. B.K. Hasija explains: Without having before us, the vision of a society which had such values and life-style that sustained ecological balance and clean environment, and without having a vision of non-polluted or the least polluted state of physical environment itself, the sole question of Environment Pollution cannot be put into proper perspective nor can any value-assessment if man's life-style and attitude be carried out[12].

Undoubtedly when we say that the environment has become highly degraded, we do have, however, vaguely, in our mind, a higher state of Nature in reference to which we consider the present state of degradation. Higher State of Nature in mind universal. Harmony a perfectly balanced and synchronize orchestration of everything and every being in the universe. It is the State of complete harmony within man, between man and man and also, between man and the nature. It is, indeed, the fountain dead of sustainable peace, tranquillity and happiness. Human greed has badly damaged the Eco-system and degraded the Environment in Tibet. Man's greed has virtually converted nature's bounty into a slum.

M. Rama Jois elaborates: The greed of a few individuals is dangerous to National life, similarly the greed of a Nation is dangerous to peaceful international life[13]. The lack of concern for Tibet's unique and delicate environment not only present but even future generations are threatened. Tibet was an unspoiled wilderness sanctuary in a unique natural environment before Chinas occupation of Tibet.

Tibet, consisting of three provinces of U-Tsang, Khan and Amde, with an area of 2.5 million square kilometres has the largest forest area in the whole of China. Tibet's Autonomous Region Tar is said to have more than 5760 varieties of plants, of whichover 3,000 have economic value. OTARO ranks third in China in forest reserves[14]. Tibet has even on today have virgin forests despite China's destruction of its forest, causing droughts, dust bowls, floods, landslides, soil erosion and desertification. Deforestation has not only endangered nature's delicate ecological balance but numerous wild animals and plant species are in the process of disappearance from Tibet. Many environmentalist contribute the frequent and devastating land slides and floods in Nepal, North Eastern India, Bangladesh, Burma, China and may be Pakistan to the massive deforestation in Tibet.

Deforestation, landslides, and environmental degradation in Tibet are believed to contribute substantially to the situation of the Huangho, Bramaputra, Yangtse and Indus rivers, four of the

rivers on earth with the highest siltation rates in the world[15]. In 1985 Tibet's forests covered about 13.57 million ha or 5% of its area, down from 25.2 million ha or 9% of its area in 1950. The total forest stock in 1985 was estimated at 3,483 million m³. Most of these forests are situated to the east of the Tibetan Plateau along the valleys of rivers such as the Machu (Huangho), the Drichu (Yangtse), the Zachu (Makong), the Gyalmo Ngulchu (Sarlween) and the Tsangpo (Brahmaputra). The last four of these rivers run in gorges that reach sheer depths of over 3,000 metres. Till recently these areas were inaccessible by road and commercial felling was unviable[16].

It is believed that China plans to shift its major mining operations into Tibet by the end of century. Environmental safeguards are virtually non-existent in Tibet's mines. Particularly in fragile terrain's, this is leading to slope destabilisation, land degradation, and hazards to human health and life[17]. Environmental conditions in Tibet have major trans boundary effects, notably in India, China, Bangladesh and Pakistan. Nearly half of the global population, particularly in these four countries, depend on the rivers of Tibet for their sustenance. Some of the major floods in these countries during the last decade have been attributed to deforestation-related siltation of Tibet's rivers. The destructive potential of these rivers increases each year as China continues the deforestation and uranium-related activities on the Roof of the World[18]. The importance of forests in the maintenance of environment cannot be ignored. Losing sight of it is likely to be at the peril of the humanity.

During thirty years till 1985 China exploited 6.44 million cubic metres of timber from "Kanlho Tibetan Autonomous Prefecture". Cut into a size measuring 30 centimetre wide and three metre long, and lined from end to end, this would be long enough to make two full circles round the globe[19]. The growing degradation and desertification of the Tibetan Plateau, unique on earth and the planet's most extensive high land form, is continuing unabated. This area influences atmospheric circulation and jet stream wind patterns over Asia and according to scientists, may be related to the destabilisation of weather patterns over the northern hemisphere[20].

The sacred and fragile ecological balance of Tibet has been devastated by widespread exploitation, perhaps, deliberates. His Holiness the Dalai Lama, on June 26, 1989 at San Jose, Costa Rica expressed his concern: Tibet is today suffering from ecological destruction which if not stopped will have serious consequences in Asia, notably central and south. Deforestation, landslides, and environmental degradation in Tibet are believed to contribute substantially to the siltatation of the Huangho, Brahmaputra, Yangtze and Indus rivers, four of the five rivers on earth with the highest siltation rates in the world. Today, natural calamities like floods in the Indian Sub-continent are believed to be results of severe deforestation in Tibet[21]. The activities at the roof of the world menacingly threatening Himalayas.

Kalidas, the greatest of the Indian poets, sang the praises of the Himalayas in "Meghdoot" by describing it as the loftiest mountain on earth's surface located on the north of country. The Himalayan ranges apart from operating as a natural seal on the northern border against intruders, have influenced the climate, culture, ecology and environment of the subcontinent. These are the ranges from where originate several perennial rivers like the Ganges and the Yamuna. These two rivers which mingle at Allahabad and later flow into the Bay of Bengal as one river have built up what is known as the Gangetic belt the most fertile part of India.

The legendary tradition of our culture is deeply associated with these two rivers. Apart from providing succour to millions of people who inhabit this belt, Yamuna is said to have provided the backdrop of Krishna Leela. Our ancestors knew that trees were friends of mankind and forests were necessary for human existence and civilization to thrive. In ancient times trees were worshipped as gods and prayers for unkeep of forests were offered to the Divine[22]. Lord Buddha experienced enlightenment under a Bodhi tree. Destruction of forests is the destruction of the very Bodhi tree.

At the time when Buddhism appeared in the world women 2,500 years ago, there was already an awareness of the need for natural conservation. The Lord was born to a royal family in ancient India. His father, the King, built him palaces, to give him all the wordly comforts and variety he could need. But the young and noble Prince turned away from the comforts of the palaces. He sought to live a more meaningful life, seeking its truth in a natural setting of the forest. He chose a Bo-tree for his spiritual endeavour and it was there that he finally attained enlightenment. The solitude and quietness of this natural setting was one of the supporting factors that led to the supreme enlightenment of the Prince. The essence of his enlightenment was the nature of life. After his enlightenment, the Buddha was pleased to stay in the forests and the mountains[23].

He also taught his followers and disciples an awareness of nature and the need for its conservation. The very first precept is not to kill, comes from compassion the central force in the spirit of Buddhism and supports the idea of conservation of all animals and human beings. He was against the destruction of any living trees and plants. He was concerned to keep the natural surroundings and water sources clean. He set forth rules prohibiting the community from throwing debris in water, from spitting in water, otherwise contaminating it. The Buddha was farsighted and preached conservation and love of nature to his disciples and all those who became Buddhists[24]. Deforestation leads to wide-ranging consequences. The plunder of forests in Tibet continues unabated and unashamedly, threatening environment in the entire continent. The large scale commercial exploitation of Tibet is stated to have started since 1955 and by now it has gathered an alarming momentum.

Environmental rights have received recognition. Beyond national parameters. It is global concern and human right. While nature should be preserved, protected and nourished; exploitation of natural resources is necessary for the sustenance of the human race. But such exploitation must be checkmated at the point where it causes a environmental degradation[25]. The Birla Institute of Scientific Research in its Report on Social Forestry in India: Problems and Prospects (1986 reprint) has indicated: The treeless expanse of land provides an environment least conductive to healthy living. Tree leaves recharge the atmosphere with life giving oxygen, take away excess carbon dioxide and transmit moisture to the atmosphere by way of transpiration.[26].

A tree-covered environment is much healthier to live and work in. Amongst the immediately perceptible effects of loss of vegetative protection are soil erosion, floods and droughts. If trees and other vegetations are present, they bear the brunt of winds, heat, cold and rain water first in their crowns and foliage. The soil remains covered by humus, decomposing litter and freshly fallen leaves which protect it from direct action of the adverse natural forces. In a wooded area the flow of rain water gets regulated through the leaves and the spongy material overlying the soil; but in a barren, unprotected surface the raindrops hit the soil directly and the water flows torrentially, dislodging the carrying with it the soil particles which have taken hundreds of years to form. This results in disastrous floods in lower areas causing damage to life and property. Fast running water also causes landslides and other calamities en route. With all the rain water having run away in the form of floods, the land surface loses its resilience to drier spells and severe droughts are caused[27].

Mankind cannot afford to have a frontier approach, that more space and resources are always available instead many resources are fast being exhausted and living space is at the premium as 70 million new mouths to feed are added yearly to the world population. This collision course between people and resources will not only affect the quality of life but might instigate severe international stress and disorder. The problems of population, food and resources cross all previous records. Their solution must be an integrated one with dual co-operation and management[28].

For the seven million Chinese settlers food, clothing, shelter and other resources have been brought under cultivation reducing the forest cover to about 50%. Never before in history has man so successfully conquered nature by plundering it. But natural resources are limited. If we draw on them so extravagantly, without considering the needs of the future, we will soon have no natural resources left. When forests are destroyed, surface soil often are not able to withstand floods and farming on it becomes fruitless. At the same time, water sources diminish as rainfall lessens and many animal species are in danger of extinction[29].

The population growth in Tibet by transferring Chinese settlers is having its scars on Tibet's economy. The population of Tibet, due to Chinese influx has increased three-fold and the poverty of Tibetans has escalated since its occupation by Chinese Army. The development has more or less benefited the Chinese settlers, while the Tibetan population has not only been impoverished and marganilized but is being squeezed out of existence. Tibet the land of plenty; its resources are not available to Tibetans. Deng's message, "Work more produce more earn more spend more: Don't be ashamed of being rich, be ashamed of being poor", has truly caught on, so far as, the Chinese population is concerned. The outcome, of the message appears to be: The Development for Chinese and shame for Tibetans: Riches have fallen to the share of Chinese and poverty to Tibetans. Even the natural resources pastures, forests etc. are not fully available to the Tibetans.

One single factor that contributes to a healthy environment is a dense and rich forest cover. Tibet's dense forest was primarily old growth, with trees of over 2000 years old predominating. This was due to continuous efforts by Tibetans and their administration. In the year 1642, His Holiness the Great Fifth Dalai Lama, Ngawang Lobsang Gyatso, became both the political and spiritual leader of Tibet. Since then, in the tenth month of every year, a "Decree for the protection of Animals and the Environment" was issued in the name of God-king, the Dalai Lama. The people of Tibet have a traditional respect and concern for nature, much of this traditional concern was based on religious beliefs. These in turn played a part in the formulation of social values and state policy.

The XIII Dalai Lama in 1901 issued a General Decree that except tigers, leopards, bears, hyenas, raisond rishu, nobody will hunt, let alone kill the birds of the air, the animals of the hills and forests, fish and the otters of the water. In 1944, the Regent of Tibet renewed a traditional degree, commanding the village heads, officials and governors of all the districts of Tibet, to prevent the killing of all animals, except hyenas and wolves.

Eco-system in the structural and functional unit of nature and it consists of living and non-living communities. Forest is an eco-system consisting plants and animals and their environments. Forests are one of the renewable resources. Living beings are dependent upon nature for their requirements. Hence the purity and balance of environment is essential. Like other animals man depends on environment and becomes an environmental factor with respect to other members in an eco-system. Environment is the sum of substances and forces external to the organism in such a way that it affects the organism's existence. In relation to man, the environment constitutes of air, land, water flora and fauna because these regulate the man's life.

Environment is a muti-dimensional system of complex inter-relationships in a continuing state of change. The forest is a vital natural resource for living beings. The forest provides a natural, pure and peaceful surrounding to those who seek solitude and tranquillity. After the Buddha renounced the world, he spend most of his life time in forests, caves and taking shelters under the trees, with his association, the Bo-tree has become the most sacred, significant and recognized symbol throughout the Buddhist world. In Sutta-Nipata (versus 296-297), it is said that: The tree that gives you pleasant shade, to sit or lie at need, you should not tear its branches down, a cruel wanton deed. The attitudes

of the Buddha's followers to forests and Bodhi tree cannot be interpreted other than as an appreciation of their spiritual worth and spiritual worth and the desire hy believers to conserve them.

REFERENCES

1. The State of Canada Os Forests (1992) p. 23.
2. Ibid.
3. Tibet Environment and Development issue (1992) p. 52.
4. Dorothy Lee, quoted in Bureaucracies, Organisation and Administrations (1976) p. 189, by David Schuman.
5. G.A. Combe, A Tibetan on Tibet first published (1926) reprint (1975) p. 3-4.
6. Tenzin Gyasto the Fourteenth Dalai Lama in his world known book, The Buddhism of Tibet and the key to the middle way. The wisdom of Tibet series-1 (1975) p. 18-19.
7. Ibid., pp. 19-20.
8. Sir Charles Bell, Tibet Past and Present First Published 1924, (1968) pp. 49, 13.
9. Tsepon W.D. Shakabpa, Tibet: A Political History, (1967) p. 70.
10. Sir Charles Bell, Tibet Past and Present, First published, 1924 (re-print 1968) p. 40.
11. Dr. K.P. Singh Mahalwar, "Forest Laws and People's participation in Environment Management", published in the Fragile Environment (1991) p. 23 edited by I. Mohan.
12. B.K. Jagdish Chander Hasija Socio-Economic dynamics of Environmental Degradation and its nexus with ethical values a paper prepared for the international symposium on Science, Technology and Environment A case for global co-operation.
13. M. Rama Jois, An Appreciation to 'toxic' Tibet under nuclear China, (1995) by M.G. Chitkara.
14. Present Condition in Tibet, (1990) p. 89 published by the office of information & international relations Dharmasala.
15. Tibet Environment and Development Issues 1992, p. 2.
16. Ibid., p. 51.
17. Tibet Proving Truth From Facts (1993) p. 82.
18. Ibid. p. 84.
19. Kanlho Tibetan Autonomous refecture (1987) p. 145.
20. Tibet Proving Truth From Facts (1993) p. 80.
21. Tibet Current Situation and Priorities, (April, 1993) p. 13.
22. Rural Litigation and Entitlement Kendra vs. State of U.P. 1989 Supp. (1) SCC 504, para 19.
23. Dr. Kabilsing, Buddhist Perception of Nature, (1989) p. 22.
24. Ibid., p.3.
25. Bangalore Medical Trust Vs. B.S. Muddappa and others, (1991) 4 SCC 54.
26. Rural Litigation and Entitlement Kendra vs. State of U.P. 1989 Supp (1) SCC 504, para 30.

27. Ibid.

28. Donald R. Coates, Geilogy & Society, (1984) p. 11.

29. Tibet: Environment and Development Issues, (1993) p. 93.

CHAPTER 17

BE NATURAL

Main tenets of Buddhistic philosophy propounded by Gautama Buddha are; life is characterized by suffering (sarvam dukham); every being in the world is momentary, changing and unstable (sarvam kshanikam); every thing is caused by something else, nothing has an absolute existence of its own (Saamudaya satyam and karana satyam); and there is a way out of suffering (marg satyam). Other conclusions are: Human personality and all other things are composite and subject to constant change.

There is nothing like enduring self in man, who is composed of five groups (skandha), a combination of physical and mental factors called Rupa, Samjana, Vedana, Vijnana and Samskara (Form Name, Sensation, Consciousness and disposition). There is nothing enduring for more than a moment in living being but a perpetual continuity (sanatana) and more or less similarity between the passing and incoming states which give rise to the illusion of an identical self continuing to be the same from moment to moment and from one life to another across the death of the physical body exist.

Buddhism accepts Laws of Karma, operating in this life and in the next. Every effect is caused and every cause has an effect. Buddhism believes in twelve linked chain of causation (of cause and effect) which is ignorance (Avidya), impression of past actions (samskaras), consciousness (vijnana), psychophysical organism (namarupa), sense-organs with objects (sparsa), sensation (vedana), thirst for sense-enjoyments (trisna), clining to the enjoyments (upadana), will to be born (bhava), birth or rebirth (jati) and old age and death (jara-marana).

Nirvana (cessation of birth and death and of suffering consequent upon them) is the only way to get out of the chain of causation. For attaining Nirvana, one has to give up Trisna completely and follow eight fold:- Noble paths (Astangi Arya Marga), Right faith (Samyak Dristi), Right Resolve (samyak Sankalpa), Right speech (Samyak Ajiva), Right Effort (Samyak Vyayama), Right Thought (Samyak Smriti) and right Concentration (Samyak Samadhi). In some places these have been condensed into three formulas, namely-sila (right conduct), samadhi (Right concentration) and prajna (Right knowledge). The combination of the first two lead to liberation or nirvana. Buddha advised to follow the middle path so that the extremes are avoided.

After the death of Buddha his teachings were interpreted and several schools of thoughts came into existence. The well known are; the vaibhasika, the sautrantika, the vijnanavada and the

Madhyamika (Sunya vada). The last two had great effects on Indian philosophy, particularly on vedanta. Asvaghosa was famous philosopher of vijanana-vada and Nagarjuna was of the Sunya-vada. The former preaches that the entire world is ideal (mental in structure), ideas and mind are the stuff of the world, and the entire world originates from Alaya-vijnana, a kind of cosmic consciousness. The latter teaches that all the objects of the world are mere unreal appearances which cannot be logically characterized as being, non-being, being-non-being, or other than being-non-being or something still different from these categories.[1] They seem to be real from practical (samvritti) point of view, but they do not at all exist from the Absolute (paramartha) view point. The Absolute reality is only sunya (void) on the basis of which everything appears like a mirage.

Sunyata is the true nature of all phenomena and is descriptive of the actual way in which all things exist. More technically, Sunyata is the logical refutation of the possibility that any phenomenal object can have true existence by itself, independent of its causes and circumstances and isolated from the mental label with which it is named and cognized. This is contrary to the more usual but mistaken view that regards all phenomena as having individual separate identities. Sunyata is like space in that it is all-extensive and everywhere void of any obstructions to the operation of interdependent origination and cause and effect. Sunyata is like conjured illusion in that whatever has Sunyata as its true mode of existence is never found independent of the minds that believe in it, any yet has the power to cause reactions in others.

In Taoism there is always the awareness of the presence of the transcendent dimension symbolized by the void so dominant in landscape paintings. But this void is not non-being the negative sense, but the Non-Being which transcends even Being and is dark only because of an excess of light. It is like the divine darkness to which Dionysius the Areopagite refers, or the wildernesss of Godhead (die wusste Gottheit) of Meister Eckhart. That is why this Non-Being or Void is also the principle of being, and through being the principle of all things. So we read in the sacred text of Taoism, the Tao Te-Ching:

"All things under Heaven are products of Being, but Being itself is the product of Not-Being. In this simple assertion is contained the principle of all metaphysics, in pointing to the hierarchic structure of reality and the dependence of all that is relative upon the Absolute and the Infinite, symbolized by the void or Non-Being that is unbound and limitless.

Likewise Chuang–Tzu affirms the same principle somewhat more elaborately when he writes: In the Grand Beginning (of all things) there was nothing in all the vacancy of space; there was nothing that could be name. It was in this state that there arose the first existence; - the first existence, but still without bodily shape. From this things could then be produced (receiving) what we call their proper character. That which had no bodily shape was divided; and then without intermission there was what we call the process of conferring. The two processes continuing in operation, things were produced. As things were completed, there were produced the distinguishing lines of each, which we call the bodily shape. That shape was the body preserving in it the spirit, and each had its peculiar manifestations, which we call it Nature. When the Nature has been cultivated, it returns to its proper character; and when that has been fully reached, there is the same condition as at the beginning.

In as much as Heaven, in the metaphysical sense and in its characteristic Chinese usage, comes from the Origin and Earth, again in its metaphysical significance, from Heaven, man must live in this world with a full awareness of the hierarchy. For as the Tao-Te Ching asserts: "The ways of men are conditioned by those of earth, the ways of earth by those of heaven, the ways of heaven by those of the Tao, and the Tao comes into being by itself. Heaven is thus a reflection of the Supreme Principle and the Earth the reflection of heaven.

Once Guru Nanak went to Mecca and slept with his feet in the direction of the 'Qaba'. An infuriate priest condemned the 'atrocious' act but Nanak replied 'Please turn my feet in any direction where the Lord does not exist'. Asked for an introduction about himself, the Sikh leader said: 'If I say I am a Hindu, it will annoy Muslims. To say I am a Muslim will be a lie. My body is made of five elements (earth, water, fire, air and ether). The ray of divine light exists inside this frame which has been given the name of Nanak'.

According to the Sikh scripture, the sacred Adi Guru Granth Sahib, human beings are composed of five elements of nature, which teach lessons and inspire strength in the formulation of our character: 'Earth teaches us patience, love; Air teaches us mobility, liberty; fire teaches us purity, cleanliness'.

The earth of Taoism is not profane nature that stands as gravity opposed to grace, but it is an image of a divine prototype whose contemplation leads upward toward that reality for which "heaven' is the traditional expression.

It is of cardinal importance that the Tao is both the Principle, the way to attain the Principle and also the order of things. It is in fact the order of nature if we remember all that Taoism means by nature. Tao, the Principle that is also the order and harmony of all things, is everywhere present, in everything that is greatest, nor is it ever absent from what is least; and therefore it is to be found complete and diffused in all things[2]. To live in peace and harmony with nature or the Earth, one must live in harmony with Heaven, and in order to attain this end one must live according to the Tao and in conformity with it, the Tao which pervades all things and also transcends all things[3].

Nature, as the direct effect of the Tao and its laws, stands as opposed to the trivialities of human artefacts and the artificiality with which man surrounds himself. For as Chuang-Tzu says, "What is of Nature is internal. What is of man is external... that oxen and horses should have four feet is what is of Nature. That a halter should be put on a horse's head, or a string through an ox's nose, is what is of man[4]. That is why the aim of the spiritual man is to contemplate nature and become one with it, to become "natural'. This is not intended in apantheistic or naturalistic sense, but in a metaphysical sense, so that to become natural means to abide fully by the Tao which is at once both transcendent and the principle of nature. The aim of the sage is to be in harmony with nature for through this harmony comes harmony with men and this harmony is itself the reflection of harmony with heaven. Ghung Tzuy writes, "Anyone who sees clearly the excellence of all nature may be called God's Trunk or God's Stock, because he is in harmony with nature. Anyone who brings the world into accord is in harmony with his fellow men and happy with man. Whoever is in harmony with nature is happy with nature.

To be happy with nature means precisely to accept its norms and its rhythms rather than to seek dominate and overcome it. Nature should not be judged according to human utility nor earthly man made the measure of all things. There is no anthropomorphism connected with man's relation with nature. Man should accept and follow the nature of things and seek to disturb nature by artificial means. Perfect action is to act without acting, without self-interest and attachment, or, in other words, according to nature which acts freely and without greed, lust or other ulterior motives.

Since it is freed owing to the absence of passion and other cause, these causes it is called unconditioned freedom.

-Mahabharata

"As the path of the birds in the air or of fishes in the water is invisible, even so is the path of the possessors of wisdom'. "The wind blows where it wills. and you hear the sound of it but you do not know whence it comes or whither it goes: so it is wit every one who is born of the spirit[5].

Those who have no accumulation (of property),
Who eat according to knowledge,
Who have perceived (the nature of) release and unconditioned freedom,
Their path is difficult to understand like that (the flight of birds through the sky).

-Dhammapada verse (92)

He whose passions are destroyed,
Who is indifferent to food,
Who has perceived (the nature of) release and unconditioned freedom,
His path is difficult to understand like that of birds though the sky.

- Dhammapada verse (93)

Most of the early alchemists, geologist and pharmacologists in China were Taoists, and that the polarization of Heaven and Earth and the religious significance of nature persisted as long as the Chinese traditional remained strong. The metaphysical significance of nature as expounded in Taoism, and also Buddhism, while even contributing to the development of sciences of nature, remained as a balance which preserved the hierarchy of knowledge and prevented nature from becoming profance.

The Chinese even developed an astronomical system, the Hsuan yeh, which like post-Copernican astronomy was based on an unlimited conception of space and time and was even used by proponents of the Copernican system in Europe against Ptolemaic astronomy. But in China this "open cosmos' was again wedded to a metaphysical explanation and never allowed to destroy the harmony between man and nature that is so central to the Far Eastern traditions.

Among a people with remarkable artistic sensitivity there developed the most intimate contact with nature, from rock gardens and landscape paintings to flower arrangements, all based on the knowledge of cosmic correspondences, sacred geography, the symbolism of directions, forms and colours. Spiritual methods became closely allied to the inward contemplation of nature and intimacy with its rhythms and forms.

Nature exhibits all perfections since it is the most excellent of all things. Nature and God can be differentiated only by abstraction, in substance they are identical. According to the Buddhist teaching, people are identical. According to the Buddhist teaching, people are tied down by the sense-object when they cover it with unreal imaginations; likewise they are liberated from it when they feel it as it really is.

J.G. Fichte observed that the nature will at last be conquered by spirit. The hurricanes, the storms. the earthquakes, the volcanoes which disrupt human life are nothing more than the last struggles of the rude mass against the law of regular, progressive, living and systematic activity to which it is compelled to submit.

Feuerbach contended that God is nothing else than the nature of man purified from that which to the human individuals appears whether in feeling or through limitation, an evil.

G.W.F. Hegel, a German Philosopher was of the opinion that History is God or spirit at work. Obviously Hegel's emphasis was on spirit.

Human being looks nature with curiosity and not simply an object to forget. He looks at the sky and sees it as promising or as threatening; only rarely does he contemplate it an object, to be enjoyed for its own sake. According to J. W. Von Goethe, the mere looking at a thing is of no use whatsoever. Looking at a thing gradually merges into contemplation, contemplation into thinking is established connection and thus it is possible to say that every attentive glance which we cast on the world is an act of theorizing.

REFERENCES

1. Dhirendra Singh, Indian Heritage And Culture (1998), pp. 69-70.
2. The Sacred Books of China, The Texts of Taoism, Part I, p. 342.
3. Ibid., p. 332.
4. Fung Yu-Lan, A History of Chines Philosophy (trans. D.Bodde), vol., I, Princeton, 1952, p. 224.
5. John iii. 8.

CHAPTER 18

MAN, ENVIRONMENT & GLOBAL CONCERNS

A person enters the ranks of the Buddhists or can call himself/herself a Buddhist only when a genuine, deep rooted sense of refuge in the Triple Gems has been generated within his/her mental continuous. In a way this is basic criterion for being a Buddhists. And when one takes refuge in the Triple Gems, either during a public ceremony or through private circulation, one is also presented with an array of behavioural patterns associated with Dharma calls for abstaining from bringing harm to other sentient being, no matter how insignificant they may be, so this basic switch to a non hearing altitude and behaviour leads one to uphold there right to life. This in turn, enjoins upon one to keep from destroying their habitats[1].

The Buddha himself for the primary reason stayed away from harming life forms. It is clearly zealous and defensive in trying to establish psychology as a for-real science. The ruling out of all forms of introspection should be regarded as a stratagem as much as a decision based on fact. Second, Buddhist meditation involved a very special kind of introspection, which goes much deeper than the self-conscious, intellectual surface of the perceived mind. Furthermore, the dangers of suggestion and auto-suggestion are carefully guarded against through liberal education and rigorous discipline. Finally, if psychology's experimentation is the right way, and Buddhism's introspection the wrong way, or vice-versa, then one would expect each discipline to have reached different conclusions about their common concern, man's relationship to his environment.

Experimental psychology first conceived of man's relationship to his environment as totally passive. The "Stimulus-response" theory maintained that all man's actions are simply responses to stimulation from the environment. Discoveries in neurophysiology modified this model considerably. Donal Hebb[2] formulated these discoveries in this way: the physical construction of the mammalian brain requires that the brain has a certain level of non-monotonous stimulation from the environment. Moreover, the organism must initiate a search for stimulation if it is insufficient. This dual concept of the passive responder and the active seeker of stimuli can also be found in Theravad Buddhist doctrine. Edward Conze[3] describes the Buddhist position.

"On the first stage on turns toward a stimulus. This 'advertising' has a passive and an active side, in that (a) some impact has stimulated the sensibility, and in that (b) one is keen on the sense-

stimulus and voluntarily turns toward it... We do not just passively await sense-stimuli, but reach out for them and have a positive urge to look and listen".

The ideas of man's ability to be affected and conditioned by his environment, and his "craving" of and "clinging" to the world of the senses are corner stones of Buddhism A thorough, intuitive knowledge of both the active and passive aspects of man's dependence on his environment is a major goal of meditation.

If we consider the planet as our house or our mother 'Mother Earth', we will fully realize that we are dependent upon it and feel concern for our environment. Human beings are in a sense children of the Earth. And, whereas up until now our common Mother tolerated her children's behaviour, she is presently showing that she has reached the limits of her tolerance. The Earth is conveying warnings and clear indications of the vast effects and negative potential of misdirected human behaviour. People inflict pain on others in pursuit of their own happiness and satisfaction, ignoring that true happiness comes from a sense of inner peace and contentment, which in turn must. Today, we understand the future of humanity very much depends on our planet, and the future of the planet very much depends on humanity.

Man's dependence on his environment is carried to its logical conclusion in the Buddhist doctrine of no-self, or no-soul. According to this doctrine, what we perceive as the "real me", the unchanging substance behind our phenomenal worlds, the eternal soul, is simply a delusion produced by our dependence on the environment. Buddhist doctrine denies the existence of a self, soul, or knower. These impressions of wholeness, or "the read me", can only exist in the mind of one who has not rigorously examined his world beneath the surface, according to Buddhism Experimental psychologists seem to be theoretically committed to the same view but have trouble carrying it to this conclusion. Gordon Allport wrestled with the question in his book "Becoming"[4], and pointed out that "for two generations psychologist have tried every conceivable way of accounting for the integration, organisation, and starving of the human person without having recourse to be postulate of a self".

Allport goes on to report, however, that most psychologists, "finding that they have gone as fair as possible with analytic tools and being dissatisfied with the result, resort as did their predecessors to some concept of self in order to represent, however inadequately the coherence, unity and purposiveness they know they have lost in their fragmentary representations".

Mai Chiang, "Breast feeding practices in the developed Buddhism, also, has a very "fragmentary" representation of what is really there where we think there is a self. What we see superficially as whole, coherent, and unitary is made up of many dynamic, conditions (and conditioning) fragments, and when we see them together on level of seeing, we must refer to their wholeness. But Buddhist doctrine warns us to be always aware that this concept of "person", or "unit" or "self" is but a way of counting a term an appellation, a convenient designation, a more name. Unlike psychologists, however, Buddhists are not "dissatisfied" with the result of their analysis. This contrast between satisfied Buddhists and dissatisfied psychologists basically involves the ability to accept the evidence which the analytical tools give since the validity of the tools is not in question. Buddhists can accept this evidence on the emotional, intuitive level because they discover its truth through mediation on that level, as well as on the intellectual level. Psychology, because it is Western, academic, and concerned about being "scientific", does not emphasise the full awareness of its concepts, and formally presents them only to the intellect.

Thus psychologists such as Allport experience a conflict between their analytically gained knowledge and their culturally and naturally gained biases. Among psychologists, only the behaviourist

school goes "all the way" in denying the existence of a self. Noted behaviourist B.F. Skinner made the following assessment of the concept of self.

"The self is simply a device for representing a functionally unified system of responses — It is easy to overestimate the unity of a group of responses, and unfortunately our tendency to personify encourages us to do so. The concept of a self may have n early advantage in representing a relatively coherent response system, but it may lead us to expect consistencies and functional integrity which do not exist. The alternative to the use of the concept is simply to deal with demonstrated variations in the strength of responses".

From complementary perspectives, Buddhism and experimental psychology have concluded that the environment conditions everything that man is accustomed to call his own. Buddhism maintains that what we do and experience in the world is conditioned by "craving" for environmental stimuli, "attachment" to them, and feeling and "contact of them". Here the first two of these conditioning factors represent the active aspect of our dependence on the environment.

Inter dependence is the fundamental law of nature. Not only myriad forms of life, but the most subtle level of material phenomenon, as well, is governed by inter dependence. All phenomenon, from the planet we inhabit to the oceans, clouds, forests and flowers that surrounds us, arise in dependence upon subtle patterns of energy. Peace and survival be achieved through cultivation of altruism, of love, of compassion, and through the elimination of selfishness and agreed. Environment is not a matter of religion or ethics or morality. These are luxuries, since we can survive without them. But neither world nor our environment will survive if we continue to go against nature[5].

Man's nature makes him a conditioning being conditioning himself and others by his tendencies to react in certain ways. The last two represent the passive aspect. Experimental psychology has rigorously formulated the concepts of classical and operand conditioning by which environment stimuli and rewards condition behaviour establishing patterns of reacting which may govern the most important parts of a man life, but of which he is totally unaware.

Buddhism, goes beyond experimental psychology's acceptance and utilization of conditioning with the belief that through meditation one can transcend his dependence on the environment and his conditioned nature. Meditation teacher Chao Kun Sobhana Dhammasudh[6] has written:

"A conditioned man is asleep. He is a man who is always in sleep even when he thinks he is awake. His waking consciousness is already dead because there is no liveliness in such consciousness. Then to be free is to meditate, which is to be completely wake and to live fully in the present".

The fullest extent of this transcendence is called "unconditioned state", or "Enlightenment", or "total liberation", or Nirvana of life on earth are threatened by human activities and lack of a commitment to humanitarian values and because of the nature of the man. Destruction of nature and natural resources results from ignorance, greed, and lack of respect for the earth's living things. This lack of respect extends even to the earth's human descendants, the future generations who will inherit a vastly degraded planet if world peace does not become a reality and if the destruction of the natural environment continues at the present rate. Giving deeper into one's spiritual realisation and commitment, one merry them aspire for a more surface state of liberation for oneself or full enlightenment for the sake of all sentient beings, each morning the actual entrance into Theravadin path and Mahayana path respectively. Both of those pursuits involve training in generosity, morality patience spiritual striving, concentration, and wisdom the quality of which is dependent on how much one respect the well-being of fellow sentient beings.

In the case if the Bodhisattvas, who sake the attainment of full enlightenment for the ultimate welfare of all sentient beings. These training now taking the form of parasites are more accentuated and intensive calling for more emphasise on upholding the well-being of others before self. Her self cherishing or ego-tenderness in smothered to the fullest and replaced by Bodhicitter, altruism, which becomes the very life of their practices[7].

Descriptions of Nirvana and the way to it tend to sound hopelessly esoteric and abstract, especially to Westerners. This difficulty is due to the fact that the very language we speak is also part of the conditioning process. It is hard to describe the unconditioned state using thought patterns conditioned by language. A non esoteric statement of the goal of meditation (especially for the Western laymen) is the following:

"Meditation which is properly practised by the system of disciplined alertness as taught by the Buddha brings not only relaxation to the body, but mental stability and calmness. The detached objectivity which many have experienced through such Insight Meditation under a trained teacher enables them to appreciate how much better prepared they become to face the problems of daily life and how much better their health, is, in both mind and body".

In order to transcend the environment, one must achieve the greatest possible degree of separation, or solitude, from it Dhammasudhi describes three types of solitude which are necessary for meditation. First, the physical stimuli if the environment must be reduced as much as possible: the meditator is alone in a quiet room, with eyes closed, remaining perfectly still. This physical or external solitude facilitates the attainment of the second type of solitude, solitude of the mind, which is very difficult because of the active, grasping aspect of man's dependence on environmental stimuli. The goal of this mental solitude is to arrive at a non-intellectual, intuitive understanding of how the mind is conditioned by and depend on the environment and to "cease responding to the stimuli of the environment in the habitual way".

At this level of solitude, "the mind can look more deeply into-itself to find out what is there, and what is wrong with it, with more and more stability. However, its more stable state can always be disrupted because the underlying chain of relationships has not been dissolved". This "underlying chain" is the barrier to the third type of solitude. It we examine our thoughts and memories, we may see that they are all connected by an underlying chain. This is the basis of associative thought and emotion". When this chain is broken, the meditator reaches the "solitude of dissolution", the third type of "solitude".

"Within the solitude of dissolution the mind knows nothing, but when it comes out in understands, and no longer is concerned with the chans of memories, thoughts, impurities. It knows how to go beyond them, and also how to live them whenever being under their power. Things flow on, as they must do, but there is little attachment to them. Because we are able to be alone, we are not caught up with them but live amongst all things in peace.

The meaning of Karma, like that of maya, has been brought down from its original cosmic level to the human level, where it has acquired a psychological sense. As long as our view of the world is fragmented, as long as we are under the spell of Maya and think that we are separated from our environment and can act independently, we are bound by karma. Being free from the bond of karma means to realise the unity and harmony of all nature, including ourselves, and to act accordingly. The Gita is very clear on this point.

All actions take place in time by the interweaving of the forces of nature, but the man lost in selfish delusion thinks that he himself is the actor. But the man who knows the relation between the

forces of nature and actions, sees how some forces of nature work upon other forces of nature, and become not their slave[8].

To be free from the spell of Maya, to break the bonds of karma, means to realise that all the phenomena we perceive with our senses are part of the same reality. It means to experience, concretely and personally, that everything, including our own self, is Brahman. This experience is called Moksha, or "liberation" in Hindu philosophy and it is the very essence of Hinduism.

Next I take up Karma, so many people misinterpret the law of causation and mistake it for a doctrine subscribing to pre-determinism. Karma, no doubt, implies a network of cause-effect relationships at work in the evolution of the universe. However, it does not preach that the causal part of the interplay should necessarily have been completed in previous lives. Likewise it does not say that now it is only for the effects of past causes to unfold one after the other no matter whatsoever activities we may engage in now to affect the course of events more favourably in the future. Besides, nothing stands outside the working of Karma, not even the situations that are casually termed "Accidental", for it is totally absurd for anything to occur only occasionally if there is nothing to account for it. Thus, all our action, including our passive indifference towards the widespread destruction and maltreatment of the environment, are bound to bear fruit corresponding to their nature.

Beside, Buddhism advocates a moderate lifestyle free from the two extremes of indulgence and asceticism on the part of a spiritual aspirant to facilitate and accelerate the advancement. Again, here, the extreme of indulgence entails the unbridled exercise of selfishness, which is often the main driving force behind the present environmental crises. Also, it's believed that through extreme indulgence one uses up the store of merit or positive energy that is needed for supporting the growth of spiritual harmony and integrity. Collective engagement in large scale indulgence either through active participation or through mere passive indifference also leads to exhaustion of collective positively, which then unleashes the storm of social disharmony.

This solitude of dissolution is not yet since some attachment, or dependence on the environment, with its consequent conditioning, still remains. But in the modern world, and especially the modern Western world, the contemplative, passive life-style necessary for reaching Nirvana perhaps not attainable except in rare cases, because of the pace of modern life, and the proliferation of people, stimulation, and distraction. Because experimental psychology is primarily a descriptive, academic discipline, it has not developed the sociological concerns, of Buddhism, which is, first and foremost, a religion. Psychological investigations, into isolation and sensory deprivation definitely offer in sight into the question of whether or not one can transcend his dependence on the environment. These experiments have investigated three types of situation: (1) isolation and deprivation from birth eliminating normal physical and intellectual learning; (2) Isolation of normal people from their accustomed environment; and (3) isolation of people regarded as mentally ill from their accustomed environment.

Results of the first category indicate very clearly that life as a human being is impossible under conditions of isolation from birth. Controlled studies of animals and naturalistic studies of humans have shown that in this situation, animal are unable to learn the basic functions of life, such as avoident pain (1.9). Observation of infants in a founding nursery "who received mutual care but were not exposed to fondling, cuddling and physical and emotional contacts with their mothers" indicated that isolation and deprivation at an early age has devastating effects: high mortality, and "intellectual and emotional defects among those few who survived". The observers reported that "while those devastating consequences may be attributed wholly or partially to the social deprivation

of the infants environment, there is also more recent evidence suggestion that a degree of sensory deprivation, particularly touch-movement restriction, may be more directly responsible[9]."

The parallel between scientific experiments and mystical experiences may seem surprising in view of the very different nature of these acts of observation. Physicists perform experiments involving an elaborate teamwork and a highly sophisticated technology, whereas mystics obtain their knowledge purely through introspection, without any machinery, in the privacy of meditation. Scientific experiments, furthermore, seem to be repeatable any time and by anybody, whereas mystical experience seem to be reserved for a few individuals at special occasions. A closer examination shows, however, that the differences between the two kinds of observation lie only in their approach and not in their reliability or complexity[10].

Having met at Stockholm from 5 to 16 June 1972 and considered the need for a common outlook and for common principles to inspire and guide the peoples of the world in the preservation and enhancement of the human environment, the United Nations conference on the environment, (1972), proclaimed as under:

PROCLAMATION

1. Man is both creature and moulder of his environment, which gives him physical sustenance and affords him the opportunity for intellectual, moral, social and spiritual growth. In the long and tortuous evolution of the human race on this planet a stage has been reached when through the rapid acceleration of science and technology, man has acquired the power to transform his environment in countless ways and on an unprecedented scale. Both aspects of man's environment, the natural and the man-made, are essential to his well-being and to the enjoyment of basic human rights even the right to life itself.

2. The protection and improvement of the human environment is a major issue which affects the well being of peoples and economic development throughout the world; it is the urgent desire of the whole world and the duty of all Governments.

3. Man has constantly to sum up experience and go on discovering, inventing, creating and advancing. In our time, man's capability to transform his surroundings, if used wisely, can bring to all peoples the benefits of development and the opportunity to enhance the quality of life, Wrongly or heedlessly applied, the same power can do incalculable harm to human beings and the human environment. We see around us growing evidence of man-made harm in many regions of the earth: dangerous levels of pollution in water, air, earth and living beings; major and undesirable disturbances to the ecological balance of the biosphere; destruction and depletion of irreplaceable resources; and gross deficiencies harmful to the physical, mental and social health of man, in the man-made environment, particularly in the living and working environment.

4. In the developing countries most of the environmental problems are caused by underdevelopment. Millions continue to live far below the minimum levels required for a decent human existence, deprived of adequate food an clothing, shelter and education, health and sanitation. Therefore, the developing countries must direct their efforts development, bearing in mind their priorities and the need to safeguard and improve the environment. For the same, purpose, the industrialized countries, environmental problems are generally related to industrialization and technological development.

5. The natural growth of population continuously presents problems on the preservation of the environment, and adequate policies and measures should be adopted, as appropriate, to face these problems. Of all things in the world, people are the most precious. It is the people that propel social progress, create social wealth, develop science and technology and, through their hard work, continuously transform the human environment. Along with social progress and the advance of production, science and technology, the capability of man to improve the environment increases with each passing day.

6. The point has been reached in history when we must shape our actions throughout the world with a more prudent care for their environmental consequences. Through ignorance or indifference we can do massive and irreversible harm to the earthly environment on which our life and well-being depend. Conversely, through fuller knowledge and wiser action, we can achieve for ourselves and our posterity a better life in an environment more in keeping with human needs and hopes. There are broad vistas for the enhancement of environment quality and the creation of a good life. What is needed is an enthusiastic but calm state of mind and intense but orderly work. For the purpose of attaining freedom in the world of nature, man must use knowledge to build, in collaboration with nature, a better environment. to defend and improve the human environment for present and future generations has become an imperative goal to be pursued together with, and in harmony with, the established and fundamental goals of peace and of world-wide economic and social development.

7. To achieve his environmental goal will demand the acceptance of responsibility by citizens and communities and by enterprises and institutions at every level, all sharing equitably in common efforts. Individuals in all walks of life as well as organisations in many fields, by their values and the sum of their actions, will shape the world environment of the future. Local and national governments will bear the greatest burden for large-scale environment policy and action within their jurisdictions. International co-operation is also needed in order to raise resource to support the developing countries in carrying out their responsibilities in this field. A growing class of environmental problems, because they are regional or global in extent or because they affect the common international realm, will require extensive co-operation among nations and action by international organisations in the common interest. The conference calls upon Governments and peoples to exert common efforts for the preservation and improvement of the human environment, for the benefit of all the people and for their posterity.

PRINCIPLES

1. Man has the fundamental right to freedom, equality and adequate conditions of life, in an environment of quality that permits a life of dignity and well-being, and he bears a solemn responsibility to protect and improve the environment for present and future generations. In this respect, policies promoting or perpetuating apartheid, racial segregation, discrimination, colonial and other forms of oppression and foreign domination stand condemned and must be eliminated.

2. The natural resources of the earth including the air, water, land, flora and fauna and especially representative samples of natural ecosystems must be safeguarded for the benefit of present and future generation through careful planning or management, as appropriate.

3. The capacity of the earth to produce vital renewable resources must be maintained and, wherever practicable, restored or improved.

4. Man has a special responsibility to safeguard and wisely manage the heritage of wildlife and its habitat which are now gravely imperilled by a combination of adverse factors. Nature conservation including wildlife must therefore receive importance in planning for economic development.

5. The non-renewable resources of the earth must be employed in such a way as to guard against the danger of their future exhaustion and to ensure that benefits from such employment are shared by all mankind.

6. The discharge of toxic substances or of other substances and the release of heat, in such quantities or concentrations as to exceed the capacity of the environment to render them harmless, must be halted in order to ensure that serious or irreversible damage is not inflicted upon ecosystems. The just struggle of the peoples of all countries against pollution should be supported.

7. States shall take all possible steps to prevent pollution of the seas by substances that are liable to create hazards to human health, to harm living resources and marine life, to damage amenities or to interfere with other legitimate uses of the sea.

8. Economic and social development is essential for ensuring a favourable living and working environment for man and for creating conditions on earth that are necessary for the improvement of the quality of life.

9. Environmental deficiencies generated by the conditions of underdevelopment and natural disasters pose grave problems and can best be remedied by accelerated development through the transfer of substantial quantities of financial and technological assistance as a supplement to the domestic effort of the developing countries and such timely assistance as may be required.

10. For the developing countries, stability of prices and adequate earnings for primary commodities and raw material are essential to environmental management since economics factors as well as ecological process must be taken into account.

11. The environmental policies of all States should enhance and not adversely affect the present or future development potential of developing countries, nor should they hamper the attainment of better living conditions for all, and appropriate steps should be taken by States and international organisations with a view to reaching agreement on meeting the possible national and international economic consequences resulting from the application of environmental measures.

12. Resources should be made available to preserve and improve the environment, taking into account the circumstances and particular requirements of developing countries and any costs which may emanate from their incorporating environmental safeguards into their development planning and the need for making available to them, upon their request, additional international technical and financial assistance for this purpose.

13. In order to achieve a more rational management of resources and thus to improve the environment. State should adopt an integrated and co-ordinated approach to their development planning so as to ensure that development is compatible with the need to protect and improve the human environment for the benefit for their population.

14. Rational planning constitutes an essential tool for reconciling any conflict between the needs of development and the need to protect and improve the environment.

15. Planning must be applied to human settlements and urbanisation with a view to avoiding adverse affects on the environment and obtaining maximum social, economic and environmental benefits for all. In this respect projects which are designed for colonialist and racist domination must be abandoned.

16. Demographic policies, which are without prejudice to basic human rights and which are deemed appropriate by Governments concerned, should be applied in those regions where the rate of populations growth or excessive population concentrations are likely to have adverse effects on the environment or development, or where low population density may prevent improvement of the human environment and impede development.

17. Appropriate national institutions must be entrusted with the task of planning' managing or controlling the environmental resources of States with the view to enhancing environmental quality.

18. Science and technology, as part of their contribution to economic and social development, must be applied to the identification, avoidance and control of environmental risks and the solution of environmental problems and for the common good of mankind.

19. Education in environmental matters, for the younger generation as well as adults, giving due consideration to the underprivileged, is essential in order to broaden the basis for an enlightened opinion and responsible conduct by individuals, enterprises and communities in protecting and improving the environment in its full human dimension. It is also essential that mass media of communications avoid contributing to the deterioration of the environment, but, on the contrary, disseminate information of an educational nature, on the need to protect and improve the environment in order to enable man to develop in every respect.

20. Scientific research and development in the context of environmental problems, both national and multinational, must be promoted in all countries, especially the developing countries. In this connection, the free flow of up-to-date scientific information and transfer of experience must be supported and assisted, to facilitate the solution of environmental problems; environmental technologies should be made available to developing countries on terms which would encourage their wide dissemination without constituting an economic burden on the developing countries.

21. States have, in accordance with the Charter of the United Nations and the principles of international law, the sovereign right to exploit their own resources pursuant to their own environmental policies within their jurisdiction or control do not cause damage to the environment of other States or areas beyond the limits of national jurisdiction.

22. State shall co-operate to develop further the international law regarding liability and compensation for the victims of pollution and other environmental damage caused by activities within the jurisdiction or control of such States to areas beyond their jurisdiction.

23. Without prejudice to such criteria as may be agreed upon by the international community, or to standards which will have to be determined nationally, it will be essential in all cases to consider the systems of values prevailing in each country, and the extent of the applicability of standards which are valid for the most advanced countries, but which may be inappropriate and of unwarranted social cost of the developing countries.

24. International matters concerning the protection and improvement of the environment should be handled in a co-operative spirit by all countries, big or small, on an equal footing. Co-operation through multilateral "or bilateral arrangements or other appropriate means is essential to effectively, control, prevent, reduce and eliminate adverse environmental effects resulting from activities conducted in all spheres, in such a way that due account is taken of the sovereignty and interests of all States.

25. States shall ensure that international organisations play a co-ordinated, efficient and dynamic role for the protection and improvement of the environment.

26. Man his environment must be spared the effects of nuclear weapons and all other means of mass destruction. States must strive to reach prompt agreement, in the relevant international organs, on the elimination and complete destruction of such weapons.

Fortunately India was also one of the active participants to the United Nations Conference on the Human Environment. The conference was attended and addressed among others, by the then Prime Minister of India late Smt. Indira Gandhi. Late Mr. Ol-Of Palme the then Prime Minister of Sweden, and Dr. Kurt Waldahim, the then Secretary General of the United Nations. The matter was discussed at length and as many as 26 principles for preservation, protection, and improvement of environment were laid. It aroused world consciousness for preservation of environment.

Right to environment was given further content and was acknowledge in the context of human survival again in 1977 and a protocol was signed. It is true that the recommendations were in the contact of warfare; nevertheless indirectly the idea conceived was of protection of environment. It was decided to prohibit - "Damage to Natural Environment" which "Prejudices the health or survival of the Population". The relevant articles are as under:

Article 35 (3) "It is prohibited to employ methods or means of warfare which are intended, or may be expected, to cause widespread, long term and severe damage to the natural environment".

Article 55 (1) care shall be taken to protect the natural environment attains wide spread, long term and server damage. This protection includes a prohibition of the use of methods or means of warfare which are intended or may be expected to cause such damage to the natural environment and thereby the prejudice the health or survival of population.

(2) Attacks against the natural environment by way of reprisal are prohibited[11].

From the very perusal of these two articles we can easily conclude that the United Nations main thrust was to have a pollution free world and environmental protection should be an integral part of every planning whether it is during war time or otherwise[12].

In 1982 United Nations General Assembly vide its resolution number 37/7 dated 28th October 1982 adopted a new charter namely "World Charter for Nature" through which it was unanimously decided that "Nature shall be respected and its essential processes shall not be impaired". It was further resolved to conserve all areas of earth, and man will fully recognise the urgency of maintaining the quality of nature and conservation of natural resources.

Third United Nations Convention on law of Sea 1982 also imposes an obligation on the states to protect and preserve the marine environment, and to take all necessary measures to reduce and control pollution of marine environment form any sources[13]. The convention also prohibits dumping of industrial water, chemicals and other things which affects marine life or marine environment. It speaks in categorical terms that states shall neither contaminate nor pollute the ocean floor and sub-soil by Nuclear technologies. Fortunately world bodies signed "Nuclear weapons test ban treaty" in 1963 and "non-proliferation of nuclear weapons treaty 1968" in which participating countries agreed not to undergo Nuclear Weapons test either in atmosphere or outer space or under territorial waters and high seas.

In 1984 yet another significant achievement and development was made by United Nations. The World Commission on Environment and Development (WCED) was set up to examine the

problems of environment which the world is facing with the prospective of the year 2000 A.D. in mind. It was "resolved to maintain ecosystems and related ecological processes essential for the functioning of the biosphere in all its variety"[14]. The members of the United Nations were fully aware of the fact that ecology is the sine qua non to the very survival of mankind on the planet. Keeping this aspect in mind they echoed: "The living natural resources or ecosystems must only be utilised in such a manner and to such an extent that benefits from those resources will be made available indefinitely bearing in mind the needs of the generations to come". Thus we can categorically say that the United Nations has not only taken the task of taking care of the present generation but also felt the need to provide pollution free environment to the future generations.

The legal experts Committee of (WCED) drafted long and exhaustive list of 22 articles in which the right to environment was discussed at length. The principles contained in these 22 articles were approved by participants at the meeting of the W.C.E.D. held at Peace Palace in Hague from 18th to 20th June 1986.

A careful study of these articles reveal that the entire world community is fully aware of the hazards which they will have to suffer if they do not care for the environment; its protection and preservation today. Entire world community is of the view that: "Environment problem is not the problems of an individual or a nation but is a problem which No nation, no continent, no hemisphere, no race, no system can handle alone"[15]. It is a problem of entire human race which requires joint action.

The then Prime Minister of India, Mr. Rajiv Gandhi, while speaking on 5th September, 1989 during 9th Summit of non-aligned Movement at Belgrade participated by about 117 countries; drew the attention of world community towards the protection of environment, and conservation of natural resources for the very survival of the human race. He strongly pleaded that "All human beings have the fundamental right to an environment adequate for his or her health and well-being. Mr. Rajiv echoed "In today's context, when destruction of environmental surrounding has become order of the day; maintenance of environmental balance is a must; otherwise our natural resources will get diminished or may even get extinguished. He has warned the world community to take immediate steps to overcome this disaster and appealed to the NAM Countries to raise a "Planet Protection Fund" (PPF) under the auspices of United Nations, Mr. Gandhi stressed and strongly appealed to both developed and developing nations to join the fund and make maximum use of this fund for "Environment Protection Technology".

He said "Every country should contribute 0.1% of its domestic income towards this end, and if it is done we will be able to raise the amount for this fund by 18 Billion Dollars. This will be landmark co-operative move towards the better tomorrow. It is a blunt truth that the promise of a better tomorrow must be fulfilled today; day after tomorrow it runs the risk of being conveniently forgotten. Indeed so many tomorrow's have come and gone and if the process goes on than survival of living things on this earth will be a dream having no nexus with reality as this will lead to extinction of human being from earth. It is heartening to note that Mr. B.T.G. Chiduzero Present of World Bank and International Monetary Fund (IMF) Development Committee in its report dated 25th September 1989 said that IMF will take into consideration proposal of Mr. Rajiv Gandhi for creation of PPF of 18 Billion Dollars every year which shall be used for boosting Environmental Protection Programmes[16].

President George Bush of United States of America has declared his intention to destroy all chemical weapons within ten years if USSR and other chemical weapon countries undergoes a treaty in this regard. He has agreed to destroy about 35000 tonnes of these weapon immediately after signing of treaty which is about 75% of their total. He has also agreed to destroy them completely in

instalment within this period. A highly appreciable and far-fetched initiative towards healthy, hygienic and better tomorrow.

Recent Election Campaign of number of European and other Asian countries incorporates Environment as one of their main issue in their election propaganda to be undertaken by them if they win the election and to their surprise it is through this campaign they won more seats. This conveys that world community is fully aware of the loss which they could suffer if they ruin the environment; as environment is not an individual affair or an affair of a particular community of country but is a universal affair and common heritage of mankind.

International Court of Justice (ICJ) at Hague in its recent report to United Nations General Assembly in 1986 also declared its willingness and readiness to deal with cases of environment and observed that "The Doors of ICJ are always open to welcome consideration of any request for settlement of environmental disputes".

Recently African Countries have taken serious note of reduction in population of elephants in their forests. The survey conducted reveals that within few years elephant population which was in lakhs reduced to only 60,000 due to brutal killings of this species for ivory work., The cites a body created for saving this specie from extinction has suggested number of methods for increasing their population and also requested the concerned countries to stop killing of elephants.

Yet another serious threat to the environment has ben caused by Malaysia where in the government itself is cutting vast reserves of forests for exporting wood to other countries and thereby causing ecological imbalance. World bodies has taken note of it and they are thinking of compensating Malaysia but not to allow cutting of forests in any case. As it is not only a concern of Malaysia alone but of the entire world. The world community is of the view that government of Malaysia is digging graves for its countryman and it is the duty of every homosapian on this earth, to stop such homicidal attempt at once. The commonwealth heads of Nation's met at Kaulalumpur the capital of Malaysia from 18th to 24th October 1989 taken note of it and requested Malaysia government to stop denuding the forests otherwise their economy if not today then at least tomorrow or day after tomorrow get jeopardised and they will note in a position to come back and reverse that. Because it will be too late. "Arise and Awake before it is too late" warned Commonwealth to Malaysian Government at Lankawi[17].

From the aforesaid analysis it can easily be gathered that the entire international machinery whether through United Nations or W.C.E.D. or N.A.M. or P.P.F. or I.F.J. or through election campaign or through Commonwealth taking serious note of the environmental problems and trying to solve them at global level at any cost on a war footing; and hence universally recognised Stockholm Declaration of 1972 is gaining practical shape day by day. International organisations efforts towards attainment of pollution free world needs universal appreciation. Government of India has recently created World Wide Fund for Nature[18].

Indian Efforts: India is a signatory to practically all-international conferences and conferences and conventions on environment. The Stockholm Conference on Human Environment represented by 113 world government was addressed among others, by out then Prime Minister (Late) Smt. Indira Gandhi. The need for joint action was envisaged by all the nations participated in the convention. To give impetus to the resolutions passed by the world body; government of India also took an initiative in this regard and within two years of Stockholm Declaration of 1972, in year 1974 "The Water (Prevention and Control of Pollution) Act 1974" was passed.

While commenting on the importance of Environmental Protection Honourable Justice Krishna Iyer, Judge Supreme Court of India once said "Today the state and the citizen are under a fundamental obligation to protect and improve the environment including forests, lakes, rivers, wildlife and to have compassion for living creatures". He stressed the need of yet another jurisprudence and that is "Jurisprudence of Environmental Protection"[19].

Men's unwarranted interference and over-exploitation of nature has upset the balance in the hemisphere. Our ancestors who gave utmost importance and bestowed great attention to the preservation of Nature and its worship foresaw that posterity, out of selfishness may get affected due to negligence of and dissociation from it. Hence they linked many of the rituals they performed to nature which helped them live in fine tune with it. They worshipped trees and other elements.

Nature is hut God's visible form and that its various elements could be experienced through our senses. Prayers will restore out harmony with it. Because of this seers have left a treatise called "Vriksha Sastra" to enable succeeding generations to realise the necessity to grow and safeguard trees. This book says that people can derive various benefits by planting and tendering different species of trees. For instance, an aged couple can spend peacefully the rest of their life if they raise lemon bushes and water them regularly. Those who find problems in their residences can get relief by planting "Nagalinga" trees. In the past, marriage rituals used to start with the raising of a peepal sapling. But this tradition has now become an empty ritual with its dried stump being kept in some corner of the marriage hall. The significance of this custom in the olden days was that when this variety was planted in an open ground or in temple precincts, the "Trinity" of gods will reside there. Celestial were believed to present themselves on such trees foliage in day time. From this came the belief of circumambulating these trees in early mornings after one's bath. Going round them in the evenings was not advised.

How the directives of ancient wisdom in respect of this custom in weddings and protecting nature have now become meaningless, can be explained by the story of a sage who used to tie a cat roaming in his cottage to a pole when he was performing the "yaga". But his disciples mistook this act to be part of the rituals and started tying a cat when they started conducting the yaga.

Fortunately, the movement towards a deeper commitment to environmental protection through planting new trees and taking care of the existing ones, is rapidly increasing all over the world. At the global level, trees and forests are closely linked with weather patterns and also the maintenance of a crucial balance in a nature. Hence, the task of environmental protection is a universal responsibility of all of us.

Geshe Damdul Namgyal[20] anticipates a practical global message, of mutually beneficial and enriching harmonious co-existence among the nations and with the natural environment and asserts: it is our unbridled selfishness and ignorance that lies at the root of all these environmental problems. This can be counter-acted only through the cultivation of universal responsibility and universal compassion. With unprecedented development of technology and availability of sophisticated means of communication and transportation, our world has grown much smaller and made much advancement. Nonetheless, we find ourselves in the midst of far more accentuated wars and struggles with the undeniably probable fate of total self-obliteration hovering close upon us. If our politicians and industrialists had been and were to be more broad-minded and warm hearted and less selfish than they had been are proving to be, the world scenario would surely be less precarious and more promising. It is therefore more relevant than ever before that we collectively make concerned efforts in an unmistaken recognition of a global perspective to our common problem and spanner a massive drive for the cultivation and spread of universal responsibility and good hear. Ultimately this is the only available solution, though fortunately the most effective.

REFERENCES

1. Geshe Damdul Namgyal, "Buddhist Ecology Its theological base". Environment and Development (Annual Newsletter 1993-94), p. 27.
2. Donald Hebb, A Textbook of Psychology Philadelphia: W.B. Saunders and Company, 1966, pp. 205-55.
3. Edward Conze, Buddhist Thought in India. Ann Arbor: The University of Michigan Press, 1967, pp. 62-63.
4. Gordon Allport, Becoming.
5. His Holiness the XIV Dalai Lama, On the Environment, (1994), p. 20-33.
6. Dharmmasudhi, "Solitude", unpublished lecture.
7. Geshe Damdul Namgyal, "Buddhist Ecology Its theological base". Environment and Development (Annual Newsletter 1993-94), p. 27.
8. Bhagavad Gita, 3.27-28.
9. Geshe Damdul Namyal, Buddhist Ecology It theological base. Environment and Development (Annual Newsletter 1993-94), p. 28.
10. Fritjof Capra, The Tao of Physics, (1977), p. 23.
11. Nagendra Singh - Right to Environment and sustainable development as a principle of International Law, J.I.L.I. Vol. 29 Number 3, p. 291.
12. Chetan Singh Mehta, Environmental Protection and the Law (1991), p. 7.
13. Vishnoi S.C., International Legal Control of Marine Pollution-MNEL, p. 218.
14. Nagendra Singh - Right to Environment and sustainable development as a principle of International Law J.I.L.I. Vol. 29 Number 3, p. 296.
15. Krishna Iyer J., Environmental Pollution and the law p. 102. Dr. Kurt Waldahim in Stockholm Conference (1972), participated by 113 world governments.
16. Chetan Singh Mehta, Environmental Protection and the Law, (1991), p. 9.
17. Lankawi Declaration adopted by commission Heads of Nations. (16 points Charter on Human Environment).
18. W.W.F. created on 3rd November 1989 was inaugurated by President of India Mr. R. Venkataraman at New Delhi with the object of protection, preservation, conservation and improvement.
19. Krishna Iyer J., Environmental Pollution and the Law. P. 90.
20. Geshe Domdul Namgyal, "Buddhist ecology & its theological base", Environment and Development, Annual Newsletter 1993-1994, p. 30.

CHAPTER 19

HUMAN RIGHTS AND ENVIRONMENT

The concept of "State" had undergone drastic changes in recent years and today State could not be conceived of simply as a coercive machinery wielding the thunderbolt of authority; rather it has to be viewed mainly as a service corporation. The emerging principle appears to be that a public corporation being an instrumentality or agency of the "State" is subject to the same constitutional limitations as the "State" itself. The preconditions of this state namely, that the corporation is the creation of the "State" and that there is existence of power in the corporation to invade the constitutional rights of the individual.

The court in *R.D. Shetty's* case by enumerating the following five factors namely (1) financial assistance given by the State and magnitude of such assistance; (2) any other form of assistance whether of the usual kind of extraordinary: (3) control of management and policies of the corporation by the State nature and extent of control; (4) state conferred or state protected monopoly status; and (5) functions carried out by the corporation, whether public functions closely related to governmental functions, as relevant criteria for determining whether a corporation is an instrumentality or agency of the State or not, though the Court took care to point out that the enumeration was not exhaustive and that it was the aggregate or cumulative effect of all the relevant factors that must be taken as controlling.

Where constitutional fundamentals vital to the maintenance of human rights are at stake, functional realism and not facial cosmetics must be the diagnostic tool for constitutional law muster seek the substance and not the form. Now it is obvious that the government may act through the instrumentality or agency of natural persons or it may employ the instrumentality or agency of judicial persons to carry ont its function... It is really the government which acts through the instrumentality or agency of the corporation and the juristic veil of corporate personality work for the purpose of convenience of management and administration cannot be allowed to obliterate the true nature of the reality behind which is the government... for if the government acting through its officers is subject to certain constitutional limitation it must follow a fortiori that the government acting through the instrumentality or agency of a corporation should be equally subject to the same limitation[1].

It is dangerous to exonerate corporations from the need to have constitutional conscience. and so that interpretation, language permitting which makes governmental agencies whatever their

main amenable to constitutional limitations must be adopted by the court against the alternative of permitting them to flourish as an imperium in imperie[2].

The government decided that the manufacture of arms and ammunition, the production and control of atomic energy and the ownership and management of railway transport is the exclusive monopoly of the Central Government. The establishment of new undertakings in Coal, Iron and Steel, Aircraft manufacture, ship building, manufacture of telephone, telegraph and wireless apparatus and mineral oil are the exclusive responsibility of the State except where in national interest the State itself finds it necessary to secure the co-operation of private enterprise subject to control of the Central Government.

The horizon of Article 12 has been expanded primarily to inject respect for human rights and social conscience in our corporate structure. The purpose of expansion has not been to destroy the raison deter of creating corporations but to advance the human rights jurisprudence. Whenever a new advance is made in the field of human rights, apprehension is always expressed by the Status quoists that it will create enormous difficulties in the way of smooth functioning of the system and affect its stability. Similar apprehension was voiced when the Supreme Court in *Ramana Shetty's'* case brought public sector corporations within the scope and ambit of Article 12 and subjected them to the discipline of fundamental rights

Such apprehension expressed by those who may be affected by any new and innovative expansion of human rights need not deter the court from widening the scope of human rights and expanding their reach ambit, if otherwise it is possible to do so without doing violence to the language of the constitutional provision. It is through creative interpretation and bold innovation that the human rights jurisprudence has been developed in our country to a remarkable extent and this forward march of the human rights movement cannot be allowed to be halted by unfounded apprehensions expressed by status quoists[4].

The Human Rights concept is the quest for translating the international standards of human rights "from phrase to action". Human rights have been described as those minimal rights that every individual must have by virtue of his being "a part and parcel of the humanity, irrespective of any other consideration. They are based on mankind's demand for a life in which dignity is inherent. According to President Jefferson, the human rights are "inherent and inalienable rights of man".

It was on December 10, 1948, the Universal Declaration of Human Rights was adopted by the General Assembly of the United Nations in Paris. Mrs. Eleanor Roosevelt, who chaired the session, expressed the hope that the Declaration would become the "Magna Carta" of all mankind. The preamble of the U.N. Charter reaffirmed "faith in fundamental human rights, in the dignity and forth of the human person, in the equal rights of men and women and of nations large and small".

Human rights may be summed up in one word - liberty. On liberty, John Stuart Mill, said: "The worth of a state, in the long run, is the worth of the individuals composing it". Liberty cannot be divorced from equality and equality cannot be divorced from liberty. Equality without liberty would kill individual initiative. Without fraternity, liberty and equality could not become a natural course of things. On the social plane, we have in India a society based on the principle of graded in equality, which means elevation for some and degradation for others. On the economic plane, we have a society, in which there are some who have immense wealth as against many who live in abject poverty. Order and stability are necessary preconditions for economic growth and without economic growth there cannot be any social order that advance human dignity. Economic prosperity must accompany social righteousness, then and than alone the concept of equality and liberty can gain meaning.

Human Rights can be classified into various categories. The current distinction is between civil and political rights on one hand and economic, social and cultural rights on the other. Human Rights will remain paper promises unless they are firmly implemented. Without effective implementation, guarantees of Human Rights in Constitutions and international instruments will remain only as pious promises, which will not satisfy the hungry and impoverished millions of human beings. Widespread poverty among the masses is a great cause of denial of human rights. Poverty undermines human dignity and without human dignity there are no human rights. Poverty as a matter of fact robes the individual of his dignity.

The statements about human dignity which were formulated in the universal Declaration of human Rights. Takes in its sweep every human being and the belief that carries with him a title of dignity. Article 1 of the Declaration specifically mentions that all human beings are born free and equal in dignity and rights.

The Apex Court of India by an expansive interpretation of Article 21 has laid down that the right to life guaranteed by Article 21 of the Constitution means *"right to live with dignity which, inter-alia, means right to shelter, health etc"*. Justice Bhagwati speaking for the Supreme Court in the case of Francis Coralie Mullen has by an expansive interpretation of Article 21 incorporated the right to food, clothing and shelter in the expression "life" in Article 21. Thereby some of the social and economic rights of the Directive Principles have been judicially incorporated within the realm of Fundamental rights. This has been done to give meaning to the alleviation of the poor.

The expression of "right to life" includes the right to live with dignity and all that goes with it, viz. bare necessaries of life such as food, clothing, shelter over the head etc. the states, according to the court, cannot deprive a person of the right to live with basic dignity. Hence torture, cruel and inhuman treatment which trenches on human dignity would not be permissible under Article 2 of the Constitution. Article 7 of the International Covenant on Civil and Political Rights has been woven into the Constitutional jurisprudence of the country. Poverty destroys human dignity and without human dignity there can be no human rights or the capacity to fight against the denial of human rights. For effective implementation need is the development of a strong, sensitive international human rights conscience.

Every generation has a new set of problems to face. The genesis of most of them may be traced to historical events; nevertheless, they have to be tackled, and in good time; otherwise the consequences may be unpalatable. The ultimate weapon in any struggle, however, is the man behind the machine; and it is, therefore, heartening to note that the Governments in India have constituted Human Rights Commissions, under the Protection of Human Rights Act, 1993. Section 3 (d) of the Act defines Human Rights. "Human Rights" means the rights relating to life, liberty, equality and dignity of the individual guaranteed by the Constitution or embodied in the International Covenants and enforceable by courts in India.

The purpose of the Act and the functions of the Commission are to check the violations of Human Rights and to effectively implement it, in its letter and spirit. The enforcement is the device of all self-governing communities to protect the rights of individuals and minorities, as well against the power of numbers, as against the violence of public agents transcending the limits of lawful authority, even when action is in the name and wielding the force of the government.

Man is a gregarious animal. He habitually moves in groups, and seeks to form communities or societies of like-minded persons, which provides him with a sense of security and wellbeing. In his multi-volume Study of History, Toynbee defines society as the total network of relations between human beings. The components of society are thus not people but the relations between them. A

visible and palpable collection of people is just a crowd; it is not a society. However, the society is never static. Change is the law of nature. Individuals as well as societies continue to change, for better or worse, as time flows past. What is desirable is that change should be not cannibalistic but humanizing.

The year 1998 at the international fora, the focus should be on the United Nations Declaration on the Right to Development (1986) and the Vienna Declaration (1993), which reaffirms the right to development as a universal and inalienable right, and an integral part of the fundamental human rights, and calls upon the international community to make all efforts to help alleviate the external debt burden of developing countries to help the governments attain the full realisation of economic, social and cultural rights of the people. It warns that illicit dumping of toxic and waste substances constitutes a serious threat to the human rights to life and health of everyone. Sadly, the necessary means of enforcing them are lacking.

Human rights are essentially twentieth century phenomena. Institutionalised though over the past 50 years in the aftermath of the two world wars, the concept and the import of human rights found echo in the Renaissance and the Enlightenment, of which humanism was the core. Going by the catastrophic record of the implementation of human rights ever since the coming into being of the United Nations and its periodical platitudinous pontification, it is only apt that this world body had chosen to dedicate the year 1998 to human rights.

Put simply, human rights are about life, liberty and the pursuit of happiness, individually as well as collectively. The first two are concerned with the civil and political right of an individual and are supposed to be protected and ensured in a liberal democratic system. The Constitution of India guarantees these rights to Indian citizens. "Pursuit of happiness" is considered a collective endeavour, more positive and proactive than the liberty-oriented rights, also known as the first generation rights. The second generation rights seek to provide for social, economic and cultural security. And the third generation of human rights seek to provide for social, economic and cultural security.

The third generation of human rights include environmental and developmental rights. Whereas the first two generations of human rights, fall largely in the national domain, the realisation of the third generation human rights, concerned with groups and peoples rather than individuals, calls for international consensus and global will to implement them. The right to development, if effectively implemented, it is feared, may affect the existing pattern of economic and political power across the world. The democratic system has been universally accepted as the sole guarantor of human rights. The controversy as to which human rights are more important than the rest was also set at rest with the Vienna Declaration (1993) affirming that "all human rights are universal, indivisible, interdependent and inter-related".

Given the emerging national and international consensus that implementation of human rights is an imperative of existence, greater effort and sincerity of purpose are expected of the governments. Human rights have been enshrined in the Indian Constitution in the form of the Fundamental Rights and Directive Principles. The former are enforceable in a court of law whereas the latter are statements of intent or principle, fundamental in the governance of the country. Some would aver that it is precisely for this reason that our record in the realisation of the Directive Principles over the past 50 years has been dismal. As for securing the Fundamental Rights, an active judiciary and an alert media have emerged as saviours time and again.

True, human rights cannot be realised by law alone, but the enactment of the necessary laws is indicative of the political and popular will to achieve a set of objectives. Both nationally and internationally, the cult of terrorism has assumed alarming proportions. Abduction, torture, rape,

killing and brutalisation, among others, are the means and methods adopted by terrorists to silence into submission groups of people and communities in order to achieve certain illegitimate goals. Terrorism assumes a more malevolent form when it is aided, abetted and sponsored from abroad. Mayhem and murder claimed about 12,000 lives in Punjab and over 5000 in J&K besides an exodus of three lakh people from these states to safer places. Every community and profession suffered in the prolonged terrorist violence. An if, as part of counter-measures, stray cases of excesses did occur, the self-appointed human rights activists raised hell.

They refused to distinguish the wrong-doer from the wronged one. Let the government the year 1998 protect the human rights of those who valiantly quelled terrorism when the other arms of the government lay completely paralysed. It would be unconscionable to protect the human rights of the law-breakers at the expense of the law-enforce[5]. Attitude deserves to be change enmass after understanding the connection between Rights and Obligations. Rights automatically flow from obligations. And a man who understands, acts accordingly is transformed as a Mahatma.

Mahatma Gandhi was a true Mahatma as defined in India's immortal Vedas Manasyekam, Vachasyekam, Karmanyekam mahatmanam - "He is a Mahatma, whose thoughts, words and deeds are in perfect harmony with each other'. Today, instead of only talking of Fundamental Rights, we should lay stress on Fundamental Duties and Obligations. We must not forget that Rights and Duties go together. Rights without corresponding Duties is like building a mansion on foundations of sand.

Applying this yardstick in our live, and actions, can we say that we have, even in some small measure, lived up to the ideals preached and practised by Gandhi? A cursory perusal of any newspaper will reveal that we have not so much been attending to our duties and obligations as we have been clamouring of our so-called rights and privileges. People prepare lists of the men or groups who have ben inhumanly deprived of their rights. Instead of taking remedial steps grievances are invented and vigorously publicised with the result it generates in man a false sense of values and a hysterical self-consuming poison of hate.

Almost everyone talks about neglect and grievances. Very few realise the incalculable national harm they are doing by whipping up and trading on such a psychology of discontent and gross neglect of duties. Such an attitude is harmful to the nation and the individual. If one's thinking has been corrupted by the morbid desire to look for the mote in the other's eye, all efforts will be used not for good ends, but to pile grievances and the demonstration of claims. Resources, language and logic will be used for the same end. When all these fail, brute human force is paraded, inhuman violence unleashed and a vicious circle created.

While we have any number of "leaders" over working in building up an "image" of themselves by sponsoring "progressive programmes and legislation" there is hardly anyone with dauntless courage to advocate and move a bill prescribing corresponding minimal duties.

Gandhi's philosophy of life and work was: "The true source of rights is duty. If we discharge our duties, rights will follow automatically. If leaving duties unperformed, we run after rights, they will escape us like the will-of-wisp. The more we pursue them, the farther will they fly". This was the Mahatma's message to the United nations Human Rights Commission when it sought his views while drafting the UN Charter of Human Rights.

Simple truth is that Gandhi, one of the truest symbols of India's ageless heritage, was nurtured on the teachings of the Vedas, Upnishads, Ramayana and Mahabharata, which has for its core the Gita which is, as the world is now beginning to realise, the noblest of scriptures and the grandest of sagas not merely preached by species and writings. He really lived these ideals in his life. And we have forgotten, nay betrayed him.

As for actions, that action in accordance with duty, which is performed without attachment, without love or hate, by one who has renounced furtive results, is called action in the mode of goodness.

> Niyatam sanga-rahitam araga-dvesatah krtam
> aphala-prepsuna karma yat tat sattvikam ucyate[6].

India that is Bharat is Bhagya Vidhata. Our age-old cultural foundations from Kashmir to Kanyakumari have survived repeated shocks and they are still vibrant and strong. Before we enter the 21st century, we must get back to obligations.

All human activity in this world can be labelled a family on the ground that it appertains to the world as against the other worlds which may be unknown. We have all been born on this earth as part of one great family. Rich or poor, white or black, educated or uneducated, belonging to one nation, religion, ideology or another, basically, each one of us is just a human being like everyone else. We all have equal right to avoid suffering and pursue happiness. Need is to enlarge the concept of family, to include in its ambit the whole humanity and to give meaning to it. Every human being irrespective of his caste, creed, colour, religion and region has inherent divinity and carries with him of title of dignity and basic human rights.

The idea of inalienable rights of human beings has often articulated by poets, philosophers and politicians, thus the development of International protection of human rights may be said to have its roots in antiquity[7]. In one sense human right are as ancient as the civilisation of man, as it moved from nomadic existence to that of urbanity. The very basis of healthy community existence is recognition of human rights. Napoleon Bonaparte had once remarked that, "There are only two forces in the world, the sword and the spirit. In the long run the sword will always be conquered by the spirit." Perhaps these remarks were one of motivating principles that gave rise to the concept of human rights.

REFERENCES

1. Ajay Hasia Vs. Khalid Mujib, 1981 2 SCR 79; AIR 1981 SC 487 at pp. 492-494.
2. Som Parkash Vs. Union of India, AIR 1981 SC 212.
3. Ramana Dayaram Shetty Vs. International Airport Authority of India, AIR 1979 SC-1626.
4. M.C. Mehta Vs. Union of India, AIR 1987 SC 1086 at pp. 1092, 1098.
5. Anurag, "Of Human Rights & Wrongs", The Tribune, January 13, 1998, p. 10.
6. Bhagavad Gita, Chapter 18, Text-23, p. 798.
7. T.R. Subramanyam, Human Rights in International Law, 1986, pp. 13, 17.

CHAPTER 20

ENVIRONMENT, HUMAN RIGHTS AND TIBET

Truth is the best guarantor and the real foundation of freedom and democracy. It does not matter whether you are weak, strong or whether your cause has many or few adherents, truth will still prevail. Recently, successful freedom movements in many parts of the world have been based on the true expression of people's most basic feelings. This is a valuable reminder that truth itself is still seriously lacking in much of our political life. Especially in the conduct of international relations we pay very little respect to truth.

All human beings, whatever their cultural or historical background suffer when they are intimidated, imprisoned or tortured. The question of human rights is so fundamentally important that there should be no difference of views on this. We must therefore insist on a global consensus not only on the need to respect human rights worldwide, but also on the definition of these rights.

Pt. Jawahar Lal Nehru, the first Prime Minister of India expressed, during independence struggle, is equally relevant even today, when he said: "We want freedom of thought: freedom of action, freedom to fashion our destiny and build up an India suited to the genius of her own people".

The twentieth century witnessed the liberation of three continents of the world, namely Asia, Africa and Latin America, which followed 1947, involved the freedom of more than half the human population and this did vitally alter the future of mankind for the better[1]. Recently anti-apartheid under the leadership of Nelson Mandela—a Gndhian and South Africa attained freedom during this year 1994. It was the cyclonic wave of decolonization, which orginated from the Indian shores in 1947, that changed the entire political geography of the world, radically altered some of the age-long traditional concepts and norms not only of the intrnational law but also of the fundamental law of mankind and revolutionized human thinking to usher in a new age based on oneness of the human race and solidarity of human right.

The Indian Independence was by far the most momentous event of the current century. It was indeed a joint unparalleled exercise in which both the conqueror and the conqured collaborated to a peaceful transfer of power by a unique Act of Parliament at Westminster which gave India and Pakistan in 1947, and earlier Burma and later Ceylon, their cherished independence. Thus the British.

in creating sovereign states in Asia out of the erstwhile colonies of the Empire, showed the humnitarian spirit which set the example for the other colonisers to follow. There appears to be no sound and valid reason fo the China not following suit by th close of this Century and liberate Tibet and bestow human rights to Tibetans and initiate an era of world peace[2].

The idea of inalienable rights of the human beings has often being articulated by poets, philosophers and politicians and the development of International protection of human rights may be said to have its roots in antiquity[3]. Shri Nagindra Singh is justified in saying that in one sense human rights are as ancient as the civilization of man, as it moved from nomadic existence to that of Urbanity. The very basis of healthy community existence is recognition of human rights and our scriptures have not hesitated to emphasize the prime Importance of the principles of Vesudhev Katumbkam common brotherhood of the mankind[4]. Humanity as a whole is one extended family, with all the obligations of family membership[5].

History bears evidence to the fact that India sent missions of love preaching universal brotherhood, a belief in the common brotherhood of all mankind. Buddhist Tibet establishes that India conquered the heart of their Tibetan brothers. Indians travelled out imbided with the spirit of common brotherhood as envisaged by Guru Nanak: None is my enemy, none outsider, all are mine, my brothern[6]. We co-operated and exerted to serve the cause of human brotherhood and in active labours remembering the words and deeds of greatest of the social reforms, Lord Buddha, Ashoka, Rama and Krishna: Let us toil to wipe out not only physical poverty but also the spiritual[7].

Wherever our ancestors went, they carried with them knowledge useful for human welfare and helped the people to understand, practice subline life, the cultural ideal being: The harmony and coordination in the coming of nations, a feeling of Universal Brotherhood rests upon the concept of basic spiritual euqlity between an individual and the entire humanity: The concept of same spirit pervading the entire universe are really identical. Some elevated souls have surprised the world with the vision of oneness of the entire universe: One who is clear in mind that entire universse is his home, identifies himself with all the animate and inanimate[8].

Whatever our ancestors could perform and activate we can also undertake, as the human being of the several thousnds year ago and of today is the same. The basic tendencies and human nature is the same. The compassion is common to all the human beings. The topic of human rights - the inalienable rights of humans and their violation is of universal concern that cuts across the idealogical, political and cultural boundaries.

The English Magna Carta of 1215, the Babeas Corpus Act of 1679, the Bill of Rights of 1689, the American Declaration of Independence in 1776, the French declaration of Human Rights of Man in 1789, the American Bill of Rights of 1791, the abolition of slavery in British Empire in 1833 and in America in 1862 and the German constitutions of 1919 and 1949 are all based on the concept of natural rights of all the human beings[9]. These and other similar status were undoubtedly, milestones along the road in which the individual acquired protection against the capricious acts of kings, despots, imperialists the rules and the colonolists. The right of the individual to lead a free life and liberty in the free society was recognised. The year 1945. after the Atomic attack of Japan marked a watershed in the recent history of human civilisation when United Nations came into existence, incorporating the vision of a new world.

To be an idel world, one may tend to glean from the pages Bible, which predicts a time of peace - spiritual peace: "When the wolf also shall dwell with the lamb and leopard, shall be down with the kid, and the calf and the yound lion faltering together." The Gurbani sees happiness and prosperity when the strong submits to meek and ego is subdued. "When the tiger roams the forest,

the forest does not bloom. When the Jackal destroys the tiger, the forest blooms and fruit[10]. It is only such teachings that can amalgamate, developing and the developed; rich and the poor, black and white. The concept of human welfare and human rights may perhaps be put to reality guaranteeing individual good consistent with collective welfare of all, irrespective of caste, creed, regionism and religion[11]. The contemporary concern for human rights owes its beinning to the Universal Declaration of Human Rights which was adopted 46 years ago, on December 10, 1948.

Nani. A Palkhivala explains: No doubt it is still a world of brutalities. But the historical perspective would make us realize that ours is a perfecting world, though its progress is painfully slow, sometimes by millimeter[12]. The guarantee and protection of human rights and fundamental freedoms are essential part of justice, fairplay and common good of the community as a whole - the whole humanity.

Ther very heavens appeared toe be centred in the ethics of the famous verse:

Na Tavaham kamse rajyam
Na Sawrag Punrbhavam,
Kamse Dhkh Taprootana
Variginam Arrat nashanam

Meaning, I seek no kingdoms nor heavenly pleasures nor personal salvation since to relieve humanity from its manifold pains and distresses is the supreme objective of mankind.

But the protection of human rights have not progressed beyond what Abraham Lincoln declared a century ago, saying: They meant simply to declare the rights, so that enforcement of it might follow as fast as circumstances should permit. They meant to set up "standard maxim for a free society which should be familiar to all, and reveted by all; constantly looked to, constantly laboured for, and even though never perfectly attained, constantly approximated and thereby constantly spreading and deeping its influence and augmenting the hppiness and value of life to all class every where[13]. Tibet is an occupied country. The political leaders of the world do not acknowledge this, preferring to believe, as the Chinese do, that Tibet is part of China. But Tibet is a sovereign country that was invaded and remains occupied. One wonders how the world governments can continue to ignore the Chinese occupation of Tibet. Not a single nation has offered diplomatic recognition to Tibet's Government-in-Exile, fearing the potential loss of China's billion person market[14]. In 1911 Tibet expelled all Chinese from its borders and was free of foreign control for nearly four decades.

In 1950 Mao's People's Liberation Army invaded Tibet. Nine years later, the Tibetan people rebelled after China's promises of religious and personal freedom proved false. The revolt was brutally crushed, and the Dalai Lama fled into exile in India. More than 80,000 Tibetans were killed in the immeediate aftermath, and observers estimate 1.2 million Tibetans have died at the hands of Chinese soldiers or as a result of imprisonment or starvation in the last 45 years. This carnage is just a fraction of the roughly 35,000,000 victims of China's four decades of Maoist rule, but it represents a fifth of the Tibetan[15].

The complexion of Tibet changed since 1949-50, when the People's Republic of China sent an army to Tibet. The Chinese forces not only trampled Tibetans, but their very culture, religion and way of life has been adversely affected one-sixth of the population of Tibet i.e., 1.2 millions, between 1951 and 1979[16]. The Tibetan resistance refuge in India. There appears to be no end to Chinese atrocities against the ethnic Tibetans. Detentions without trial and command to shoot at sight are the order of the day and are indicia of authority to common habitual obedience, like machine. The suffering of the Tibetans within Tibet and if the Tibetan refugees, has no end to their misery. The

Chinese have been sent to the remote lands within Tibet with a view to reducing the native Tibetans to a minority in course of time. Dalai Lama is justified when he says that the disturbing feature, however, is the continuous attempt to change ethnic composition. The demographic aggression of Tibet through a policy of population transfer continues unabated, escalating the marginalisation of Tibetan people and the assimilation of the Tibetan way of life into Chinese mainstream. The cultural genocide is being committed[17].

Today, the total number of Tibetans including the exile community, is over 6.2 million. The total number of Chinese currently in Tibet is estimated at between 7 and 8 million, chiefly concentrated in the eastern regions of Amdo and Kham[18]. At first glance those numbers may seem high, but given the high incentives to Chinese settlers, the inner most military presence on the Indian border and the numbers of Chinese industrial enterprises in these regions the total is easily counted for[19]. His Holiness the XIV Dalai Lama, on Environment explains that: Today in the whole of Tibet 7.5 million Chinese settlers have already been sent, outnumbering the Tibetan population of 6 million and these numbers do not take the estimated 300,000 to 500,000 troops in Tibet into account; 250,000 of them in the so-called Tibet Autonomous Region[20].

The situation in Tibet and its environment has been worsened in the recent past. The Han Chinese who are floodng into Tibet today are not part of a Government effort to colonize Tibet! Rather, the young fortune seekers who brave days and nights on dangerous mountain roads to start new live in Tibet are reflection of the reduced role of the government in people's iives. With the state no longer dictating where people may live and work, more and more Chinese are seeking economic opportunities in new frontiers such as booming Guangdong province - and Tibet[21]. The opportunism of these migrants coincides with Beijing's interest in promoting economic development in a bid to reduce political disaffection. The Chinese government pours more money per capita into Tibet than any other region[22].

The Chinese attempt in obligerating the Tibetan identity may be gleaned from the events of last more than four decades. Even the major portion of Kham and Amdo have been incorporated into Chinese provinces. What the Chinese now call "Tibet", or XIZang in Chinese. refers exclusively to the so-called 'Tibet Autonomous region' (TAR) formed in 1965, consisting of Utsang (Central and South Tibet). The major portion of Kham and in 1965, consisting of Utsang (Central and South Tibet). The major portion of Kham and Amdo (North Eastern Tibet) is incorporated into the Chinese provinces of Sichuan, Gansu, Ginghai and Yunnan. The terms "Tibet", actually and as a matter of fact mean the whole of Tibet including the regions of Amdo, Kham and Utsang, that is, the Cholkasum in Tibetan[23]. Amdo is the Tibetan name for the North-eastern portion of ethnic Tibet; Kham is the name of the Eastern province of Tibet. U-Tsang is the Eastern province of the two central provinces together called U-Tsang, in which the capital Lhasa is located Lhasa, Tibet's ancient capital, is fast becoming a modern city of steel and concrete.

United Nations in its resolution adopted during 1965 characterised it is "acts of murder, rape and arbitrary imprisonment, torure and cruel, inhman and degrading treatment of Tibetans on a large scale, thereby completely destroying their liberty and freedom[24]. The State immunity against liability for wrongs committed, originated with monarchical, aristocratic, autocratic. exploitative Governments and its still appears to exist in Chinese regime of Tibet. The Government any do no wrong or whatever the Government would do may not be wrong, is descernible from their acts of omission and commission in Tibet.

The International Commission of Jurists, while considering Seventeen Point Agreement signed between Tibetans and Chinese during the course of its investigation, examined every Chinese and

Tibetan statement, sent its trained men to interrogate Tibetan refugees and in doing so brought to light more horros. The enquiry revealed that: Tens of thousands of Tibetans have been killed, not only in military actions, but individually and deliberately. They have been killed. without trial, on suspicion on opposing communism, or of hoarding money, or simply because of their status and position or for no reason at all. But mainly and fundamentally they have been killed because they would not renounce their religion - Buddhism. They have not only been shot, but beaten to death, crucified. buried alive. drowned, vivisected, starved, strangled, hanged. scaled, disemboweled, and beheaded[25].

President Truman, in his closing speech to the San Franciso said that: We have good reason to expect to framing of an international bill of rights, acceptable to all the nations involved. The United Nations Charter is dedicated to the achievement and observance of human rights and fundamental freedoms. Unless we can achieve those objectives for all men and somen everywhere - without regard to race, language or religion - we cannot have permanent peace and security[26]. The International bill of rights and what President Truman said stairs one in face, in the context of the report of International Commission of jurists. The peace appears to be illusive in Tibet, and whatever it is peace of grave. The report further reveals that these killings in Tibet have been done in public. The fellow villagers, friends, and neighbours have been made to watch the victims[27]. To Mahatma Gandhi, it has alway been a mystery how men can feel themselves honoured by the humiliation of their beings.

Men and women have been slowly killed while their own families were forced to watch, and small children have been forced to shoot their parents. Many thousands of children upto the age of fifteen have been forcibly taken from their parents and sterlized[28]. Boys and girls are already growing into manhood and womanhood, having lived their entire lives in a communist-ruled Tibet in which religion is ridiculed and where the new School set up only serve to indoctrinate the young. Many Tibetan children have been sent to China and are scattered all over, in the cities and towns, hearing the Chinese language, Chinese ways and Chinese thoughts. As long as they remembered that they are Tibetan there will be hope, and as long as any are left alive who remember Tibet as it was and can pass this knowledge on to their children, religion will not die[29].

The Chinese have destroyed hundreds of monasteries in Tibet, killing the Lamas and sending monks to labour camps, ordering monks under pain of death to break their vows of celibacy, and using the empty monastic buldings and temples as army barracks and stables[30]. Both Chinese and Tibetans are likely to suffer from such inhuman acts. Pt. Nehru said: "A tyranidcal use of power degrades those who utilise it as well those who sufer from it." Tibetans see their strength in monasteries and these are being destroyed.

Monasteries provide shelter at all times for visitors, strangers and pilgrims. They are not charged for their stay-boarding and lodging in the masteries. The visitors are welcomes and treated as honoured guests, provided with accommodations and food far above the standard maintained for the monks themselves. Many monasteries build special guest houses, or Chiso and special arrangements for women guests[31]. The head of Samding monastery at sometime was a young girl. Tragically, the monastery and all its subsidiary buildings were destroyed like thousands of others since the late 1950s, and its ancient tradition has vanished[32].

Tibetans have always held monasteries as places of learning and had always opened its doors to anyone wanting to learn. The Monasteries in Tibet developed the Lama - the perfect people and the Lama manufacturd the Tibetans as good and strong citizens. The monasteries disciplined the Tibetan nation as a whole. The Tibetans trained by these monasteries believed in Buddhism and

themselves and on the trustworthy character so created, they could defeat the Chinese during 1912 struggle, the emerging world power, to such an extent that not even a single Chinese soul could be traced for a few decades. Now the monasteries - the very Soul of Tibet are being destroyed, to destroy the very Tibetan identity.

His Holiness the Dalai Lama explains that: There was hardly anyone in the whole of Tibet who was not a faithfully Buddhist. Even children, so young they could hardly talk, enjoyed paying visits to places where emblems of the three Jewels - Buddha, Dharma, and Sangha - were kept. Children also played at building temples of clay, arranging offering before them, and making gestures of worship which they seemed to know by instinct without being taught. Everybody, rich or poor spend all his spare income–after buying the physical necessities of life–in building, religious monuments, contributing to temples, making offerings to the Three Jewels, giving alms to the poor, and saving the li es of animals by buying them from buthers[33]. The whole system enabled the Tibetans to inculcate the spirit of giving and compassion. Monasteries were generally large Universities with many colleges and Educational Institutions, were the homes of training. Education was stepped in religions doctrine.

The methods that Chinese used to intimidate the population were so abhorrent that they were almost beyond the capacity of one's imagination. In order to prevent the Tibetan's shouting out "Long live the Dalai Lama", their tongues were torn out with meat hooks. The International Commission of Jurists considered the Chinese guilty of "the intent to destroy, in whole or in part, national, ethical, racial orreligious groups as such." The Commission was satisfied that the Chinese intend to destroy the Buddhist Tibet[34]. Tibetans in Tibet, for over four decades, have lived under an oppressive and tyrannical regime, completely deprived of not only basic human rights but even right to life.

The Former Speaker, Lord Weatherill, said, "What is going on in Tibet is morally wrong. It is high time that public opinion was alerted to it and that Her Majesty's Government took a much more active and positive line in condemning the Chinese for the abuse and denial of human rights, for the action of the Chinese Government in destroying Tibetan culture and the Tibetan way of life. In a real sense it is, and has been, cultural and physical genocide[35]. Lord Braine is justified in saying that: the Tibetan people are the victims of one of the cruelest regime on earth.

Undoubtedly the right to life is the fore-most human right and life means more than mere existence. A dynamic as against static, view of the quality of life makes it clear that life includes livelihood. Deprive a person of his right to livelihood and he is deprived of his life[36]. Mahatma Gandhi emphasised: Every human being has a right to live and, therefore, to find wherewithal to feed himself.

Article 25 of the Universal Declaration of Human Rights provides that: Everyone has a right to a standard of living adequate for the health and well being of himself and his family, including food, clothing, housing and medical care. The right to life, being a basic human right, becomes a farce, if law turns out to be in statute and lawlessness a ground reality. Professor Humphrey remarked human rights without effective right to a remedy is extremely important[37]. As it is not sufficient just to read about medicine, it must be administered in order to bring about a cure[38], it is not sufficient to make provisions for human rights, one has to get them implemented. However, the healthy trend is, that violation of human rights in any part of the world is left all over.

The Universal Declaration of Human Rights, under the auspices of the United Nations, is the hope amidst the encircling gloom prevailing in Tibet. It would be a mistake, however, to believe that the most important work in the field of human rights is confined to the large arenas of International

discussion and decision. Indeed the advances made through Declaration or Convention at the International level become real only when they are reflected in action at the grass-root local level[39].

The universal acceptance of the Declaration of Human Right by the Community of nations is eloquently illustrated in the words of the then Secretary-General of the United Nations U. Thant, at the International Conference on Human Rights held in Tehran during 1968: there are no fewer than forty Constitutions adopted recent years which are clearly inspired by the universal declaration, and that examples of legislation expressing or quoting or reproducing provisions of the Declaration can be found in all Constitutions[40]. But that may not be sufficient.

Every country has its own laws to tackle the violations of human rights. But laws, it has been said, is the average of what is right, nationally and internationally. The strength of law lies in the quality which requires rights to be respected and the law upheld. No moral barrier against mischief has yet been erected strong enough to dispense with the law. In this refined and reflective age moral indignation is no barrier to mischief. But a government will reflect twice before risking a breach of international law. Hence, there is no substitute for the convenant on human rights[41]. There are situations, such as the wholesale onslaught on human rights affecting the whole or a special section of a population of a country, as in Tibet, for the last four decades, which call for political intervention.

In the past also the occasions on which the doctrine of "huminitarian intervention' has been invoked in behalf of nationals or inhabitants of foreign countries felt to have been subjected to practices which 'shock the conscience of mankind'[42]. The situation in Tibet also requires the doctrine of 'humanitarian intervention' to be invoked, to protect the Tibetans of their inalienable human rights.

For the restoration of human right in Tibet, it is necessary that Tibetans administer their own affairs. To improve relations between the Tibetan and the Chinese people, the first and the foremost requirement is creation of trust. The population transfer policy of China which threatens the very existence of Tibet's identity, deserves to be abandoned. The human rights and democratic freedoms need to be respected. Nuclear weapons are no longer manufactured in Tibet atleast and ceases to be a dumping ground for nuclear toxic wastes. The withdrawal of Chinese troops is likely to start a genuine process of reconciliation. For the Tibetans to surive as a Tibetan, it is imperative that the population tansfer be stopped, and the Chinese settlers, and armies return to China. The Tibetans should be permitted to administer their own affairs.

This world of our is not perfect. If the world, or any part of it, were perfect it would be paradise, there would be no question as to the right and wrong, good and bad. As that is plainly not so, nobody, would claim that his country was perfect. Thubten Jigme Norbu and Colin M. Turnbull in their well known book "Tibet" explain: Looking back to old Tibet, life there could not be compared unfavourably with the life anywhere else in the terms of human rights and freedom[43].

The situation in Tibet has come out to be true and in consonance with the Eight-Century Tibetan Prophecy:

> When the Iron Bird flies and horses run on wheels,
> The Tibetan people will be scattered like ants across the world.

At the time of selection of 14th Dalai Lama, the Tibetan Buddhists pointed out an ancient prophecy that the 14th Dalai Lama would leave Tibet during his life time but that the would retun. The return of His Holiness to Tibet will mean his occupation of Golden Throne, soon after Tibet regains its independence. The prophecy also said that the 14th Dalai Lama would be the last[44].

There is also prophecy made recently by the thirteenth Gyalwa Rinpoche when he said; that there would be a time when there would be no Gyalwa Tinpocha and no Panchen Rinpoche and that all other reincarnations would die and nobody would be allowed to search for their successors. All memory of our ancient past would be wiped-out; land and property would be taken away there would be time of no food and a time when days and nights would be passed in fear. This prophecy was given by Thuben Gyatso in the year of his death, 1933 and within about two decades it was to come true.

The prophecy appears to be in consonance with the proposed Constitution visualised by Tibetans in exile wherein it is specifically provided that His Holiness The Dalai Lama will not hold any post under the Constitution. Though, under Article 29(1) of the 1963 Constitution the executive power of the State shall be vested in His Holiness the Dalai Lama. This with regard to'the temporal power, but so far as the religious spiritual (philosopher and Guide) powers are concerned His Holiness will be available to the Tibetans for guidance. The Dalai Lama, during past several centuries has been treated as God-King. The institution of the Dalai Lama is likely to continue, His Holiness being an article of Faith with Tibetans, is a uniting force for all the Tibetans, whether living in Home land or in Exile.

It is the faith that makes man aspire, strive and awakens him to tasks in the early glow of dawn Faith is a subjective process and it grows within. Tibetans faith in their living future is giving meaning to their lives. The reverence in which the person of His Holiness is held by all Tibetans both as spiritual and temporal ruler and as the symbolic representative of Tibetan nationhood, forges together all Tibetans into one united people. Tibetans by their acts have sufficiently and unequivocally demonstrated that His Holiness is their supreme authority, leader, philosopher, inspiration and guide.

The institution of Dalai Lama needs to be taken seriously which appears to have been taken by Tibetans and certainly they will survive and undoubtedly succeed in establishing democracy as visualised by Tibetans in exile. That will really to bring to an end the human rights to Tibetans. It is only the independence which is likely to bestow rights on them as Tibetans. Freedom is the prerequisites of a good society.

To Rabindra Nath Tagore Swaraj is that kind of liberation in which people discover their truth the truth of their country. Freedom means not just political independence, but the freedom of each individual to become himself only within the stream of communion of people with people, which gives rise to a good society. A good society should ensure for its people certain social rights such as right to work, the right to food, the right to education, health, shelter and security to "most vulnerable and the weakest" Everyone wants freedom and happiness. Somehow, someday, given current world trends, China will have to relinquish its forcible occupation of Tibet and allow it Swaraj.

TO SUM UP

Some governments have contended that the standards of human rights laid down in the Universal Declaration of Human Rights are those advocated by the West and cannot be applied to Asia and other parts of the Third World because of differences in cultural, social and economic development. No reasonable person of ordinary prudence can share such a view. The majority of Asian people do not support this view either, for it is the inherent nature of human beings to yearn for freedom, equality and dignity and they have an equal right to achieve them.

In the international arena, if we are serious in our commitment to the fundamental principles of equality, which lie at the heart of the concept of human rights and democracy, today's economic

disparity between the North and South can no longer be ignored. It is not enough to merely state that all human beings must enjoy euql dignity. This must be translated into action.

Human rights are of universal interest because it is the inherent nature of all human beings to yearn for freedom, equlity and dignity and they have a right to achieve them. Whether we like it or not, we have all been born into this increasingly interdependent world as part of one great human family. Rich or poor, educated or uneducated, belonging to one nation or another, to one religion or another, adhering to this ideology or that, ultimately each of us is just a human being like everyone else. We all desire happiness and do not want suffering.

It is often the most gifted, dedicated and creative members of society who are the targets of human rights abuse. As a result, the political, social, cultural and economic developments of a society are obstructed by violations of human rights. Therefore, the protection of these rights and freedoms and the promotion of democracy are of immense importance both for the individuals affected and for the development of society as a whole.

The protection of religious freedoms and the diversity of our many different faiths is a matter of our fundamental Human Rights. Human beings are very intelligent, but strong emotions often tend to overwhelm their intelligence and render it ineffective. It is extremely important to pre-empt situations that lead to such emotional reactions particularly during periods of relative calm.

If all of us look closely at the abiding message of our own faiths we will see the highest good is in the cultivation of altruism and a firm active commitment to working for the welfare and happiness of other. Let us all, those who have the responsibility of being regarded as leaders of different religions, and its followers, work closely together in a spirit of universal responsibility for the future we share together on this planet.

The right to express one's ideas and to make every effort to implement them enables peoples everywhere to become creative and progressive. This engenders human society to make rapid progress and experience genuine harmony... The deprivation of freedom to express one's views, either by force or by other means, is absolutely anachronistic and a brutal form of oppression.

The United State and other must send clear signals to the Chinese Government that its repressive policies cannot be tolerated. Political and economic pressure is appropriate incentives for inducing necessary change. The same standards must be applied to China, which the international community invoked in response to colonialism and human rights abuses in other parts of the world.

Human rights violations in Tibet are among the most serious in the world. Discrimination is practised in Tibet under a policy of "apartheid" which the Chinese call "Segregation and assimilation". Tibetans are, at best, second class citizens in their own country. Deprived of all basic democratic rights and freedom, they exist under a colonial administration in which all real power wielded by Chinese officials of the Communist Party and the army. Although the Chinese Government allows Tibetans to rebuild some Buddhist monasteries and to worship in them, it still forbids serious study and teaching of religion. Only a small number of people, approved by the Communist Party, are permitted to join the monasteries.

The realization that we are all basically the same human beings, who seek happiness and try to avoid suffering, is very helpful in developing a sense of brotherhood a warm feeling of love and compassion for others. Today, we are truly a global family. What happens in one part of the world affects us all.

War or peace; the destruction or the protection of nature; the violation or promotion of human rights and democratic freedom; poverty or material well-being; the lack of moral and spiritual values or their existence and development; and the breakdown or development of human understanding, are not isolated phenomena that can be analyzed and tackled independently of one another. In fact, they are very much interrelated at all levels and need to be approached with that understanding.

Peace, in the sense of the absence of war, is of little value to someone who is dying of hunger or cold. It will not remove the pain of torture inflicted on a prisoner of conscience. It does not comfort those who have lost their beloved ones in floods caused by senseless deforestation in a neighbouring country. Peace can only last where human rights are respected, where the people are fed, and where individuals and nations are free. True peace with ourselves and with the world around us can only be achieved through the development of mental peace. The other phenomena mentioned above are similarly interrelated. Thus, for example, we see that a clean environment, wealth or democracy mean little in the face of war, especially nuclear war, and that material development is not sufficient to ensure human happiness.

REFERENCES

1. Nagendra Singh, "Human Rights and the Future of Mankind", (1981) p. 5.
2. M. G. Chitkara, Ecology, Environment and Pollution, "Environment and Buddhism" Volume-3, p. 93.
3. T.R. Subramanya, "Human Rights in International Law", (1986) pp. 13-17.
4. Nagendra Singh, "Human Rights and the Future of Mankind", (1981) p. 1.
5. Nani A. Palkhivala, "We the Nation", (1994) p. 25.
6. Sophia Wadia, "The Brotherhood of Religions", (1994), p. 191.
7. Ibid., p. 222.
8. C. P. Bishikar, "Concept of Rashtra (1988) pp. 134-135.
9. Urich Kapren, "Human Rights in the Constitution of the Western World: Some Interpretational Trends", published in Comparative Constitutional Law, (1989) p. 377 edited by Mahendra P. Singh. Also see Nani A. Palkhivala, "We the Nation", (1994) p. 23.
10. Cubir Singh, "The Religion - Polities Nexus", The Tribune, November 4, 1992, p. 6.
11. Krishna Iyer, "Human Rights and inhuman Wrongs", (1990) pp. 4-5.
12. Nani A. Palkhivala, "We the Nation", (1994) p. 23.
13. Myres SMC Dougal and Gerhard Belar, "Human Rights in United Nations", 58 JIL (1964) p. 603.
14. Pat Aliello, "Preface to Anguish to Tibet, (1991) p. ix edited by Peter K. Kelly, Gert Bastian, and Pat Aiello.
15. Galen Rowell, "The Agony of Tibet", published in The Anguish of Tibet, (1991) p. 208. Edited by Peter K. Ke. y. Gert Bastian and Pat Aiello.
16. The Dalai Lama, Freedom in Exile, (1990), pp. 165-166.
17. Ibid.
18. M.G. Chitkara, Encyclopaedia of Ecology, Environment and Pollution, "Environment and Buddhism", p. 96 also see Tibet : Environment and Development Issues, 1992, pp. 15-45.
19. His Holiness The XIV Dalai Lama, On the Environment, (1994), p. 8.

20. "Tibetan Environment and Development News", (August, 1993) Issue 10 p. 2.
21. Ibid.
22. Environment and Development, Annual News Letter (1993-94) p. 33.
23. The Dalai Lama, Freedom in Exile, (1990), p. 27.
24. The questions of Tibet and Rule of Law, International Commission of Jurists, Geneva, (1959); Tibet and the Chinese People's Rupublic International Commission of Jurists Geneva (1960). Also see Dalai Lama, My Land and My People, (1977) p. 221.
25. A.H. Robertson, Human Rights in the World, (1972), p. 25.
26. Dalai Lama, My Land and My People, (1977), pp. 221-222.
27. The Dalai Lama, Freedom in Exile, (1990) p. 124. Also see the Dalai Lama, My Land and My People (1977), p. 222-223.
28. Thubten Jigma Borbu and Colin M. Turnbull, Tibet, (1968) pp. 343-344.
29. The Dalai Lama, Mv Land and My People (1977), pp. 221-222.
30. Thubten Jigma Norbu and Colin M. Turnbull, Tibet, (1968) p. 341.
31. Freedom in Exile, The Autobiography of the Dalai Lama, (1990) p. 69.
32. The Dalai Lama, My Land and My People, (1977) p. 17.
33. The Dalai Lama, Freedom in Exile, (1990), p. 124.
34. "British House of Lords debates on Tibet", Tibetan Bulletin, May-June, 1993, p. 14.
35. Olga Tellis Vs. Bombay Metropolitan Corporation, AIR 1986, SC 180.
36. Richard B. Lillich, "Civil Rights", in: Theodor Meron (ed) Human Rights in International Law, Vol-I, p. 134.
37. The Fourteenth Dalai Lama His Holiness Tenzin Gyatso Kindness, Clarity, and Insight (1975), p. 138.
38. These Rights and Freedoms, United Nations Department of public information, (1950), p. 169.
39. Robertson, A.H. Human Rights in the World, (1972), p. 27.
40. Moses Moskowitz, Human Rights and World Order, (1958), p. 166.
41. Ibid., p. 16.
42. Thubten jigme Norbu and Colin M. Turnbull, Tibet (1968), p. 341.
43. Mary Craig, "Tears of Blood", A Cry for Tibet, (1992), p. 100.
44. Thubten jigme Norbu and Colin M. trunbull, Tibet: Its History, Religion and People (1972), pp. 324-325.

Chapter 21

Reincarnation Theory

Environment is the surrounding where we all live. Living in total harmony with nature and considering all being as co-shares with us, on this planet, has always been treated as an ideal. Surroundings around all life is indicative of environment, consisting essentially of inter-relation and interaction amongst rock, minerals, soils, lands, vegetation and forests, the sea, the lakes, the rivers; water and air, living organism alongwith the system support all life on this planet. The environment, in nutshell, is an aggregate of all the surrounding external conditions and influences affecting the all organism and the life.

Everything in the world is an embodiment of God and He resides in all objects. His Holiness the Gedun Truppa, the First Dalai Lama was the incarnation of Chenresi, the Buddha of mercy, who made a vow to protect all living beings[1]. Because not only in human beings, but in animals, birds and worms and moths, and even in all inanimate objects He is present. The belief in reincarnation brings out tremendous change in the outlook. The belief in reincarnation is an example of our concern for the future, which results in protecting our environment. Tensin Gyatso, His Holiness the XIV the Dalai Lama, on the environment and rebirth says:

"If you think that you will be reborn, you are likely to say to yourself, I have to preserve such and such because my future reincarnation will be able to continue with these things. Even though there is a chance you may be reborn as a different creature, perhaps even on a different planet, the idea of reincarnation gives you reason to have direct concern about this planet and future generations"[2]. Many of the earth's habitants, animals, plants, insects and even micro-organisms that we know as rare may not be known at all by future generations. This all is likely to happen because of our selfish outlook and perverse thinking. Destruction of nature and natural resources results from ignorance, greed, and lack of respect for the earth's living things and beings. His Holiness while addressing western audience, has to say: "In the West when you speak of 'humanity', you usually mean only our existing generation of human beings. Past humanity is already gone. The future, like death, has yet to come. Western ideas usually deal with the practical side of things for only this present generation of human beings". Tibetan sentiments and feelings about environment are derived from the whole Tibetan way of iife. But most of the people are ignorant about Tibet and its people.

Most people seem to imagine Tibet as a tiny country but such people are sadly mistaken. Tibet is the highest country in the world, and one of the empeciast most inaccessible, diamond-sharp and shape, a towering wilderness situated at the heart of Central Asia. The major part of Tibet is

located on the high plateau, but, its environment changes considerably from one area to another. Mariam Fink[3] in a lead article "The Tibetan Environment prior to the Chinese invasion". Sketches a living portrait of Tibet:

"The variety of landscape, forested mountains, desert plains and hilly pastureland depend largely on climate but the extreme attitude, the great dryness and the complex land forms create local climates influencing vegetation". When environment changes, climatic conditions also change and the environment changes dramatically, the economy and many other things also change. The changes depend upon the outlook. On occupation of Buddhist Tibet by communist imperialist China, and initiation of the various nuclear activities being conducted by the Chinese government in Tibet pose serious human and environmental threats, and that injury and death have occurred and are likely to persist under present policies. The nuclear activities and their effects include:

Building a top-secret nuclear city on Tibetan Plateau known as the "Ninth Academy", which designed all of China's early nuclear bombs. The Ninth Academy is China's "Los Alamos" its primary nuclear weapons research and design facility;

Dumping an unknown quantity of radioactive waste from the Ninth Academy;

Credible reports of ills and deaths among Tibetan nomads near the North-West Nuclear Weapons Research and Design Academy;

Credible reports of illness and death to Tibetans near uranium mines;

Deploying nuclear weapons in atleast three sites, one of which is accessible only by a rugged dirt road posing transportation risks;

Proposing to build a nuclear reactor in Lhasa to meet the increasing energy demands of Chinese settlers and enterprises; and

Substantially increasing regional tensions by deploying nuclear missiles and facilities on the Tibetan Plateau and negating its role as a buffer zone.

The various functions of the Ninth Academy have been gradually moved and established at different location. However, Uranium mining, nuclear tests are constantly continued on Tibet's soil and nuclear and radio-active wastes are being dumped in Tibet's various lakes. In view of the current world trends, someday, somehow China will have to relinquish the Tibet's occupation and allow Tibet independence. On achieving freedom gaining meaningful autonomy over Tibet, they will face a formidable task of managing a highly toxic and radioactive site, with an altogether different environment and changed climate. Tibet's complexion has altogether changed. With six millions of Tibetans there are 7.5 millions of Chinese settlers. Tibetans too have been indoctarined to communism.

It takes long periods, as climatic conditions change. Nature, plants, animals and men gradually adapt to the new environment. There is, indeed, no other country or people on this planet who have succeeded in living in total harmony with their environment upto the middle of this century. This was due to the influence of Buddhism.

Buddhism has been the man reason why environmental harmony lasted for so long in Tibet. Due to the belief in the inter-relationship between the flora and fauna and other natural elements. The Buddhist precept not to take life is deeply rooted in the Tibetan mind. The Tibetans not only respect their environment but all living beings because of their belief in reincarnation. They are

trained from cradle to grave, to the doctrines Bodhisattva and their Lamas experience the same, who wish to have rebirth to remove the miseries of all beings. Lama Govinda has beautifully expressed the Tibetan's respect for their environment and all living beings:

"The great rhythm of nature pervades everything, and man is woven into it with mind and body. Even his imagination does not belong so much to the realm of the individual as to the soul of the landscape, in which the rhythm of the universe is condensed into a melody of irresistible charm. Imagination here becomes an expression of reality on the plan of human consciousness and this consciousness seems to communicate itself from individual to individual till it forms a Spirtual atmosphere that envelops the whole of Tibet". It will take centuries for the Tibetans to re-establish such a spirituality over again. Tibetans feelings about environment may not be entirely based on religion. His Holiness the XIVth Dalai Lama explains: "They are derived from the whole Tibetan way of life, not just from Buddhism.

For example, consider Buddhism in Japan or Thailand, in environments different from ours. Their culture and their attitudes are not the same as ours. Our unique environemnts has strongly influenced us. We don't live on a small, heavily populated island. Historically, we have had little anxiety with our vast area, low population, and distant neighbours. We have not felt as oppressed as people in many other human communities. It is very possible to practice the essence of a faith or culture without practising a religion Tibetan culture, although highly influenced by Buddhism, did not entirely gain all its philosophy from Buddhism[4]. To bring the Tibetan traditions and culture back on the rails all that Tibetans need to remember is the soul stirring words of Swami Vivekananda; "make your nerves strong. What we want is muscles of iron and nerves of steel. We have wept long enough. No more weaning; stand on your feet and be men". Along drawn struggle and patience to achieve independence to enable them to experience the teachings of Lord Buddha to be on the path of Bodhisattva and to aspire rebirths to relieve all beings of their miseries and to express compassion for all sentient beings. Buddhist because of the teachings of Lord Gautam Buddha have respect for all forms of life.

There have been many Buddhas in the World but Bodhidharma stands out like Everest, taking care of all the beings to relieve them of their miseries. His way of being, living and expressing the truth is simply uncomparable. Buddha radiates power but his power is very silent like a whisper, a cool breese. Bodhidharma is a storm, thundering and lightening. Buddha comes to your door without making noise[5]. Similarly he visits all who call Him, who have urge and longing for Him.

Lord Buddha - Siddharth Gautam and His incarnations speak to us all, whatever faith, with the universal values of His teachings; His wisdom, his compassion, his humanity. He appears and reappears under different names, as an incarnation of the Deity as a Buddha, as a son of God as a Prophet[6]. His Holiness the Dalai Lama is also held to be reincarnation of each of the previous thirteen Dalai Lamas of Tibet, the First having born in 1391 A.D., who in turn are considered to be manifestations of Avalokiteshvara, or Chenrezing, Bodhisattva of compassion, holder of the white Lotus. However, His Holiness the Fourteenth Dalai Lama believes to be a manifestation of Chenrezi, in fact the seventy-four in a lineage that can be traced back to a Brahmin boy who lived in the time of Budha Shkyamuni. His Holiness confirms that he is spiritually connected to the thirten previous Dalai Lamas, to Chenrezi and to Buddha himself[7].

These great souls were ever willing to give succour to suffering humanity, always ready and willing to help sincere men in their ordinary existence into a higher plane of spiritual and moral grandeur, to enable the deserving souls to achieve the highest goal o life. Lord Krishna[8] in Geeta tells Arjuna, on the same waive length: He is making him the first receiver of a new Parampara

disciplic succession, because the old succession was broken. It was the Lord's wish, therefore, to establish another Parampara in the same light of thought that was coming down from sun-god to others and it was His wish that His teachings be distributed a new by Arjuna.

Buddhas are reincarnated, His Holiness the XIVth Dalai Lama[9] asserts: solely to help others, since they themselves have already achieved the highest of all the levels. They are not reincarnated through any active volition of their own, such an active mental process has no place in Nirvana. They are reincarnated rather by the innate wish to help others through which they have achieved Buddhahood. Their reincarnations occurs whenever conditions are suitable, and do not mean that they leave their state in Nirvana.

The notion of karma is associated with belief in rebirth or reincarnation, a widespread belief in Indian thought. Yet the Buddha's concept of karma, or the determinacy of deeds can be approached and understood apart from metempsychosis. A spirituality based on Yoga also makes a man aware of the great law of Karma of inscrutable working; through if he becomes aware of the forces of interita and the forces of transformation; he becomes aware of many lives he has lived and the many lives he has yet to live. This is called the doctrine of Incarnation, Rebirth.

Belief in the cycle of rebirth was almost universally accepted in the culture of the Buddha's time. Views of survival after death were manifold: these ranged from a single after-life to an astronomical series of incarnations, an for the most part presupposed a transmigrating psychic substance[10].

In Gita Lord Krishna declares, in unequivocal terms, that the embodied self in every one is sit on a great polgrimage in which it comes to identify itself with varied forms, temporarily to gain a limited but determined, set of experiences. He says that neither he Himself nor Arjuna nor the great kings of the age that have assembled in both the armies. are mere accidental happenings. They do not come from nowhere and, at their death, do not become mere non-existent nothingness. Correct philosophical thinking guides man's intellect to the apprehension of continuity from the past-though the present to the endless future.

The spirit remaining the same. It gets seemingly conditioned by different body-equipments and comes to live through its self-ordaind environments. It is this conclusion of the Hindu philosophers that has given them the most satisfactory Theory of Reincarnation[11]. Christ Himself has, if not directly, at least indirectly, proclaimed this doctrine when He told His disciples: "John, the Baptist, was Elijah". Origin, the most learned of the Christian Faters, has clearly declared; "Every man received a body for himself according to his deserts in former lives.[12]" Buddha constantly made references to his previous births. Virgil and Ovid regarded the doctrine as perfectly self-evident.

Josephus observed that the belief in reincarnation was widely accepted among the Jews of his age. Solomon's Book of Wisdom says: "To be born in sound body with sound limbs is a reward of the virtues of the past lives". And who does not remember the famous saying of the learned son of Islam who declared, "I died out of the stone and I became a plant; I died out of the plant and became an animal; I died out of the animal and became a man. Why then should fear to die when did I grow less by dying I shall die out of man and shall become in angel[13]". This most intelligence philosophical belief has been accepted as a doctrine by the German philosophers Goethe, Fichte, Schelling, and Lessing, Hume, Spencer Max Mueller, have all recognised this doctrine as inconvertible.

Among the poets of the West also, we find many burnished intellects soaring into the cloudless sky of imagination and within their poetic flights they too have intuitively felt the sanction behind this immortal doctrine-Browning, Rossetti, Tennyson and Wordsworth, to mention but a few names[14].

The prodigy Mozart is a spectacular instance which cannot be explained away; to be logical we must accept the idea of the continuity of the embodies souls. This genius wrote Sonatas at the age of four, played in public at the age of five, composed his first Opera at the age of seven. Without the Reincarnation Theory, we will have to label this wondrous incident as an accident and throw it into the dust-bin of chance and bury it there[15]. There was no great thinker in the past who had not, nor any in the present who has not accepted, expressly or tacitly, these logical conclusions about the Doctrine of Reincarnation.

REFERENCES

1. His Holiness, The Dalai Lama, O My Land and My People, (1977) p. 21. First published in 1962.
2. His Holiness the XIV Dalai Lama, 'On the Environment' (1994) p. 14.
3. Marian Fink, "The Tibetan Environment Prior to the Chinese Invasion", CHO Yang, (1991) p. 257.
4. His Holiness, The XIV Dalai Lama, 'On the Environment', (1994) p. 14-15.
5. Bhagwan Shre Jahneesh, 'The White Lotus,' (1981) p. 2
6. Jodh Singh, A pater on Sikhism (1924) p. 14.
7. Dalai Lama, Freedom in Exile, (1990) p. 11.
8. Swami Prabhupada, "Bhagwad Gita As it is", (1978) p. 4.
9. The Dalai Lama, My Land and My People (1977) p. 51., First published in 1962.
10. Jayatilleke, Survival and Karma, pp. 3-5.
11. Bhagavad Gita, Chapter-II, Verse 12; Also see Swami Chinmayananda, The Holy Gita, p. 61.
12. Swami Chinmayananda, The Holy Gita, pp. 61-62
13. Ibid.
14. Ibid.
15. Ibid., p. 63.

CHAPTER 22

DESIRE: THE SEED OF MIND

Buddhism is wedded to the doctrine of peace and goodwill. Central to Buddha's teaching is seeing the equality among humanity and the importance of equality of all sentient beings. All want happiness and not suffering. Even from insects onwards, each being wants happiness. We are only one, whereas others are infinite in number.

There are many different philosophics. Buddhism, Jainism they do not accept God as a creator. For most other religions, the basic fundamental philosophy is belief in God. There is big difference. Within these "godless religions", two of the philosophies are based on the theory of independent self, or soul - independent and permanent soul. Buddhists do not accept that. But the basic aim of all these different teachings is selflessness, serving and helping humanity, trying to create inner peace and through that, the peaceful human community. All have the same aim.

Violence is very bad. Generally speaking, through violence, even though you may get some temporary benefit, it will create another problem. It is not a proper method. Non-violence is much close to human nature. According to Buddhism, one's own actions are the creator, ultimately. Buddhism is a science of mind.

The natural environment sustains the life of all beings in the world. A pure and unspoilt environment is clearly beneficial for everyone. When the natural elements are in harmony, the quality and duration of life increase. For instance, trees purify the air providing oxygen for living beings to breathe. Their shade provides a refreshing place to rest. They contribute to timely rainfall, which nourishes crops and livestock, and balances the climate. They create an attractive landscape, pleasing to the eye and calming the mind and continually replenish their surrounding. Properly managed, they are also a source of economic prosperity.

When the environment becomes damaged and polluted, oceans and lakes lose their cool and soothing qualities so the creatures depending on them are disturbed. The decline of vegetation and forest cover causes the earth's bounty to decline. Rain no longer falls when required, the soil dries and erodes, and forest fires rage. We all suffer the consequences, whether they are ants in the jungle or human beings in cities.

In Buddhism, trees are often mentioned because of the principal events of Buddha Sakyamuni's life. He was born as his mother leaned against a tree for support. He attained enlightenment seated

beneath a tree, and finally passed away as trees stood witness overhead. According to the Vinaya, their code of discipline, fully-ordained monks are enjoined not only to avoid cutting trees, but also to plant and nurture them. To plant and nurture trees is an act of virtue. Moreover, in addition to providing homes for birds and animals, trees are described in the Buddhist scriptures as the abodes of deities, nagas and local spirits. These are further reasons to protect them.

Just as trees, particularly fruit trees, are valued for their contribution to our physical health, flowers have a soothing effect on the mind. We decorate our places of worship with them and invariably make offerings of them in our religious rituals. In Buddhist tradition one need not even to pick or own them, simply looking at flowers and offering them in imagination is a powerful means of accumulating merit.

It is in society's interest to plant trees and flowers around the places where we live, work and study, as well as around hospitals and alongside paths and roads. In order that they may grow to maturity we must prevent animals from harming them and encourage children to protect them.

It is inappropriate to leave rubbish, such as paper, plastic bags, bottles, old clothes, leftover food and fruit-peel carelessly scattered here and there. Nor should people urinate and defecate wherever they also pose a grave hazard to health. Through understanding the interdependence of the world and all the beings who live in it, people ought to adapt their behaviour in such a way that the potential of our bounteous natural realm be nurtured and preserved.

Many of the earth's habitats, animals, plants, insects, and even micro-organisms that we know as rare may not be known at all by future generations. We have the capability, and the responsibility. Fundamental human rights and democratic freedoms need to be respected.

According to Buddhist teaching, there is a very close interdependence between the natural environment and the sentient beings living in it. We should not only maintain gentle, peaceful relations with our fellow human beings but also that it is very important to extend the same kind of attitude toward the natural environment. Morally speaking, we should be concerned for our whole environment. If we have a genuine sense of universal responsibility as our central motivation, them our relations with the environment will be well balanced and so will our relations with our neighbours, both domestic and international.

Buddhism, teaches the importance of a caring attitude toward the environment. The practice of non-violence applies not just to buman beings but to all sentient beings - any living thing that has a mind. Where there is a mind, there are feelings such as pain, pleasure, and joy. No sentient being wants pain; all want happiness instead. Destruction of nature and natural resources results from ignorance, greed, and lack of respect extends even to the earth's human descendants, the future generations who will inherit a vastly degraded planet if world peace does not become a reality and if destruction of the natural environment continues at the present rate.

The direction of the mind towards external objects requires to be checked. It is mithypravrtii which leads to rebirth. Who has ceased to think of good and evil. The Buddha taught the Brahmin women in Sravasti who approached him for advice, 'There are two things in the world which are immutably fixed, that good actions bring happiness and bad actions result in misery. But it is not generally known that the joys of heaven as well as the sorrows of earth are both to be avoided'.

Not a mother, not a father,
Not any other relative will do so much;
A well-directed mind will do us greater service.

-Dhammapada verse (43)

Many of the earth's habitats. animals, plants, insects, and even micro-organisms that we know as rare may not be known at all by future generations. Buddhist faith prohibits the harming of all sentient beings, whether human or animal. Environment is not a matter of religion or ethics or morality. In 20th century we have seen enough war, poverty, pollution, and suffering. According to Buddhist teaching, such things happen as the result of ignorance and selfish actions, because we often fail to see the essential common relation of all beings. The earth is showing us warnings and clear indications of the vast effects and negative potential of misdirected human behaviour. To contract these harmful practise we can teach ourselves to be more aware of our own mutual dependence. Every sentient being wants happiness instead of pain. So we all share a common basic feeling. We can develop right actions to help the Earth and each other based on a better motivation.

The earth is not only the common heritage of all humankind but also the ultimate source of life. By over exploiting its resources we are undermining the very basis of our own life. All around, signs of the destruction caused by human activity and of the degradation of nature abound. The protection and conservation of the earth is not a question of morality or ethics but a question of our own survival. In the case of such global issues as the conservation of earth, and indeed in tackling all problems, the human mind is the key factor. In order to change the external situation we must first change within ourselves.

Modern man has not "explored" his own mind and that is the reason why he is feeling unhappy and faces many difficulties. His mind is static and needs to "digest" all the problems confronting him. Everyone must know how to understand and appreciate the nature of the creations of God. This will lead to appreciation of human mind and body. Most of the problems faced by the world were due to "closing" of mind. There is a kind of battle known as intra-personal fight which is between different parts of a human mind. A man may be a loving father for his son or daughter but as a husband he may not be considered that good. He may be smiling outwardly but his mind may be burning. This is because he has been overcome by desires. If people are asked about their wants each one will give a different reply. If one is questioned as to why he is keen to get educated, he will reply that he is doing so far securing a good job. Another will say that he desired to earn a lot of money and lead a comfortable life.

In the beginning there was desire, which was the first seed of mind; sages, having medicated in their hearts, have discovered by their wisdom the connection of the existent with the non-existent.

-Rig Veda

Intention is the real power behind desire, intent alone is very powerful, because intent is desire without attachment to the outcome. Desire alone is weak, because desire in most people is attention with attachment. Intention combined with detachment leads to life-centered, present-moment awareness. And when action is performed in present-moment awareness, it is most effective.

Our ego, is itself the doer of karma is not stored somewhere either in the consciousness or in the body. Being dependent on mind and matter, it manifests itself at the opportune moment and is an individual force which is transmitted from one existence to another. Not everything is due to karma, otherwise a person would always be bad if it was his karma to be bad. Seasonal phenomena, the order of germs and seeds, the theory of cells and genes, the order of act and result, natural phenomena such as gravitation and other similar laws of nature, the order of mind and the psychic law such as the processes of consciousness and arising and perishing of consciousness are all laws in themselves. Karma, which is the third of these five universal laws. Helps, with the other four, to account for diversity in the world. Karma gives hope, self-reliance, consolation and moral courage.

I have conquered all, I know all, in all conditions of life
I am free from taint.
I have renounced all and
With the destruction of craving I am freed.
Having learnt myself,
To whom shall I point as teacher?

-Dhammapada verse (353)

It teaches individual responsibility and explains the problem of suffering, the mystery of so-called fate and predestination in other religions and, above all, the reason for the inequality of mankind. Buddha saw old age, disease, death and the priestly life when he went outside the place; his search was undertaken for the purpose of discovering how mankind could be released from the suffering engendered by the first three of these and the means for undertaking that search showed itself to him in the form of the fourth which is why he entered the priestly life. He discovered the answer to his problem in the Four Noble Truths and inadvertently, enlightenment

The first of these Truths was that of the existence of suffering. Births, decay, death, sorrow, lamentation, pain, grief, despair, not to get what one wants and existence itself as the world knows existence, are suffering. All these things are karmatically acquired.

The second Truth is that of the origin of suffering which is craving and this can be three-fold. It can be sensual, spiritual or material. Whereas the first is clear, the other two need some explanation. Spiritual craving is the desire to be reborn in some state better than the other we now occupy, such as in a heaven; material is the outcome of the delusive notion of a more or less real ego which is annihilated at death and which stands in no causal relation with the time before and after death. This carvings arises as a result of the senses and consciousness. The doctrine of Dependent Origination may be regarded as a detailed explanation of the second Truth.

The third Truth is the extinction of suffering; thus Nivrana is possible in this life for it is the control of greed, hate and delusion. It is the constant cleansing of oneself, even after one has realised one's innate enlightenment, and, before it, the dropping of all one's desires, ideas and notions which we ourselves have filled our minds with and thus created waves on the sea thereof which prevent us from seeing the reflection of the moon of our true self clearly.

The fourth truth is the eightfold path which leads to the cessation of suffering. Since most people indulge in one of two extremes, either sensual pleasure or self-mortification, suffering exists. Buddha avoided both extremes and found, instead, the Middle Path which leads to true peace of mind and which is called Nirvana[1].

Now are you seen
O builder of the house,
You will not build the house again.
All your rafters are broken,
Your ridgepole is destroyed,
The mind, set on the attainment of nirvana.
Has attained the extinction of desires.

-Dhammapada verse (154)

the verses 153 and 154 of dhammapada represent the words which Gautama the Buddha is said to have uttered at the moment of his enlightenment. In the commentary on the Brahamajala

sutta, the verse (154) is said to be the first utterance of the Buddha, his last being the words in the Mahaparinibbana Sutta: 'Life is subject to age, strive in earnest'.

The builder of the house is craving, tanha. It is the cause of rebirth. If we shake off craving there is nothing to bind us to the wheel of existence.

Kama, janami te mulam, samkalpat kila jayase
Na tvam somkalpayisyami tato me na bhavisyasi.

'Desire, I know thy root; from imagination art thou born; no more shall I indulge in imagination, I shall have no desire any more'. Sir Edwin Arnold renders the allegory thus:

Many a house of life
Hath held me - seeking ever him who wrought these prisons of the senses, sorrow-fraught;
Sore was my ceaseless strife
But now,
Thou builder of this tabernacle - Thou!
I know Thee ! Never shalt Thou build again
These walls of pain,
Nor raise the root-tree of deceits; nor lay
Fresh rafters on the clay;
Broken Thy house is, and the ridge-pole split!
Delusion fashioned it!
Safe pass I them - deliverance to obtain.

Intention, grounded in detached freedom of the present, serves as the catalyst for the right mix of matter, energy, and space-time events to create whatever it is that you desire.

So everyone wants to be happy and no one will say that he likes to remain unhappy. If man gives up all desires and becomes renounced he will get real happiness. That is beatitude. But if he indulges in wordly life and cultivates desires, he will not be happy. Only man becomes desirous of wordly objects which in turn leads to agitation of human mind. One must not allow any force to "manipulate" his mind and succumb to pressures for the possession of wordly things. For he will not be able to take anything with him at the end of his life. He must try to understand various problems and tackle them. He should not run away from them.

He must try to understand the problem and train his thoughts on them and find a way out. The most vital problem is the thought of "I" and the feeling that "I am doing it". This feeling is a deadly virus. To avoid it one has a "explore" his mind and this will give him guidance and help.

When "mind" is talked about, what is referred to is thoughts and emotions alone; and when our researchers study what they imagine to be the mind, they look only at its projections. No one ever really looks into the mind itself, the ground from which all these expressions arise; and this has tragic consequences. As Padmasambahava said:

Even though that which is usually called "mind" is widely esteemed
And much discussed,
Still it is not understood or it is wrongly understood or it is understood
In a one - sided manner only.
Since it is not understood correctly, just as it is in the itself,
There comes into existence inconceivable numbers of philosophical ideas and assertions.
Furthermore, since ordinary individuals do not understand it,

They do not recognize their own nature,
And so they continue to wander among the six destinies of rebirth
Within the three worlds, and thus experience suffering.
Therefore not understanding your own mind is a very grievous fault[2].

The difference that this slight change in orientation could make is enormous, and a might even reverse those disasters that threaten the world. When a much larger number of people know the nature of their minds, they will know also the glorious nature of the world they are in, and struggle urgently and bravely to preserve it. It's interesting that the word for "Buddhist" in Tibetan is nangpa. It means "inside-er": someone who seeks the truth not outside, but within the nature of mind. All the teachings and training in Buddhism are aimed at that one single point: to look into the nature of the mind, and so free us from the fear of death and help us realize the truth of life.

The in-depth study of Seyyed Hossein Nasr, In his book "Man and Nature - The Spiritual Crisis of the Modern Man", convincingly shows:

Among a people with remarkable artistic sensitivity there developed the most intimate contact with nature, from rock gardens and landscape paintings to flower arrangements, all based on the knowledge of cosmic correspondences, sacred geography, the symbolism of directions, forms and colours. Spiritual methods became closely allied to the inward contemplation of nature and intimacy with its rhythms and forms.

When we turn to the Hindu tradition, there also we find an elaborate metaphysical doctrine concerning nature along with the development of many sciences in the bosom of Hinduism. When we think about the Hindu tradition, our attention usually turns to the Vedantic doctrine of *Atman* and *Maya*, the world being considered not as absolute reality but as a veil that hides the Supreme Self. In Buddhism, there developed an atomism combined with a spiritual view of the Universe.

The Universe itself which comes into being from the bosom of Prakriti or Nature is formed in such a way as to enable man to contemplate it in the metaphysical sense and thereby also achieve from it its separation or catharsis. Moreover, once the spirit gains knowledge of nature, nature itself aids in this separation and withdraws from the scene.

Moreover, nature itself is an aid in this process of realization and assist that spirit which is armed with discriminative knowledge. In Islam the inseparable link between man and nature, and also between the sciences of nature and religion, is to be founding the Quran itself, the Divine Book which is the Logos or the Word of God. As such it is both the source of the revelation which is the basis of religion and that macrocosmic revelation which is the Universe. It is both the recorded Quran (al-Qur'an al-tadwini) and the 'quran of creation' (al-Qur'an al-takwini) which contains the "ideas" or archetypes of all things. That is why the term used to signify the verses of the Quran or ayah also means events occurring within the souls of men and phenomena in the world of nature.

The purpose and aim of creation is in fact for God to come 'to know' Himself through His perfect instrument of knowledge that is the Universal Man. Man therefore occupies a particular position in this world. He is at the axis and centre of the cosmic milieu at once the master and custodian of nature. By being taught the names of all things he gains domination over them, but he is given this power only because he is the vicegerent (khalifah) of God on earth and the instrument of His will. Man is given the right to dominate over nature only by virtue of his theomorphic make-up, not as a rebel against heaven[3].

Instead of taking pleasure in the nature, normal human beings seek happiness in the worldly objects. People of all beliefs ravel in pleasure, and suffer. The advancement of science and technology seems to have achieved little more than linear, numerical improvement; development often means little more than more mansions in more cities. As result, the ecological balance - the very basis of our life on earth has been greatly affected. Today, all over the world, ecological degradation is fast overtaking us. If all of us do not make a concerted effort, with a sense of universal responsibility, we will see the gradual breakdown of the fragile eco-system that support us, resulting in an irreversible and irrevocable degradation of our planet, earth.

According to Buddhist teaching, there is a very close interdependence between the natural environment and the sentient beings living in it. If we examine different animals, for example, those whose every survival depends on taking others lives such as tigers or lions we learn that their basic nature provides them with sharp fangs and claws. Peaceful animals such as deer, which are completely vegetarian, are more gentle and have smaller teeth and no claws. From that viewpoint we human beings have a nonviolent nature. As to the question of human survival, human beings are social animals. We should not only maintain gentle, peaceful relations with our fellow human beings but also that is very important to extend the same kind of attitude toward the natural environment.

The key thing is the sense of universal responsibility; that is the real source of strength, the real source of happiness. If our generation exploits everything available - the trees, the water, and the minerals - without any care for the coming generations of the future, then we are at fault. If we have a genuine sense of universal responsibility as our central motivation, then our relations with the environment will be well balanced, and so will our relations with our neighbours, both domestic and international.

We do need scientific development and material development in order to survive and to increase the general benefit and prosperity, but equally as much as we need mental peace. Even today's sophisticated computers cannot provide us with mental peace. Mental peace must come from the mind.

Buddhism, teaches the importance of a caring the attitude the environment. The practice of non-violence applies not just to human beings but to all sentient beings - any living thing that has a mind. Where there is a mind, there are feelings such as pain, pleasure, and joy. No sentient being wants pain; all want happiness instead.

In Buddhist practice we get so used to this idea of non-violence and the ending of all suffering that we become accustomed to not harming or destroying anything indiscriminately. Although Buddhist do not believe that trees or flowers have minds, yet they treat them also with respect. Thus they share a sense of universal responsibility for both mankind and nature. The belief in reincarnation is one example of their concern for the future.

Many of the earth's habitats, animals, plants, insects, and even micro-organisms that we know as rare may not be known at all by future generations. A path towards the twin goals of social justice and environmental protection also is described as sustainable development. This approach calls for ethics that has persistent appeal because of its simple rule for solving ethical dilemmas is utilitarianism. It holds (among other things) that an action is right if it produces the greater food for the greater number of people.

The environment that is inhabited, or the inhabitants, both of them are composed or five or four basic elements. These elements are, earth, wind, fire, water and vacuum, that is space. It is on the basis of these five basic elements that there is a very close inter-relatedness or interrelation

between the habit that is the natural environment and the inhabitants, the sentient beings living within. According to Buddhist teaching, there is a very close interdependence or interrelationship between the environment and the inhabitants.

REFERENCES

1. Roshi Jiyu Kennett, Zen is Eternal Life (1976), pp. 9-12.
2. John Myrdhin Reynolds, Self-Liberation through Seeing the Naked Awareness (1989), 10.
3. Seyyed Hossein Nasr, Man and Nature - The Spiritual Crisis of Modern Man (1976), pp. 87-96.

CHAPTER 23

POPULATION, POVERTY AND ENVIRONMENT

Experts forecast a gloomy future for the posterity if earth is not saved from alarming threat of population explosion and inter-related issues of poverty and environment. Traditional habitats of tribals and contented people were friendly with nature. Man's greed, reflected in his behaviour, is not eco-friendly as in the throes of lust for fast buck he has mauled and destabilised nature. Rapid urbanization, depletion of perennial water resources and drastic reeducation in green cover affected the quality of life and ultimately made earth smaller for 4000 million people. The situation, warrants emergent steps for putting a judicious moratorium on exploitation of natural resources in eco-fragile areas.

Many countries because of population explosion are unable to feed themselves, and are locked in a cycle of spiralling environment degradation and grinding poverty. In India also, we face the dual problem of population growth and poverty. To these we can trace almost all our major environmental problems due to industrial pollution and urban congestion are discernible.

Smt. Indira Gandhi the late Prime Minister of India, in her famous statement at the Stockholm Conference, said that in the developing countries poverty is the biggest pollutant and conservation could not be achieved at the cost of the people. Obviously, conservation and development can and must go hand in hand. Unfortunately, there are people, who believe that there is more money in destroying environment than in conserving it. Tomorrow is not their concern. Population growth of both, human beings and grazing animals is a potential threat to environment and the fruits of development. Sustainable development is a concept of good and sound economic growth, a growth that can be maintained indefinitely with no or minimal damage to the environment. Good environment will ultimately beget good economics.

Exploding population, accelerated resource exploitation and development based on careless application of technology are the chief causes of the environmental crisis. Science and technology, compatible with environment, is the remedy to the malady. Technology i.e., science based knowledge has a liberators power when adequately chosen, freeing man from drudgery. Technology has changed the world in which we live. Modern technology can produce so many goods and services with so little effort that man can be set free for the first time in human history from the clutches of poverty

and misery. Dr. S. Radhakrishnan has described these achievements in the following words, "We have learnt to ride the waves of the wind, to harness the rivers for watering deserts, to master the earth and the creature thereof and with the earth as our footstool reach out to stars"[1].

Earth, the planet we inhabit, is a single living, pulsating entity and the human race an interlocking extended family. The unprecedented human interference into the environment has upset the delicate ecological balance of our planet. Ruthless exploitation of non-renewable natural resources has created havoc and if allowed to continue can result in a series of major ecological disasters that can disrupt life on this planet.

Some of the most dramatic cases of tempering with the environment are man-made fires, slash and burn agriculture, mineral mining, durmping of sewage and industrial wastes, introduction of new transport system into natural areas, persistence of nuclear testing and disposal of nuclear wastes, the danger of global warming and the attenuation of our ozone shield, the menace of deforestation leading to destruction of many species of flora and fauna, devastation of landscape by herbicides, introduction of pests into new areas, over population, overgrazing coupled with drought, extensive air and water pollution, and the poisoning of the food chain, the malign underworld of drugs and the alarming spread of communicable diseases. All these problems which the human race share in common, and in order to solve them people must try to attain as complete an understanding of their environment as possible.

The survival of man depends on how judiciously he manages the earth and maintains the quality of his over all environment. One fact we must bear in mind is that our genetic make up can not adapt to a changing environment such as rise of carbon-dioxide, or to reduce oxygen content in the air we breathe, all due too much of fossil fuel burning and destruction of vegetation, too much of toxic substances in our air and water etc. we can not develop resistance to toxic effects of many poisonous materials we are pouring and destruction of vegetation, too much of toxic effects of many poisonous materials we are pouring out in the atmosphere, water bodies and soil. It is indeed a wonder how we are bearing the onslaughts of ecological backlashes in our environment. We are reaching the limits of tolerance on most fronts and any greater onslaught might result in major catastrophes.

Man has no option other than to seriously fight for the cause of sustained quality of his environment and natural resources and this flight has to be united and concerted at all levels - individual, communities, villages, towns, districts, states, governments and inter governmental bodies, continental and global. In this endeavour short term personal or regional interest must be subordinate to the global and long-range interest. This can be achieved through mass education, enacting uniformly standard laws etc. To save our environment, all nations, all religions and all human races have to stand united on a common platform guided by sound ecological principles alone. Simultaneously we have to control the human population or atleast ensure a zero percent rise level.

The developed nations achieved a meteoric burst of prosperity and power for themselves without straining their own resources within their own borders but only by robbing other countries of their natural resources that had been maintained for thousands of years. In the exploited countries, as in India, population increased, roads and railways were built, there was rapid expansion of trade and industry, new cities sprang up, higher living standard were achieved for privileged class, forests were cleared, pastures brought under cultivation, insects and vermin 'which hold the balance between the organic and inorganic forces were annihilated. But all this outward show of progress in the exploited country was paid for in progressive deterioration of natural resources, silted up rivers, recurring floods, droughts, dust-storms and famines and diseases due to the deepening poverty and lowered stamina of the masses.

So long as food and raw material continue to be produced in one region to be consumed in another in bulk in pursuit of the philosophy of unlimited material wants in limited world, nature's equilibrium cannot be maintained. There are certain things found in nature apparently have no line and do not grow or increase, and so get exhausted or consumed by being used. The world possesses a certain stock of such material as coal, petroleum, ores or minerals like iron, copper, gold etc. These being available in fixed quantity may be said to be 'transient', 'while the current of overflowing water in a river or the constantly growing timber of a forest may be considered permanent as their stock is inexhaustible in the service of man but only when the advantage of this flow or increase is taken in a calculated manner.

In animate life, the secret of natures permanency lies in the cycles of life by which the various factors functions in close co-operation to maintain the continuity of life. A grain of wheat falls from the parent plant. It gets buried in the earth, sends out roots in the soil and through them absorbs nutritive elements with the aid of moisture and heat of the sun, it sprouts up into a plant by this process. The plant shoots out leaves which helps to gather nourishment from the air and light, as the roots do from the soil when some of these leaves, disc, they fall to the ground and are split up or decomposed into the various elements which the parent plant had absorbed from the soil, air and light. This is again used to nourish the next generation of plants. The bees etc. while gathering the nectar and pollen from these plants for their own food, fertilize the flower and the grains, that are formed in consequence, again become the source of life of the next generation of plants. When ready, these seeds fall to the ground and come to life with the help of soil that has already been enriched by fallen leaves of the previous generation of plants.

Insects and worms and same of the rodents and burrowing animals play an important part in the restoration and maintenance of nature equilibrium. Earth worms are known to turn and acrate the soil to a depth of from 4 to 6 feet. Some animals thought not directly useful to agriculture 'fit into complicated ecological scheme as one of the links in a food cycle. They provide food to other species that are useful to agriculture by living upon insects, plants, animals that are destructive of crops. The system is interdependent here. Thus a fresh cycle of life begins once again. In this manner life in nature goes on, and as long as there is no break in this cycle, the work in nature continues endlessly, making nature permanent. Human life rarely reaches even a hundred years while the unit to reckon the life of nature will run into astronomical figure. The problem arises when this life of hundred years start playing with he life of astronomical figures and exhaust both the transient and permanent in nature. Nature functions in a pattern and that pattern keeps the fertility of nature intact.

The nature sets limits. It requires a person to contain himself with in its capacity. Thus the emphasis is on self-control and limitations of wants. Our ancestors, therefore, set a limit to our indulgence.... Our forefathers knew that, if we set ourhearts after such things, we would become slaves and lose our moral fibre. They, therefore, after due deliberation decided that we should only do what we could with our hands and feet. They saw that our real happiness and health consisted in a prior use of our hands and feet[2]. If we follow this it can conserve a lot of natural resources for us which will be sufficient for generations to come.

The propensity to accumulate commodities cramp the soul and degenerate into the morbid desire to make a fetish of external goods of life. The luxury of the ascendant classes therefore, make them morally deprived. The monopolization of the things by a few men at the top is unjust. Moreover accumulation is condemnable because it is not possible to be practised by all. "I venture to suggest", he observed in one of his earliest speeches in India. "That it is the fundamental law of nature, without exception that nature produces enough for our wants for day to day, and if only every body took enough for himself and nothing more, there would be no pauperism in this world". He did not

want to dispossess anybody, he went on to say, "I should then be departing from the rule of Ahimsa.... But ... I do say that ... you and I have no right to anything that we really have until these ... millions are clothed and fed better. You and I ... must adjust our wants, and even undergo voluntary starvation in order that they be nursed, fed and clothed"[3]. Men by virtue of his ever unsatisfied desire for more and more has made a hell of his planet.

Since 1950, the need for grain has nearly tripled. Consumption of sea food has increased more than four times. Water use has tripled. Demand for the principal range land products, beef and mutton, have also tripled since 1950. Firewood demand had also tripled, lumber has more than doubled, and paper has gone up six fold. The burning of fossil fuels has increased nearly four-fold and carbon emissions have risen accordingly. These spiralling human demands for resources are beginning to outgrow the capacity of the earth's natural systems. As this happens, the global economy is damaging the foundation on which it rests and the natural environment.

The environment means not only pretty trees, mountains, lakes, animals biodiversity but much more meaningfully, it includes all natural resources; land, water, air, forests etc.

Civilization come and civilizations go but the nature remains. "If a civilization is such that it degrades the nature, then it is the civilization and not the nature that comes to an end"[4]. Population control is undoubtedly the ultimate solution. But whatever may be the method of choice for population control, one thing is clear. It must go hand in hand with a system of economy that would enable the maximum population to be maintained on the available acreage in health and reasonable comfort for the longest period of time without impairment of soil fertility. The nature sets limits. Increasing ecological imbalance, environmental degradation, vanishing flora and fauna unhampered population explosion and deteriorating human values all are the outcome of this greed of the modern Homo-Sapiena.

Man's urgent task is to follow a nonviolent way of life in economics. It is a concept that needs to be widened out to combat not merely the violence of man against man, but also the violence of man in his dealing with living nature around him and with the limited and finite resources of the earth. At the threshold of 21st century, the world has grown smaller. Worldwide communications are eliminating ancient barriers of distance, language and race. The world is being drawn together by the grave problems of over populations, dwindling natural resources and an environmental crisis, that threatens air, water, and trees, alongwith the vast number of beautiful life forms bio diversity which is the very foundation of existence of the planet that we share.

Since growth of population is our of all proportion to food production, Prof. Malthus argued that some powerful checks are required to keep the population from growing beyond the means of subsistence, or else it will lead to misery and vice. There are cycles in the rise and fall of population. The basic factor in population growth is biological.

Poverty increases fertility, and it is less in the wealthy segment of society. L.Brentano considered man to be principally fond of pleasure. The poor classes have less avenues of enjoyment and so they make up for it by sex and thus procreate more.

Population growth and its consequences on development have been a main concern of discussion at national and international levels. Different scholars view the population growth in different ways. The earth is the only place in the universe which is known to sustain life. Human population has been growing at an alarming rate. Man in his essence is not different from another. The vast bulk of our population is uneducated and are poor. In the words of a philosopher: "There is no free lunch". Mankind cannot afford to have a frontier approach, that more space and resources

are always available instead many resources are fast being exhausted, and living space is at the premium as 70 millions new mouths to feed are added yearly to the world population.

Just to survive, burgeoning populations place ever-larger burdens on water, farmland, forests and coastal habitats. As those natural resources deteriorate, "environmental refugees' flee to urban areas, where sanitation and other basic services are overloaded High rates of population growth, adversely affecting the environment. Population growth also has an adverse impact on economic and environmental resources. The issue of population is not less important to poverty and environment. There is an urgent need to integrate environmental and population policies because poverty, population, natural resources and environment are closely related. The laws of nature dictate that bees work together in order to survive.

As a result, they possess an instinctive sense of social responsibility. They have no constitution, laws, police, religion or moral training, but because of their nature they labour faithfully together. Occasionally they may fight, but in general the whole colony survives on the basis of cooperation. To the contrary, millions of people live together in large cities all over the world, but despite this proximity, many are lonely. Nature resources are limited; human desires are unlimited.

Mr. Ramakrishna Hedge, the commerce minister, former deputy Chairman of the Planning Commission and Karnataka Chief Minister, while delivering the first JRD Tata Memorial Lectureon "Democratic Decentralisation and Population Stabilisation Strategies", organised by the Population Foundation of India in New Delhi on September 19, 1995 advocated population stability policy and programmes in Indian and said: "To achieve population Stabilisation in our country, we should use a "Trishul (trident), i.e., a three-pronged method: first, the cooperation and collaboration method spreading awareness through literacy, education and information campaign. Secondly, the incentive method such as providing full employment to an adult of one child family. And thirdly, the disincentive method, barring the people having more than two children from holding public office and constituting elections". We are at the threshold of the 21st Century and also at a point when the population of this country will touch the figure one billion. At this critical juncture sustained effort is called for to motivate the people to achieve the objective of Stabilisation of population growth.

Meaningful population control programme based on incentives, disincentives is likely to put a certain burden on the public exchequer. Education is considered to be a catalyst of change, and its role in the process of national development cannot be overemphasized. Seventy-two per cent of rural women in their child-bearing years are illiterate. The education of women can play a major role in shaping the attitudes and behaviour of women. Control of population, through family planning is inevitable.

High literacy rates and education levels are important, especially for women; once they are empowered intellectually and socially, they make decisions about the number of children they wish to have. Low infant mortality rates give parents a high level of confidence that even with a small family, some of their children will grow to maturity, carry the family name and genes and in the belief of some societies, the spirits of ancestors, and provide physical security for their parents when they are old.

The rapidly rising rates of population growth in many parts of the world, a new awareness of the interrelatedness of population growth rates with many phases of economic and social development employment, social unrest, urbanization, adequacies of food, education, transport, per capita income, the greater demands of people for a better standard of living, and improved methods by which pregnancies can be regulated have resulted in rapidly changing attitudes towards the importance of finding appropriate and acceptable ways of lowering birth rates. Governments are, directly or

indirectly, supporting family planning programmes. The goal is not just fewer people. It is to give a greater opportunity to all for a fuller life - a chance for freedom from hunger, disease, ignorance, and for helping their children. Many people want smaller families in order to achieve these goals, effective methods are available.

Population and group of interacting individuals, usually of the same species, in a definable space. There is close association between socio-economic development and population growth. It is the burden of population which ultimately becomes the prime cause of environment pollution its undue pressure on the natural resources.

The population growth has become the main cause of environmental pollution which is increasing in day-to-day life of the people due to its constant pressure in urban areas. Though direct effects of population growth on human life may not be visible but its indirect effects on the life of the people are quite apparent. The existence of unhygienic conditions, resulting from population growth in urban areas causes various sufferings. Effects of the population growth not only causes various suffering to human life but also deprives the people of their right to enjoy it with all human dignity. The population growth besides causing the problem of environmental pollution results in various other problems also such as poverty, hunger, unemployment, illiteracy and the rise in crime rate. The unique feature of the population growth is the main cause of the problem of urbanisation, its solution lies in reducing the pressure of population growth itself in urban areas.

The world today is standing on the edge of a precipice and a step or two in the wrong direction can land the entire civilisation in an irretrievable pass. One has to stop, think and devise remedial measures to stem the rot. Of the variety of problems confronting the present-day world, population boom is the most threatening with far sinister implications. During the last five decades, there has been unprecedented spurt in the rate of population growth. Population has outstripped the available natural resources. This problem cannot met individually but it calls for concerted effort of world community.

Natural resources are limited; human desires are unlimited. Rapid population growth also leads to poverty. Poverty itself pollutes the environment. Poverty is the real challenge before our generation. Poverty and the poor are the omnipresent realities of Indian sub-continent. Poverty breads overpopulation and as such there is need to tackle and cure over-population.

Population, the environment, food - the three are inextricably linked together, More people means more mouths to feed, which in turn leads to forests being cut down and bio-diversity being destroyed, just to grow more food. In other words, development has to be such that it does not degrade the land, pollute the air, poison the waters and over populate the world.

In late 1983, the Food and Agriculture Organization (FAO) released an extensive study on the subject, 'Potential Population Supporting Capacities of Lands in the Developing world', the result of almost a decade's work that begun with preparation of a world soil map.

The picture of India and emerges is both exhilerating and sobering. Simply put, India has enormous problems but also has an equally enormous natural resource base to solve them with. Assuming a low level of inputs: local low-yielding varieties, no fertiliser use or chemical pest, disease and weed control, long fallow periods, no long-term soil conservation measures, high rates of soil erosion, steadily declining soil productivity, manual labour with hand tools as the only power source, high labour intensity, subsistence production and fragmented land holdings.

The UN study reported that the most rigorous undertaken as yet-shows that India can feed three to four times its current population, but this will be possible only if the Indian government and people can learn to manage their soil and water resources properly. If there is poverty and hunger in the country today, or even apparent overpopulation, it is only because the country's scientists, politicians and planners have not learnt how to use the country's environment at a high level of sustainable productivity.

The environmental destruction that has followed is making the lives of Indian people humanly impossible, particularly of women who have to fetch daily household needs from the immediate environment. To survive, the poor often have no alternative but to turn upon the very environment with which they lived in full harmony in the immediate past. Millions of people today see no alternative for survival other than selling firewood from forests - a new profession that has emerged with amazing rapidly. A people based development process - especially a women based process would not only demand the restoration and enhancement of nature but would also bring about family planning and stabilise population.

Consider the bare figures. Between 1901 and 1951, India's population grew from 238 million to 361 million to 658 million, a whopping increase of 90 percent in just 30 years. India literally added a second India in 35 odd years of its independence.

Fortunately, India's food production managed to keep ahead of population growth, which helped it through some of the most critical drought years like 1979. But the apparent stagnation in agricultural production, though in 1983-84 a new record food-grain production of over 150 million tonnes was recorded once again created despondency.

The explosive rate of India's population growth is seen by some as sufficient to render many encounter with India's religious traditions, any ethic of the environment based upon India's cultural heritage, irrelevant to the economic and ecological disaster this pattern of population growth will inevitably bring about. There is a common perception that India's population growth is supported by her religious and cultural traditions. This view is not correct. In these traditions there is, if not a dominant, then at least a consistent tradition of support for thoughtful family planning and the liberation of women from the burden of marital oppression.

The name of Rabindranath Tagore is perhaps best known in the West as that Indian writer of poetry whose work appears in The Oxford Book of Modern Verse, the Indian poet who returned his knighthood to the British crown after the massacre of unarmed civilians at Amritsar, a crucial event in the period of India's independence struggle. Tagore, however, was not only a poet, but also an educator, a philosopher, and an environmental activist. The character of Rabindranath Tagore as philosopher of education and environmentalist, whose understanding of environmental harmony was derived from his own exploration of the sources of Hindu philosophy. This philosophy of education, which is also an environmental philosophy, he put to work in the university he founded at the turn of the century at Shantiniketan in West Bengal.

The relationship between population explosion, poverty and natural resources could be illustrated by continued population growth in the developing countries at the rate of 2.1 to 2.2 percent a year, which would require an increase of food supplies available to them by at least 4 percent annually. This could be achieved through either massive imports of food or greatly stepped up agricultural production. Both have their socio-economic technological and environmental impacts, some of which could be negative. Expanding population, uneven distribution of wealth and slow income growth in combination with generally inadequate technology is causing over-exploitation of

land resources for food and fuel in many developing countries and resulted in making poor the poorer. The result is a deteriorating human and natural environment in a world-wide perspective.

The gap between the developing and developed countries is likely to widen still further unless some concrete steps are taken. It is apparent that per capita income in developing countries will be reduced by population growth and more and more public will go down the poverty line, leading to the hazard living conditions in slums and squatter conditions particularly in the Third World.

Rapid population growth translates into a steadily worsening employment future, massive city growth, pressure on food supplies, degradation of the environment, an increase in the number of "absolute poor", a stimulus to authoritarian government, coercive national policies restricting the freedom of the individual, and brutal family practices. Even under the vigorous economic growth managing this demographic expansion seems to be difficult, with a faltering economy it is all but impossible. Perceived political threats, actual, anticipated, elicit a strengthening of administrative control over the population. This contribution is especially evident where population growth is associated with ethnic or communal differences. Many communal tensions are rooted in expectations of adjustment in political representation as demographic change occurs.

Population explosion, large backlogs in terms of shelter and essential urban services, growth of slums and squatter settlements and above all the increasing deprivation of environment quality for a majority of the city dwellers are the common characterizes of most of India's large cities particularly metropolitan cities. Fighting property, population explosion, pollution and corruption is not just a question of moral imperative. It is highly necessary for a political system to function in a democracy.

Behind the growth of social violence, terrorism, secession, social disharmony, the spectres of corruption is corruption vitiating public life has always played a riots and mass disturbances are often the signs of the malaise of the times. Today anger against over-growing corruption is maintaining. It is likely to manifest it in new and unorthodox forms.

The modern technology as developed mainly in the west is considered even more desirable object for adoption by poor countries. It is often suggested that developing country have a special advantage in being late-comers as they can jump over the intermediate stages of technologies development and can now go straight to the highest level of technology to produce affluence without exploitation. The idea of great jumps from bullock cart to jet engine can remove several bottlenecks from the path of development of the third world.

REFERENCES

1. S.Radhakrishnan, Speeches and Writings, Third series, (New Delhi, publications division, July 1959 to May 1961).
2. Gandhi, M.K., Hind Swaraj.
3. CWMG, Vol. XIII, p. 231.
4. Wrench, G.G., The Restoration of the Peasantries: With Special Reference to India, (London, C.W. Daniel Co., 1939), p. 104.

CHAPTER 24

COLD WAR LEGACY

Since World War II governments jettisoned hundreds of thousands of tons of obsolete chemical warfare agents, nuclear weapons wastes, and conventional ammunition through ocean dumping, land burial, or open-air burning- with little thought of the environmental consequences.

The environmental problems associated with nuclear energy are unique. Radioactive material are the most deadly of all matter. And in view of the vast potentialities for development, nuclear power was looked upon as the world's major hope. It was expected to open unlimited channels of salvation. It was considered to be a perpetual source of energy, which is key to all-round progress. The new trend appears to be setting up large scale nuclear power stations to meet the growing requirements of electricity. Nuclear energy has brought in a new era for mankind. By splitting the atom and utilising the process of fission, it was thought, that many of the world's problems would be solved.

However, on August 6, 1945 the first atom bomb was dropped on Hiroshima, carrying out the most diabolical, massacre of living beings both human as well as plant and animals on a very large scale. Whole of the city was destroyed. The whole world was horror struck. The weapon had been developed, tested and produced secretly. Mahatma called it the weapon that would horrify even the devil[1]. Since then the world history has taken a very dangerous turn. Nuclear energy has vast potentialities for destruction. Highly dangerous nuclear weapons have been built, acquired and huge stockpiles built. But it has not been realised that making is highly vulnerable to nuclear technology.

Around the end of 1957, a terrible accident occurred at Chelyabinsk 40. There had been a terrible nuclear explosion, an accident caused by storage of radioactive waste from the plant. The people suffered from radioactive contamination and were hospitalized. The entire hospital in Sverdlovsk was crimpled with victims of the kyshtyam catastrophe. The Hospitals with hundreds of beds, in the entire area were packed to full[2]. The common plance plants, growing distorted shapes were justifiably called in Russia as "the graveyards of the Earth". Zhores A. Medvedev says: Nuclear reactor accidents and even the explosions of a reactor are very likely if there is an operatorial error or a malfunciton, or a major earthquake occurs [3].

There was a nuclear power station in Chernobyl (Ukraine). On April 26, 1986, an accident took place in the nuclear reactor. The then Soviet Government suppressed the full information about the disaster. It was given out that only 30 persons lost their lives. It was further reported that the

accidents was immediately contained and there were no ill after effects. But with the passage of time the true picture did emerge. In reality, 5,000 to 7, 000 people had died. Out of 6,50,000 people who took part in the emergency clean-up operations, 50,000 became totally invalid and the remaining and still suffering from various diseases. Some have committed suicide[4].

These are just estimates. It may be remembered that Chernobyl was the site of the world's worst commercial nuclear accident, when one of the units caught fire and spewed radio-active contamination over a wide area. Thousands of people may have been killed and many more exposed to serious radiation levels from the accident, although the number of casualties remains unclear[5]. As many as 1, 44, 000 hectares of agricultural land was rendered unfit for cultivation[6]. The work in factories had to be stopped. The disaster brought grievous suffering to the people of not only Ukraine but also to those of Byelorussia and the Russian Federation.

There was so much radiation contamination that in some cases, 30 to 90 per cent of the tested milk samples, as well as meal, feed and other agricultural products were found to be contaminated with radionuclides of levels much higher than the prescribed and permissible limit. It has been claimed by Dr. Vladimir Chernushenko of the Ukraine Academy of Sciences, Kiev, that even after seven years of the Chernobyl disaster there is so much pollution that "it will take 50 years of outflow from all the world's rivers to dilute the emission from the wreck of Reactor No. 4 to a safer concentration.

Radiation particles are like bullets tearing into an organism. An accident can occur while radioactive material is being transported or power is being generated. The damage can be very subtle. Stress and changes in mutation rates may be produced even when there is no immediately obvious effect on the survivors of irradiated individuals[7]. According to Dr. Chernushenko "The world is now no longer ago with the achievements of science and technology, but against at the tragedies which have occurred at atomic power stations over the past decades. We have only to look at one of the years since the Chemobyl disaster 1989. In the course of that year in the 16 power stations for which figures are available, there were 118 breakdowns of various kinds. Moreover, of these, 54 breakdowns were the result of human error and 64 were due to equipment failure[8]. It would be wholly irrational to ignore the possibility of accidental nuclear holocaust.

Einstein said: "The unleased power of the atom has changed everything save our modes of thinking and thus we drift to unparalleled catastrophe". The spread of nuclear weapons would enhance grave risks to mankind. The first is the drastic increase in the degree of radiation of the nuclear weapons and secondly the decrease in the time available for a decision on their use must inevitably raise the risk of accident[9].

The Nugget File lists thousands of such accidents, and maintains that for those whose lives have been adversely affected by the atomic industry's shoddy performance and relentless lack of concern for public health and safety, it is too late. The metal has become weakened and brittle. Mechanical failures and design flaws combined with unavoidable human errors are bound to cause serious reactor accidents in the near future[10].

Just as Hiroshima and Nagasaki cannot be compared to other war devastation, neither can three mile Island be compared to non-nuclear industrial accidents. The physical effects of the atomic bomb on the Japanese people may be limitless, both in scope and in time. At Three Mile Island no one was burn or buried; no one bled and no one was blinded, muted, or deafened. There were no casualties to name in the evening news. But no one, for many miles around the crippled reactor, knows what had happened, silently and invisibly, inside his or her genes. Thus, the lives of unborn children have been put into jeopardy by corporation, and government agencies in the name of

producing electricity by boiling water with fission power. A local woman expressed the sentiments of many of those people when she said, "We are just like guinea pigs in a laboratory experiment".

Dr. Helen Caldicott, paediatrician at Boston Children's Hospital and well-known anti-nuclear activist, explains, "we doctors we are not trained to treat people with radiation illness, or contamination from a nuclear melt down or a nuclear war[12]. We don't know what to do. And doctors wouldn't want to touch people who were contaminated because then they would become contaminated also.

Many countries have built an environmental radiation real-time monitoring system to help in case of a nuclear accident. The Qinshan nuclear power plant was put into commercial operation in April 1994, after a long period of trial operation Two generating units of the Daya Bay nuclear power station in South China's Guangdong province have also been put into operation. China has these two nuclear power stations having three reactor with a power generating capacity of 2.1 million KW. The environmental radiation monitoring system has provided an efficient surveillance means to use the environmental external exposure doses rate alarm. The major subjects to be monitored will be fission products - mainly radioisotopes and iodine isotopes of inert gases. The design of the system is rational and the methods are practical.

The research work was done by the Zhejiang Province Environment Radiation Monitoring Centre. According to Zhi Zhongji, Director of the Centre, abundant date has been obtained since the environmental radiation monitoring system was installed at the Quinshan nuclear power plant in April 1991[13]. The data showed that no damage has occurred to the fuel units in the past three years and the amount of inert fuses discharged into the environment is less than 0.01 per cent of the permitted amount.

An eminent academician, N.G. Basov, says: "Science does not only teach how to destroy life; it also teaches how to give life". The scientific progress should be the manifestation of nature. Its discoveries should prove how mysterious the mysteries of the universe are. In this context much was expected of science. It was thought that science would create a paradise on earth. But has the millennium been reached? The chaotic conditions of today, when science has got us all in its death grip, is an effective answer. Struggle and strife, homelessness any epidemics, scarcity and starvation are stalking everywhere.

Scientific knowledge is increasingly becoming a prop of power, and science is unduly subservient to force. In our quest for power derived through science, we have remained totally blind to man's primary needs. I think it was Swift who said that he was a benefactor of humanity who could make two blacks of grass grow where one grew before. Instead of producing more and making mankind happier, we have spared no pains to aggravate the want and misery of our brethren. Today nations are united in evil but not yet united for good. They have learnt the techniques of mutual destruction but not the more desirable technique of mutual co-operation, thanks to science and technology.

Russel's "new scientific order" and Nehru's "scientific temper" come to the rescue of mankind. Both emphasise the need for a wide and judicious use of scientific knowledge which can raise hope for the unborn tomorrow. The orientation they gave to our life and science to make us move deliberately towards the man nature relationship is our great legacy. On it we can build a sound, scientific structure and an edifice of cultural unity, leading to peace and prosperity.

Arms production ad infinitum files in the face of one of the key lessons emerging from the cold war period: the production, maintenance, and disposal of huge quantities of arms incur significant environmental damage and immense financial costs. Governments and their arms contractors have

hardly begun to come to grips with the legacy of 50 years of "peace through strength". Enormous amounts of military-generated hazardous waste need to be detoxified and disposed of, countless sites with heavy contamination of soil and water await cleanup and rehabilitation, and mountains of obsolete and surplus weapons need to be dismissed in an acceptable manner. By any account, these are daunting challenges that will require our careful attention and considerable money for many decades.

Faced with deadlines for arms reductions mandated by international agreements, with growing pressure to respect environmental laws, and with greater public scrutiny, governments are belatedly scrambling to improve disposal methods. Weapons and materials need to be destroyed or dismantled in an envii .nmentally acceptable manner, including nuclear and chemical warheads, conventional explosives and propellants, solid and liquid rocket fuel, and reactor cores from nuclear-powered submarines. These challenges of disarmament come on top of another cold war legacy: the production and maintenance of nuclear, chemical, and conventional weapons generated enormous quantities to toxic and radioactive substances that led to massive contamination problems at virtually every military base and arms factory[14]. Luckily the cold war did not turn into a hot war.

To date, international arms agreements have been narrowly focused on the numbers and kinks of weapons that may be employed by the armed forces; they have largely given insufficient or no attention to the fate of weapons withdrawn from deployment. Surplus weapons and equipment could therefore simply be put in storage or be exported to countries not subject to treaty limits. Storage is undesirable, however, because it can easily be reversed, and expert is objectionable because it merely redistributes weapons across the globe and could fuel regional arms races. The best path is to dismantle or destroy these items or, where feasible, convert them to civilian use. To achieve true and irreversible disarmament, future arms agreements - or amendments to existing treaties - will need to specify in precise terms the ultimate disposition of weapons and equipment.

Facing both a massive disarmament task and a difficult economic transformation, the Russians are particularly eager to drive some financial benefit from dismantling their vast weapons stocks. But there are clear limits to such a strategy. Civilian reuse of entire pieces of equipment is likely to be difficult technically and marginal economically; most of the military hardware has little intrinsic civilian value. Even such "dual-use" items as army trucks are problematic, given their comparatively high fuel consumption.

Arms treaties have by an large skirted another criterion - compliance with safety and environmental standards - but pressure from citizens groups to develop adequate technologies and provide for greater public involvement is growing. There is at least some potential for conflicts between disarmament and ecological priorities, as a dispute over chemical weapons destruction indicates: Arms control groups prefer that weapons be eliminated as quickly as possible.

Environmentalists agree, but are concerned that quick disposal could come at a substantial safety and environmental price. But weapons and equipment can be "demilitarized" - rendered inoperable - in a manner that both meets the disarmament requirements of international agreements and provides breathing room to figure our environmentally acceptable ways of disposing of these items[15]. Although most governments have only begun to consider technologies for dismantling weapons and institutional frameworks to master the challenge, myriad political and financial obstacles may yet impede a swift completion of current disarmament plans.

Growing public mistrust of government agencies that deceived their own people about the health and environmental consequences of the arms race is likely to slow down or even halt projects to destroy weapons in East and West alike[16]. Existing arms treaties provide no guidance and impose no constraints on the disposition of warheads withdrawn from deployment or on the fissile materials contained in them.

Dismantling warheads is a difficult undertaking, generating a variety of radioactive and toxic wastes and posing potential health hazards for workers. The poor record of the nuclear weapons industrial complex makes outside scrutiny imperative to ensure that this takes place in a safe manner. Once the warheads are dismantled, the weapons-grade materials could theoretically be reused in new warheads. The United States used to do this during the cold war years. In unilateral promises to the United States and the other nuclear successor states to the Soviet Union, Russia has agreed not to "recycle" fissile materials recovered from dismantled warheads into new weapons. Although U.S. warhead production has come to a halt, Washington has made no reciprocal pledge[17].

Existing facilities are not designed for long-term storage, and there are limits to how long fissile materials can be safely stored without additional processing. Further more, storage does not erect much of a barrier to military reuse if the government owning the materials decides it needs weapons. Environmentalists may balk at prolonging the operation of nuclear reactors, but military uranium alone will not make or break that industry. If the choice is between using diluted HEU in an existing nuclear reactor and mining and processing more virgin uranium, the former is environmentally preferable[18].

Desperate to earn hard currency, the Russian government is exploring ways to export diluted HEU. In February 1993, the U.S. government agreed to buy some 500 tons of HEU from Russia during the next 20 years - 10 tons annually during the first five years, and 30 tons a year thereafter. Diluted to 15,000 tons of low-enriched uranium, the fuel would be able to run existing U.S. power reactors for at least a decade, and would earn Russia some $12 billion is foreign exchange. By contrast, the U.S. government has so far been reluctant to make its own HEU available for commercial purposes[19].

Weapons-grade plutonium poses a greater challenge. It can be stored in three different forms: as undismantled warhead "pits" (the term for the shaped core of a nuclear weapon) or, if further dismantled, as either a metal ingot or an oxide powder. Pits can be made useless for weapons in a manner that would require extensive refabrication for any new military use. Plutonium in metal form is pyrophoric (spontaneously combustible in air), although some steps can be taken to prevent that. Converting plutonium from a metal into oxide form entails some environmental risks, but plutonium oxide is safer and easier to handle. And it is largely unsuitable for weapons use; it would require expensive and difficult chemical reprocessing to convert the oxide back to metal[20].

Chemical weapons share some unpleasant attributes with nuclear arms. They are, as Lenny Siegel of the Military Toxics Networks in the United States puts it plainly, "dangerous to produce, dangerous to use, and ... dangerous to destroy". The long-range dangers, including the possible threat to fisheries, are still not fully known. Tanks and armoured vehicles are usually composed of alloy metals that produce toxic fumes when vaporized. Large-scale cutting operations can therefore result in substantial amounts of air pollution.

Of concern are also various hazardous components and materials. In a typical battle tank, these include used oil (about 150 litres), lubricants (about 30 kilograms), hydrogen mixtures (about 100 kilograms), asbestos, radioactive materials, fiber-reinforced materials, and heavy metals, no matter what destruction method is used, the fluids contained - anywhere from 350 to 700 litres for a typical tank - must first be drained. As Stephen Ledogar, U.S. Representative to the Conference on Disarmament in Geneva, has pointed out: "If these fluids are mixed when drained, they have to be treated as toxic waste in many countries; In addition, if these fluids are not drained and the explosive

demolition method of destruction is used, it is possible that the equipment will be set on fire and will produce large volumes of hazardous smoke[21].

As with nuclear and chemical weapons, certain materials can be extracted from conventional armaments for civilian reuse. The issues at hand - how best to dismantle and eliminate surplus arms - may seem to be best "left up to the experts". But there is in fact a need for much greater public involvement. It is important that contractors are held to high standards and their operations scrutinized. It is equally imperative that the military bureaucracies, historically given to secrecy and an aversion of public regulation, become more accountable and respectful of health and environmental laws.

Public pressure was instrumental in earlier years in persuading the armed forces to abandon such questionable practices as ocean dumping, and it has been the impetus for rethinking the open-air burning and incineration approaches currently in fashion with military-industrial decision makers. To be meaningful, public involvement will need to extend not just to oversight of dismantlement operations but also to the very process by which a particular technology is chosen and a facility site selected, to guard against an outcome that burdens politically or economically weak communities with the most hazardous facilities. Accountability can be strengthened by taking measures to ensure that civilian government agencies are in a position to enforce all applicable environmental and public health laws[22].

The arms that are now awaiting disposal constitute but a part of the enormous arsenals that were built up during the cold war. Daunting as the task of safe elimination is, additional challenges already wait in the wings - be it as a result of new treaties that mandate further arms reductions, or simply as a consequence of the fact that weapons systems like other human artifacts, become obsolete and must eventually be decommissioned. As the difficulties of disposing of arms become clearer, logic would dictate greater apprehension toward new arms production, which inevitably imposes additional environmental and other costs[23].

Arms production ad infinitum flies in the face of one of the key lessons emerging from the cold war period: the production, maintenance, and disposal of huge quantities of arms incur significant environmental damage and immense financial costs. Governments and their arms contractors have hardly begun to come to grips with the legacy of 50 years of "peace through strength". Enormous amounts of military-generated hazardous waste need to be detoxified and disposed of, countless sites with heavy contamination of soil and water await cleanup and rehabilitation, and mountains of obsolete and surplus weapons need to be dismantled in an acceptable manner. By any account, these are daunting challenges that will require our careful attention - and considerable money - for many decades.

As a series of path breaking disarmament treaties comes into effect in the aftermath of the cold war, a volume of military equipment that far surpasses any routine scrapping of obsolete stocks now awaits disposal. There is still no scientifically well-developed, environmentally acceptable way to dispose of unwanted weapons.

REFERENCES

1. B.N. Kaul, India and Super-Power, (1989) p. 121.
2. Zhores A. Medvedev, Nuclear Disaster in the Urals, (1979) p. 166.
3. Ibid., p. 144.
4. Pritam Singh, "Should Punjab have an A-Plant", The Tribune, October 7, (1993) p. 6.

5. "Unsafe nuclear reactors still in use in E. Europe, Qussia", The Times of India, November 2, (1993) p. 14.
6. Pritam Singh, "Should Punjab have an A Plant"? The Tribune, October (1993) p. 6.
7. Ibid.
8. Ibid.
9. Sampooran Singh, India and Nuclear Bomb (1971) p. 162.
10. Croinne Browne and Robert Munroe, Time Bomb (1981) pp. 177-178.
11. Ibid., p. 180.
12. Interviews with Dr. Helen Celdicott, 1979-1980, Boston, Massachusetts, (Also see Time Bomb-Croinne Browne & robert Munroe (1981) p. 180.
13. "China makes nuclear accident alarm system", The Indian Express, June 28, 1995, p. 5.
14. Michael Renner, "Assessing the Military's War on the Environment", in Lester R. Brown et al., State of the World 1991 (New York: W.W. Norton & Company, 1991).
15. "Armos Controllers V. Green peace", Bulletin of the Atomic Scientists, November 1990.
16. Christopher Bluth, "What Do You With a Nuclear Arsenal"? New Scientist, July 18, 1992, Sergei kiselyov, "Ukraine: Stuck with the Goods", Bulletin of the Atomic Scientists, March 1993, and Elaine Sciolino, "Russian Chaos Stalls Disarmament, Senate is Told", New York Times, March 10, 1993.
17. Frans Berkhout et al., "Disposition of Separated Plutonium", prepared for Workshops on Disposal of Plutonium in Bonn, June 15-16, 1992. Also see, Tom A. Zamora, "Nuclear Warhead Dismantlement: Faster, More Open", in The Tides Foundation, Facing Reality: The Future of the U.S. Nuclear Weapons Complex (Seattle, Wash.: Nuclear Safety Campaign, 1992).
18. Frans Berkhout et al., "Plutonium: True Separation Anxiety", Bulletin of the Atomic Scientists, October 1992.
19. William J. Broad, "Russians Offering Nuclear Arms Fuel for U.S. Reactors", New York Times, July 22, 1992.
20. Ashton B. Carter and Owen Cote, "Disposition of Fissile Materials", both in Graham Allison et al., eds., Cooperative Denuclearization: From Pledges to Deeds, CSIA Studies in International Security No. 2 (Cambridge, Mass.: Harvard University, Centre for Science and international Affairs: 1993).
21. Hans-Joachim Giessmann, "Utilization of Hardware - Options and Constraints. The NVA Case", in Anke Brunn, Lutz Baehr, and Hans-Jurgen Karpe, eds., Conversion: Opportunities for Development and Environment (Berlin and Heidelberg: Springer Verlag, 1992).
22. Triana Silton, "Out of the Frying Pan Chemical Weapons Incineration in the United States", The Ecologist, January/February 1993.
23. Michael Renner, Critical Juncture: The Future of Peacekeeping, Worldwatch Paper 114 (Washington, D.: Worldwatch institute, May 1993).

CHAPTER 25

ENVIRONMENTAL CATASTROPHE

The world is beset with environment problems. Acid rain, green-house effect, frequent floods, marching deserts and loss of protective cover of ozone are but a few manifestations of our insensitivity to environment and ecology. One single factor that contributes to a healthy environment is a dense and rich forest cover. "Tibet: Proving Truth From Facts", May convince any prudent person that Tibet's dense forest was primarily old growth, with trees of over 200 years old predominating. This was due to continuous effort by Tibetans and their administration. In the year 1642, His Holiness the Great Fifth Dalai Lama, Ngawang Lobsang Gyatso, became both the political and spiritual leader of Tibet.

Since then, in the tenth month of every year, a "Decree for the protection of Animals and the Environment" was issued in the name of God-king, the Dalai Lama. The people of the Tibet have a traditional respect and concern for nature, much of this traditional concern was based on religious beliefs. These in turn played a part in the formulation of social values and State policy. The XIII Dalai Lama in 1901 issued a General Decree that except tigers, leopards, bears, hyenas, raisoned rishu, nobody will hunt, let alone kill the birds of the air, the animals of the hills and forest, fish and the otters of the water.[1] In 1944 during the regime of XIVth, the present Dalai Lama, the Regent of Tibet renewed a traditional decree, commanding the village heads, officials and governors of all the districts of Tibet, to prevent the killing of all animals, except hyenas and wolves.[2] These care and concern for trees and animals life was the reason, for the rich growth of the Tibet's Forests.

Most of the forests grow on steep isolated slopes in the river valley of Tibet's low-lying South-eastern region.[3] In Tibet there was traditionally a general taboo against encroaching excessively on the natural environment. The study by The Asia-Pacific People's Environment Network (APPEN) clarifies that this was the direct result of Buddhist belief in the interdependence of all living things and in the inner-relationships among the whole spectrum of plant and animal life, as well as 'non-living' elements of nature such as mountains, lakes, valley, rivers, air, sky and sunshine.[4] Tibetans have a great respect for all form of life, which prohibits the harming of all sentient beings, whether animal or human. His Holiness, the Dalai Lama affirms that: Tibet was an unspoiled wilderness sanctuary in a unique natural environment.[5]

A direct result of this attitude towards natural life was that great forests of maple, oak, linden and birch were left untouched and hosted, numerous species of animal life. Hugh Richardson, British diplomat-adventurer, who served in Lhasa from 1936 till 1950 and wrote the book "Tibet and its

History", had these comments to make: "In some 15 years of acquaintance with Tibet, I saw there was a deep, almost religious respect for the right of each strata of society... This fundamental expression was extended towards all of the nature. The majority of the people and efforts to live as much as possible with nature not against it. Tibet's ecosystem consequently kept in balance and alive.[6] One of the most positive development in the world recently has been the growing awareness of the importance of Nature. There is nothing sacred or holy about this. Taking care of our planet is like taking care of our houses.

Since we human beings come from Nature, there is no point in our going against Nature, that may be the reasons for His Holiness, the Dalai Lama saying that the environment is not a matter of religion or ethics or morality. These are luxuries, since we can survive without them. But we will not survive if we continue to go against Nature.[7] If we unbalance Nature, humanity will suffer. Furthermore, as people are alive today, we must consider future generations: a clean environment is a human right like any other right. It is, therefore, part of our responsibility toward coming generation to ensure that the world we pass on is a healthy, if not healthier, than when we found it, because human beings are in a sense children of the earth. And, whereas uptil now our common Mother tolerated her children's behaviour, she is presently showing us that she has reached the limit of her tolerance.

This may be gleaned in context of Tibet, where is 1949, Tibet's ancient forest covered 221,800 square kilometres. By 1975 they stood at 134,000 square kilometers almost half. The forests if depleted with this speed; it is likely to adversely affect the environment not only in Tibet but also in the neighbouring countries and the world.

Undoubtedly, the geography of the Tibet plays a vital role in the world's climate in general and the monsoon in South Asia in particular. Changes in forest cover and snow cover could significantly affect local, regional and global weather conditions. Widespread erosion in Tibet could also produce serious changes in the flow of many great rivers flowing from Tibet into the Chinese mainland, India and Burma.

The Chinese occupation and militarisation of Tibet, the large influx of Chinese settlers and the colonial exploitation of Tibet's natural resources in total disregard of environmental consequences is having devastating effects on the environment. Tibet has lost most of its rich forests, causing alarming desertificaiton of vast areas, degradation of grasslands or their conversion into agriculture for Chinese settlers. This has also caused irreparable damage to many of Tibet's precious nomadic pasture lands. Nuclear testing and weapons production, uranium mining, and dumping of hazardous waste is having predictable dangerous effects on human and animal life in some parts of Tibet.[8]

Generally, nuclear waste in China has been stored with little planning nearby the site that produced it. China's nuclear waste problem would be much worse if it had developed the technology to reprocess radio-active fuels, an activity responsible for much of the world's radio-active waste. Reprocessing generates large volumes of gaseous and liquid waste, but China is not expected to engage in this process in the immediate future. In 1984, the Washington Post reported that China 'tentatively agreed to store huge quantities of radioactive wastes' from European nuclear reactors. The Washington post story reported that China would earn up to US $6 million for the disposal of 4,000 tons of spend nuclear fuel over a period of 16 years. German authorities confirmed that China was ready to store West German nuclear waste in the Global desert in return for deliveries of nuclear power plants by German companies.

Most recently, Taiwanese and Chinese officials discussed a deal whereby China would dispose of nuclear waste from Taiwan in exchange for valuable foreign exchange. Taiwan's three nuclear

power plants store spend fuel rods in pools next to the reactors and on Orchid Island, just off Taiwan's south-east coast.[9] So far, no nuclear waste is known to have reached China, but a shipment of Taiwanese waste is very likely. Such waste is likely to be stored in Kinjiang Province or on the Tibetna Plateau. Concern over disposal of foreign waste in Tibet arose following West German Chancellor Kohl's trip to China when he allegedly discussed storing West German nuclear waste there.

After leaving Beijing, Kohl flew to Lhasa on August 12, 1987, but there is no proof that this Tibet visit was connected to his discussion about nuclear waste. Publicly, it was announced that the Tibet visit was for pleasure. There is little doubt that the German Parliament would ever be able to approve transferring their nuclear waste to China, particularly in the current political climate. You publish an Excel file Now as China is fast stepping up nuclear energy production to ease power shortages, it is likely to build, may be under the pressure of world wide public opinion, its first radio-active waste disposal centre, in North-West China's Gausu Province, in the next couple of years. The geological surveys and sites for other repositories are being studied.

There are reportedly nine Uranium mines in Da Qaidam country, in north-west Qinghai Province. The most voluminous, but least concentrated, radio-active waste is produced by the uranium mines and milling. Rainwater flows through mine tailings and can pollute streams which in Tibet are often used as water sources for humans, animals and crops. However, the health effects to residents near the mining, are likely to result from exposure to heavy metals or radon gas, which are sometimes associated with uranium mining, rather than radiation itself.[10] At the mine in Gannan Prefecture, poisonous waste water is allegedly collected and stored in a stone structure 40 metres high before being released into the river. According to a report made available by the Environment Desk of the Tibetan Government-in-Exile, Tibetan refugees from the region report the following result from the mining:

More than 50 Tibetans died between 1988-91 from mysterious illnesses; Domestic animals mysteriously died and the cause of illness is extremely hard to identify; Tress and grass dried up; and The river in Kampakok is polluted and it merges with Palungjang (Duk Chu-Karpo). The colour of the river is black and it smells bad.

A list of 24 Tibetans who were among those who have mysteriously died was part of the information provided to the Environment Desk. It said that before death they experienced a high temperature, then shivering cold. The skin of the dead body in all the cases turned bluish hue. The animal dead bodies also showed blue or blackness and their organs appeared burnt. The Tibetans who reportedly died are as follows :

Alleged Tibetan victim of Uranium Mining

	Name	*Age*	*Date of Death*
1.	Achak	50	
2.	Dolma	48	
3.	Yulkhor	80	
4.	Gedun Ther	92	
5.	Yilkhok	60	1987
6.	Tsering Samdup	17	1987

	Name	*Age*	*Date of Death*
7.	Tashi Dolma	43	1987
8.	Soton	80	1988
9.	Rinzin Dolma	28	1988
10.	Majing Tsering Norbu	60	1988
11.	Kyolbo	46	1988
12.	Detruck	60	1988
13.	Arikmo	23	1988
14.	Lha-gyal	60	1989
15.	Tsering Dolma	40	1989
16.	Tashi Dolma	52	1989
17.	Phuntsok Dhandup	58	1989
18.	Rigan	-	1990
19.	Abe	50	1990
20.	Sonam Gyatso	60	1991
21.	Chopakyab (Sonam Gyatso)	3	1991
22.	Ugyen Kyi	70	1991
23.	Pema Tso	34	1991
24.	Paltso	40	1991

In 1984, a Tibetan doctor, Dr. Tashi Dolma, who lived in the areas and had visited the Ninth Academy to take a blood sample survey. The blood samples she collected, however, appear never to have been analyzed for the effects of radiation.[11] Dr. Tashi Dolma and other physicians took sample of over 2,000 people in two villages Reshui and Ganzihe - Tibetans reported to the medical team that there were strange diseases in their villages. Those villages were the one closest to the Ninth Academy. Dr. Teshi Dolma also worked in a hospital in Chabcha in Hainan, where Dr. Dolma treated Tibetan Nomads whose sheep grazed near the Ninth Academy. The Children of these nomads were developing a cancer that caused their white blood cell count to rise uncontrollably. Seven of the children, ages 7-14, died during the five years, she was at the hospital. A doctor from Pitts burgh, reportedly come to Chabcha to conduct research at the hospital and told. Dr. Dolma that these symptoms were similar to cancers which followed the bombing of Hiroshima and Nagasaki in 1945.

Undoubtedly the disposal of radio-active fission products and spent-fuel assemblies poses a more difficult problem than does the contaminant of radiation in the reactor core. Some of these nuclear wastes remain dangerously radio-active for thousands of years an thus must be eliminated or stored permanently.[12]

There are persistent indications that China has made Tibet a grave-yard of nuclear and toxic wastes. The disposal of nuclear and other toxic waste is hazard-ridden and the surface sites is contaminating parts of the Tibetans plateaus. The United Nations Conference on Environment, in

1972, adopted a proclamation cautioning against the discharge of toxic substances or of other substances emanating heat in large quantities or concentrations as to exceed the capacity of environment. The States were required to take all possible steps to halt such discharge of toxic substances and to prevent pollution of the atmosphere, water and sea. The proclamation affirms also the responsibility of the State of ensure that the activities of exploitation of their non-resources are controlled in order to see that no damage is caused to the environment of its own or other States or areas beyond the limits of its jurisdiction.

A report on Tibet's Environmental and Development issues, 1992, makes it abundantly clear that: As far as the problems of the disposal of toxic and nuclear wastes is concerned, the conditions in China are primarily responsible for the introduction of hazardous and unsustainable practices in Tibet. China itself is very densely populated and few or no uninhabited stretches of land can be found for this purpose. Violating the imperatives of Tibet's fragile environment and despite a poor safety record in toxic and nuclear waste; for purely economic considerations the Chinese Government offered waste storage facilities in Tibet and East Turkestan to industrialised countries in return for significant financial payments.

The particular constraints relevant in sensitive mountain environments are not considered in the techniques used for both mining and waste disposal. This has led to a number of specific problems such as slope failure, pollution a destabilisation of river catchments and inadequate safety norms, creating major down-stream and downhill impacts within Tibet and possible in other countries.

Throughout the 1980s the Chinese authorities offered nuclear waste disposal facilities of other countries in return for financial considerations. Recently, Taiwan and China held a closed-door meeting to discuss the possibility of co-developing in China a huge dump site for Taiwan is Stockpile of radio-active waste. All indicators are that such waste will be stored in Tibet. During the 1960s and 1970s, nuclear waste in Tibet was disposed of in a rough shod and haphazard manner.

Nuclear waste from China's Ninth Academy the China's Nuclear Centre in Tibet had taken a variety of forms liquid slurry, as well as solid and gaseous wastes. Liquid or Solid waste in all probability would have been in adjacent land or water sites. The shallow landfalls created in the 1960s and 1970s and thereafter, are not likely to remain in their original state. They may be leaking into the ground water and watershed at a faster rate now than in the year past. The rate of leakage from shallow landfill depends on how the dump was lined and to what extent it is impervious to rainwater, snow and wind.

However, it is reliable learnt that underneath and nearby the Ninth Academy, are a series of natural water sources. These aquifers are charged or replenished by surface water and underground streams, and sometimes comprise underground lakes. China is said to have been engaged in some of the most dangerous disposal methods, such as dumping waste directly into river and lakes. This waste management philosophy and practice "dilution is the solution to pollution is still widespread in China.[11]

Lake Kokonor, the largest saltwater lake in Tibet or China is located east of the Ninth Academy. A Railway line leads directly from the plant to the lake and stops at the water's edge, speaks volumes and signifies that nuclear waste is dumped in Kokonor. Lake Kokonor could also be accessible by ground water originating under the Ninth Academy travelling through the water tale or aquifers. Hydrology studies of the region will be valuable in analysing where and how water seeping into the ground around the plant moves. Another danger of radio-active waste disposal in windy areas such as Tibetan plateau, grasslands is that high winds can disperse radio-active material that are not carefully protected.[13]

The reports from Tibet confirm that underground water supplies in Qinghai have been diminishing at a rapid rate, and usable underground water is very limited which is likely to make any radio-active contamination of ground water of great concern. It is, however, important that wastes be isolated from drinking water supplied particularly underground aquifers, which would be impossible to clean once contaminated. Water-logging owing to seepage from the ponds is not ruled out.

China's own nuclear waste is suspected to be stored at several places in Amdo and near its nuclear test facility in Myakchuka in U-Tsang in 1991, plans to ship toxic municipal sludge from US to China for use as fertiliser in Tibet, were noticed. The use of similar material as fertiliser in the USA has been linked to outbreaks of amyotrophic lateral sclerosis. Most disposal facilities are thought to be surface sites with minimal safety measures.

Studies conducted on the pollution aspects and health hazards caused by Ninth Academy make startling disclosure. The continuing seepage from lakes pollutes sub-soil water, which is likely to endanger life. May it be air, water or soil nuclear waste contaminates and pollutes with vengeance.

Tibetans from Amdo have reported extensive and inexplicable pollution of land and water widespread death from mysterious causes after fever vomiting and dysentery, and deformed human and animal births. However, no practical method of safe and permanent disposal has yet been implemented in Tibet, thereby jeopardizing the environment. Tibetan culture has paganism in its base. It implied faith in multiplicity deities, as manifestation of nature in her different aspects, which was later on accommodated with Buddhism. Because of this background and faith in paganism, superseded by Buddhism, the Tibet Psyche was in complete harmony with the nature.

Any of a class of devices that can initiate and control a self-sustaining series of nuclear fission is called nuclear reactor. Most commercial power reactors of the conventional variety requires moderator to show neutrons to a tiny fraction of their initial speed so as to increase their likelihood of causing fissions of U-235. The moderator may be mixed with the uranium but generally the uranium is in the form of a latticework of solid fuel elements and the moderator occupies most of the intervening space.

Such substances as deuterium oxide (heavy water) and graphite have been found to be effective moderators because they are able to slow down neutrons during the fusion process without appreciable reducing their number by absorption. Control of the rate at which neutrons are emitted and thus of there action is achieved by introducing materials usually in the form of rods that readily absorb slow neutrons. Typically rods mode of cadmium or born are gradually withdrawn from the reactor core until a chain reaction is initiated. They are re-inserted into the core if the series of fissions begins to proceed at too great a rate which would result in the release of an excessive amount of thermal energy and radiation and possible cause melt down of the core.

The heat realised by fission is removed from the reactor core by a coolant, either liquid or gaseous, that is circulated through the core. Desirable coolants have good heat-transfer properties as well as low neutron-absorbing properties. Both light water and heavy water have been used. as have fused salts and liquid metals such as sodium. As a Chain reaction continues, fission products accumulate in the reactor core. Most of these fragments are intensely radio-active and emit harmful gamma rays and neutrons. Consequently, the reactor must be surrounded by thick, heavy concrete shielding to protect operators and other individuals in the vicinity against radiation from these fragments and from that arising directly from the fission process itself.

Unsafe waste disposal practices from the Ninth Academy could threaten health of population, located approximately 70 miles downstream and inhabited by more than 700,000 people. The section

of the yellow River downstream from the Ninth Academy has been documented as containing huge quantities approximately 100 tonnes of liquid mercury. However, the mercury is believe to come from nuclear facilities located further downstream, probably in Lanzhar, Gansu Province, which lies at the base of the Tibetan Plateau. Liquid mercury is one of the principle waste products of military nuclear weapons development. R. Alvarez and A. Makhijani experts on the subject emphasis that mercury and other highly toxic solvents are commonly mixed with the high level military waste resulting from plutonium production.

Even the Chinese officials records on nuclear development admit that their attempts to dispose of mercury wastes for nuclear military development were rather poor.[14] A.J. Singh explains that the facilities in Tibet were built in the 1960s and 1970s, it is believed, by thousands of prisoners. Tibetan environmental experts are appalled at the way the Chinese have disposed of radio-active nuclear waste inside Tibet. One of them, Bhuchung Tsering, says: "It has just been put in shallow unlined landfalls. Some has been dumped into rivers and lakes, just as the Russians did". Worse still, the Chinese have not documented or kept records of the nature, quantity and location of the landmass or water source where the waste has been dumped, making it extremely difficult to locate.

Undoubtedly, governments may not remain proudly insensitive, in their pursuit of development projects, to mounting environmental destruction and degradation. They cannot callously disregard the well-being of project-affected peoples. Sensitivity is growing. Upendra Baxi is justified when he says : A wider diffusion of this sensitivity among decorate is the prime challenge before those who would innovate State policies in the direction of public accountability. Such a task requires partnership among people in struggle, activities, ideologies and scientists committed to protection of environment. In a final analysis, the struggle to protect the environment is a struggle to enhance the democracy and the rule of law. The challenge is manifold.

Dr. Virinder Sharma, Senior Scientific Officer in the State Council for Science, Tech. and Environment, during a discussion conveys his experts comments on Tibet : Development at what Cost? Tibet is Asia's principal watershed and the source of its ten major rivers. The hydrological flows are mainly stable and derived from ground water and glacial sources. Some 2000 natural lakes covering an areas of over 35,000 square kilometres (one third the size of a State like Himachal Pradesh, also form important hydrological sources in Tibet). The hydrological flows are much significant because the prevalent land use is dominated by range land pastures, upto to 70 per cent of the total area. Perennial sources such as glacial and ground water, result in the stable flows because they are independent of seasonal precipitation patterns. The lakes cover an areas of about 1.5 per cent of the total area of Tibet. These lakes are mainly high altitude fresh water or brackish water bodies.

Apart from the hydrological importance, most of the lakes offer excellent habitats for the migratory as well as resident water birds and animals. Various Chinese projects involving mining, industry and power generation are now being planned around these lakes. The unscientific mining operations and the dumping of nuclear waste is supposed to affect the stable hydrological regime, thereby contaminating the ground water and the natural lakes. The sensitive mountain environment of Tibet is being treated as a dump yard by the Chinese for their economic pursuits.

Unsustainable practices with scant regard of the rich biological diversity and its carrying capacity are being perpetuated in Tibet. Uranium mining is one such environmental holocaust and represent the ecological rape of Tibet. The information on Tibet is much concealed and only stray reports reach the International Community or get published. The total effect of the Chinese settlers on the natural resources of Tibet can only be just visualised in the absence of definite information.

However, the information that has leaded through, gives an idea of the extent to which the Chinese could ravage Tibet, its people, their culture and its natural resources. Wildlife trade and sustainable harvesting are being used as key words so as to hide the ruthless exploitation, hunting and illegal breeding of many animals and birds, thus making them endangered, in a land where traditionally Buddhists did not kill and followed strict conservation practices.

At the time when Buddhism appeared in the world some 2,500 years ago, there was already an awareness of the need for natural conservation. In pre-historic times, human beings lived in harmonious co-existence with nature. They dwelled in forests, caves and places endowed with natural water sources. They drew on their environment for their basic needs in food, clothing, shelter and medicine. Most of their tools were made roughly and simply from stone or wood. They did not have machinery and modern equipment to ease their day-day-day lives.

Therefore, natural resources were, by and large, left to prosper and flourish as men had not yet learned to capitalise on them. Gradually man discovered the uses of fire, stone and metal. They began raising cattle, domesticating other animals and farming for their food. They built houses and gathered in small communities. To establish his civilization, man depended greatly on natural resources to build the myriad objects he required to serve this new life. The more men need comforts, the more they turn to natural resources to satisfy their needs. The more science and technology advances, the more natural resources are tapped and consequently depleted. It cannot be ignored green plants, for example depend on sunlight and water from the soil. In return they sue carbon dioxide and return oxygen to the atmosphere.

The Lord Buddha was born to a royal family in ancient India. King Suddhodana, his father built him palaces to give him all the worldly comforts and variety he could need. But the young and noble Prince turned away from the comforts of the palaces and sought to love a more meaningful life, seeking its truth in a natural setting of the forest. He chose a Bo-tree for his spiritual endeavour and its was there that he finally attained enlightenment. The solitude and quietness of this natural setting was one of the supporting factors that led to the supreme enlightenment of the Prince. The essence of his enlightenment was nature the nature of life. After his enlightenment, the Buddha was pleased to stay in the forest and the mountains. He also taught his followers and disciples an awareness of nature and the need for its conservation.

The very first precept in Buddhist philosophy, is not to kill comes from compassion the central force in the spirit of Buddhism and supports the idea of conservation of all animals and human beings. He was against the destruction of any living trees and plants. He was concerned to keep the natural surrounding and water sources clean. He put forth rules prohibiting the community from throwing debris in water, from spitting in water, or otherwise contaminating it. The Buddha was farsighted and preached conservation and love of nature to his disciples and all those who became Buddhists.[15] The life of the Buddha was set amid forests and trees and moreover was imbued with his great love and compassion for all living beings.

The forest is a vital natural resource for living beings. The forest provides a natural, pure and peaceful surrounding to those who seek solitude and quiet. After the Buddha renounced the world, leaving his home for homelessness, spent most of his life in the forest, inhabiting caves and taking shelter under the trees. The Bo-tree has become the most sacred and significant and recognized symbol through out the Buddhist world. The attitudes of the Buddha's followers to forests and Bodhi tree cannot be interpreted other than as an appreciation of their spiritual worth and the desire by believers to conserve them.

REFERENCES

1. Tibet : Environment and Development Issue (1993), p. 93.
2. Ibid., p. 28.
3. Tibet : Proving Truth from Facts, (1993), p. 30.
4. "Tibet's Forests in Peril", HIMAL, (September/October, 1989), p. 22.
5. The Dalai Lama, Tibet, China and the World, (1989), p. 58. .
6. "Tibet's Forests in Peril", HIMAL, (September/October, 1989), p. 22.
7. Dalai Lama, Freedom in Exile (1990), p. 269.
8. Tibetan Bulletin, May-June 19993, pp. 12-13.
9. Yojana Sharma, "China: Working with Taiwan Towards a Nuclear Waste Deal", Inter Press Service, January 16, 1992, also see Taiwan, China to Diwascuss Nuclear Waste Disposal", Reuters, March 3, 1993.
10. Nuclear Tibet, A report by the International Campaign for Tibet, 1993, p. 43.
11. John Ackerly, "A Poisonous Atmosphere : Nuclear Installations on the Tibet Plateau", Human rights in China spring (1993), pp. 4-8.
12. The new Encyclopaedia Britanica. Vol. XI (1987), p. 820.
13. Marvin Rosheboff, "The Generation Time Book Radioactive and Chemical Defence Wastes", In A. Ehrlic and Birkes, eds. Hidden Dangers. Environment Consequences of Preparing Far War (1991), p. 20-21.
14. Li Jue Lei, Dangdai Zhongguo de he Gangve, Beijing (1987), JPRS, Part-II, p. 30.
15. Kabil Singh, Buddhist Perception of Nature (1989).

CHAPTER 26

DILUTION : NO SOLUTION TO POLLUTION

Tibet acts as a principal watershed for Asia, because of its altitude and location. The major rivers that originate in Tibet are, Machu (Huangho); the Drichu (Yangtse); the Zachu (Mekong); the Gyanlma Ngulchu (Saween); the Tsangpo (Brahmputra); the Suban Siri; The Phung Chu (Arun); the Macha Khabab (Karnail); the Langchen Khabab (Sutlaj) and the Sengye Khabab (Indus). Four of the world's five most heavily silter rivers: the Huangho; Brahmputra and Indus originate in Tibet. A substantial portion of the total basin of the first two are situated within Tibet.[1] There are frequent lakes throughout the country and Tibet is endowed with over two thousand natural lakes. The major ones among them are Tso Ngonpo (Kokonor); Nam Tso; Yamdrok Tso; the largest freshwater lake in the North Himalaya. Maphan Tso (Mansarovar) another large high altitude freshwater lake, and Pangong Tso. The largest of these lakes, Tso Ngonpo, has an area of 4635 Km. The combined are of Tibet's lakes is over 35.000 Km accounting for about 1.5% of the country's total area.[2]

Kokonor, meaning blue lake, cover about 1600 Miles. It has an average depth of 19 metres with deepest point at 28.7 metres. The Chinese call it as Qinghai Hu.[3] The title of "Dalai Lama" was first conferred on Sonam Gyatso in 1578 by Altan Khan, a Mangolian Chief in the Kok Nor region. Sonam Gyatso was the third in succession the third reincarnation of Gedun Trupp. Head Lama of the Drapung Monastery of the Gelukpa sect, who was later recognised as the first Dalai Lama. According to the Tibetan chronicals, Gedun Truppa like the Lord Christ was born in an animal shed amidst humble surroundings.[4] Kokonor is sacred to Tibetans. Western scholars are inclined to place even the earlier of the Tibetans on the North-Eastern borders of the country.[5]

Near the Kunga Nor, a small lake south of Kokonor, the sixth Dalai Lama died attained nirvana.[6] The boy lama of the Kumbum monastery in Kokonor, was recognised as the Seventh Dalai Lama and was the Kang-his Emperor that Kelzan Gyatso was the incarnation of the Dalai Lama.[7] In 1906 the Thirteenth Dalai Lama visited the famed Kumbum monastery, where the founder of the Ge-Lug-Pa sect yellow sect was born. His Holiness the XIIIth Dalai Lama during 1908, remained in the Kumbum monastery for a few months and brought number of reforms in the administration and the rituals of the Kumbum. These reforms were subsequently made applicable to the rest of the monasteries in Tibet. Tenzin Gyatso, His Holiness the XIV Dalai Lama was allowed to proceed as far as the great Lamasery of Kumbum.[8] His Holiness confirms in "Freedom in Exile", that his parents

took him to Kumbum monastery, where he was installed in a ceremony that was performed at the dawn.[9] For Tibetans Kumbum monastery and the Kokonor Lake, where it is situated are both holy.

Holy Kokonor, is the largest saltwater lake in Chinese occupied Tibet and is located 10 miles east of China's first nuclear weapons design facility, known as the "Ninth Academy", was located near Kokonor and is also known as Lake Qinghai, in an area still inhabited by Tibetan nomads and farmers. Most of China's nuclear weapons were also stockpiled at this facility during 1960s.[10] Various functions of the Ninth Academy were gradually moved to different locations, mainly to Siachen province. A railway line directly leads from the nuclear plant to Kokonor lake and stops at the water edge and perhaps was designed by Soviet advisors who helped built the facility the Ninth Academy. The line in all probability has been used to dispose barrels of nuclear waste.

The experts on nuclear waster speculate that this line may have been used to dispose radioactive nuclear waste, when the lake was deep.[11] The waste management philosophy Dilution is the solution to pollution led them to a practice of dumping waste directly into rivers and lakes. Pankaj Chaturvedi asserts that not only China but the developed countries have a large number of atomic reactors which release millions of tonnes of radioactive wastes. They dispose these wastes secretly along the sea coasts of developing countries.[12] Recently China blasted their largest nuclear test on March 19, 1994, at LopNor, a nuclear testing area which lies directly north of Tibet.

China established a nuclear weapons research facility, some three decades ago, on the Tibetan plateau. The Chinese government has exploded 37 nuclear tests since 1962. The Chinese leaders undoubtedly look with considerable satisfaction on their achievement in carrying out the nuclear tests despite Soviet Union withdrawal of support in 1960 and active opposition even since.

They undoubtedly look upon May 19, 1994; as October 16, 1964 as a further milestone on China's road to world power.[13] Nani A. Palkhivala is justified in saying: One explosion activates international reaction, as in case of India when it exploded an atomic device in 1974—the only one and learnt the bitter lesson, but a series of explosions anaesthetizes it. One blast brings discredit, while a sequence brings prestige and power.[14] During the period 1968-1984, the China is said to have carried out 24 nuclear weapon tests and 150 experimental missile capability.[15] An unknown quantity of nuclear waste is generated by these activities. These wastes need dumps and water and water appears to the simplest. The moment it is submerge in water it is out of sight and eventually it is out of mile.

Nuclear waste keeps pilling up. The precise amounts of military radioactive wastes are kept secret. There are about two thousand natural lakes in Tibet. One day of the major lakes is Kokonor. At least one torpedo factory was located on the shores of Lake Kokonor and has been converted into guest house.[16] China is stated to have been engaged in some of the most dangerous disposal methods, such as dumping waste directly into lakes. This waste management philosophy and practice "dilution is the solution to pollution" is still prevalent in China.[17] They also believe in the dictum of "out of sight, out of mind" and cheapness, have caused continuation of this practice.

One of the most serious threats, almost totally ignored until recently, is the poisoning of water and air by toxic chemical wastes. As China is fast stepping up nuclear energy production to ease power shortages, it is likely to built its first radioactive waste disposal centre, in North-west China's Gansu Province, in next couple of years. The geological surveys and sites for other repositories are being studied.[18] Fuel element defects do affect the safety of the reactor. The requirement is to confine radioactive material so that it does not escape into the atmosphere and so bring about awkward consequences. The radioactive material which has to be kept shut up. The fuel metal itself takes quite a long time for gaseous fission products to diffuse through a lump of uranium metal and escape

beyond its boundaries.[19] The testing site for China's first atomic explosion in 1964 was close to the Ninth Academy.

Since, then all documented tests have been at Lop Nor, in China's Xinjiang province, next to the so-called Tibet Autonomous Region. The latest Chinese Atomic underground test on October 5, 1993, which surprised the world, was conducted at Lop Nor.[20] The test produced nuclear radioactive and toxic waste. Recently, Taiwan and China held a closed-door meeting to discuss the possibility of co-developing in "China" a huge dumpsite for Taiwan's stockpile of radioactive waste. All indicators are that this waste will be stored in Tibet.[21] Lakes and rivers water provides the environment for many species of organisms and the changes in its temperature by nuclear waste effects the number and kind of such organisms not only in the given body of the water but ultimately affects the human and animal life.[22]

China is fast stepping up nuclear energy production to ease power shortages and is likely to build its first radioactive waste disposal centre, in the North-West Gansu province, in next couple of years. The geological surveys and sites for other repositories are being studied.[23] The radioactive waste disposal centre has been necessitated by a mega power plant, China intends to install at Yamdrok Tso, one of Tibet's lakes which is likely to take Tibet to a gigantic environmental catastrophe Mr. Martin Frimmel, is assertive and informative when he says: At the holy lake Yamdrok Tso, one of the largest lakes in Tibet. China wants to built a power plant with the Austrian firms J.M. Voith and Elin Energieversorgugn (energy supply).

The water is channelled into turbines at Yarlung Tsampo river through four tunnels each 6.4 kilometres long is order to be pumped back into the lake Yamdrok Tso. The power plant is expected to produce 90 megawatts of energy when operating at top capacity.[24] Mr. Martin Frimmel explains: The ongoing turbulence that would be caused by daily emptying and refilling of the lake water would of course, be of great damage to the sensitive ecology of the lake. The clean, azure blue lake water would be replaced by the dirty water of the river. The existence of fish population as well as the other animal and plant species is threatened.[25] The process is likely to change the whole ecology and will ultimately effect the animal as also the human life. China being communist, its development activities are secretive in nature. If at any time, the chemical waste; some toxic waste or radioactive nuclear waste is dumped in the lake, it will lead to an "ecocide" of appalling proportions.

So far as radiation from atomic wastes is concerned, it is not visible. It cannot be touched or felt. But even though hidden from the eyes, the radiation brings about changes in the proteins enzymes, and the genetic factors of the human body. Once affected, the body can never get rid of it. It stops the growth of other live tissues. The power of the blood cells to fight diseases decreases. The blood even gets polluted owing to ground water. The consequences are arthitis, abortion, allergy, heart-diseases, diabetes, cancer, birth of undeveloped children, etc.[26] However, in the atomic wastes, nuclear fission continues but silently and in about a period of three centuries their atoms get transformed into highly radioactive plutonium atoms.[27]

However, the Yamdrok Tso hydroelectric plant is projected by the Chinese by the Chinese Government as a hydroelectric power project built in a poor area to provide electricity for local people to develop their economy. The project, surrounded by Tibet's snow capped peaks, at the height of 11,000 feet, is said to be aimed atrelieving centuries old poverty and backwardness in the land that had no electricity or roads until 1950.[28] The project has significant and its has ethical implications. Tibetans have steadily opposed the project and it is located in what is supposed to be a Tibetan "autonomous" region. The late Panchan Lama, the second highest monk in Tibetan Buddhism after the Dalai Lama, was an outspoken opponent of this project because of the harmful cultural environmental implication.[29]

Moreover, the Tibetans from their past experience are convinced that almost all the economic benefits of the development projects are being cornered by the Chinese settlers. Tibet's so called progress is viewed by them for China to the determent of Tibet. The presence of Chinese settlers since May 23, 1951 and more particularly after 1959 has placed new economic and ecological pressures on the resources of Tibet. Though the Yamdrok Tso hydro-electric power project involve international funding the technical assistance to improve the lot of Tibetan population. But the projects are likely to cater more to the needs of Chinese settlers rather than supporting the needs of the wider Tibetan population in the Tibet Autonomous Region (TAR). The project if completed will emerge as a living monument of Human Rights Violations.

The environmental degradation is due to mental pollution. Mental pollution has impregnated every part of our life. One feels concerned to create a general awareness about its ill effects on the coming generations. While looking at the decline of the value system, particularly in the field of education, the teachers who deal with the minds of the children, and the parents, all are in perturbed state of mind. Same is true of all the Institutions. We have seen institutions damaged beyond repair, reducing them to farcical forms of cynical and shameless functioning, showing utter insensitivity to the public perception and individual concern. Many institutions are afflicted by mental pollution.

Enjoyment is our legacy and super motivation. But it comes to naught, for sooner or later the tyrant or the group or the tribe is overthrown and out-manocuvred, and another-generally no better or no worse takes the vacated place. And so the process goes on and on, without purpose of end.[30]

Environment is also influential, it create the desire to become either good or evil. A man has free choice to select a good or evil environment or action before he forms habits. But after a specific environment has instilled in him the desire to follow a good or bad habit, he usually loses his free will: a good habit compels a man to be good and an evil habit compels him to do wrong: thus he helplessly gravitates towards a corresponding environment.

Outer environment incites the inner as well a the outer behaviour of man. Thus, the creation of a strong inner character is of paramount importance, so that it can then remain unaffected by, or even change, adverse outer influences.

Unless one's inner environment is sufficiently resolute, however, he should realize the importance of associating only with persons and environments that are extremely wholesome. A person who abhors liquor, and who lives with others who do not touch it, creates a strong inner mental environment against drink. Such a one, by mixing with drunkards, may then be able to perform them. But if a person who has established even a slight inner attachment to liquor elects to live among drinkers, he may easily become an alcoholic. A person with any inclination to wrong doing should not mix with his kind, but with those who are better then he is.[31]

The worldly man should seek out the meditative man and create his own inviolate inner environment of Good communion. After that is accomplished, if he has to return to a material environment, or does so to help others, he will not be affected by it. Only when he has thus strengthened himself can he be of help in uplifting others. When the mind is at peace and one is no longer troubled by attractions and attachments, one is in a place of peace. Peace comes from within, source of peace is really in man himself. The treasure is burried within.

Everyone is looking for peace, a pollution free world and perfect balance.
Perfect balance is like a razor's edge. It can only be found in the self.

–Sri Sri Ravi Shanker

The peace and the bliss is unending and unabated. The question now rightly being asked is: how much is enough for an honest, chaste and a need based and reasonably comfortable life. With this, the very lifestyles of people have gained relevance to environment. It is not the whims and fancies of the wealthy individuals, but the interests of community of organisms that will really matter. Thus ethical and philosophical questions have entered into the environmental arena. Eco-ethics/ morality and eco-philosophy together with eco-economics and eco-eiplomacy are now parts of a broader of framework of environmental ethics. In the very first verse of Dhammapada, Gautam Buddha says :

All mental phenomena have mind as their fore-runner, they have mind as their chief; they are mind-made. If one speaks or acts with an evil mind, *dukkha* sorrow follows him just as the wheel follows the hoof print of the ox that draws the cart. The world is illusory, untrue: that goes on moving and spinning.

Misery is a by-product, the shadow of the illusory mind. Misery is a nightmare. One suffers only because one is asleep. And there is no way of escaping it while one is asleep. Unless one becomes awakened the nightmare will persist. The mind brings misery as the wheel follows the ox that draws the cart. All pollution we see and perceived is due to mental pollution.

REFERENCES

1. Tibet : Environment and Development Issues (1992) pp. 21-22.
2. Ibid. (The author has mentioned the area in Kilometres which ought to be in sq. kms.)
3. Sir Charles Bell, The People of Tibet (1968), p. 5 first published in 1928; Also see Sir Charles Bell, Tibet Past and Present (1968) p. 15, first published in 1924.
4. Inder Malik, Dalai Lamas of Tibet, (1984), pp. 13-14.
5. Sir Charles Bell, The People of Tibet (1968) p. 9, first published 1928.
6. Tsepon W.D. Shakalipa, Tibet : A Political History, (1967) p. 133.
7. Ibid. pp. 137-138.
8. Amaury De Rien Court, Lost World: Tibet (1987), p. 197 first published in 1950.
9. Dalai Lama, Freedom in Exile, (1990), p. 12.
10. Tibetan Environment & Development News (May 1994), p. 1.
11. Nuclear Tibet (April 1993), p. 25.
12. Pankaj Chaturvedi, "Dangerous Shadow of Nuclear Waste", The Tribune, April 30, 1994, p. 8.
13. Mortin H. Halperin, China and the Bomb, (1965), p. 90.
14. Nani A. Palkhivala, We the Nation, (1994) p. 11.
15. Mortin H. Halperin, China and the Bomb, (1965) p. 11.
16. Jan Wong, "Torpedo Factor turned hotel tests definition of rustic; Tornoto Globe and Mail, July 1, 1992.
17. Nuclear Tibet, A report by the international compaign for Tibet, (April 1993), pp. 24-25.

18. "China designs N-Waste dumps", The Tribune, November 10, 1993, p. 16.

19. Kenneth Jay, Nuclear Power Today and Tomorrow (1960).

20. A.J. Singh, "N-Pollution alarm Tibetans", The Tribune, November 19, 1993, p. 11.

21. Tibetan Bulletin : (March-April 1993), p. 11.

22. Encyclopaedia of Ecology, Environmental and Pollution Control, Vol. 5, Environmental Pollution ecology, (1992) p. 67 edited by Ram Swarup, S.N. Mishra and V.P. Jauhari.

23. "China designs N-Waste dumps", The Tribune, November 10, 1993, p. 16.

24. Martin Frimmel, "Did Austrain officials Help Silence the Dalai Lama in Return for Lucrative Contracts?" Tibet Environment and Development News (May 1994), p. 3.

25. Ibid.

26. Pankaj Chaturvedi, "In Dangerous Shadow of nuclear waste", The Tribune, April 30, 194, p. 8.

27. Ibid.

28. Tibetan Environment and Development News (June 1993), p. 7.

29. Ibid.

30. Davision Budhoo, Night of Destiny, (1994), p. 93.

31. Sri Paramahansa Yogananda, God Talks with Arjuna, The Bhagavad Gita, (1995), p. 1042.

CHAPTER 27

PANCHSHEEL AND ENVIRONMENT

Tibet was a fully independent State when the People's Liberation Army invaded the country in 1949-50. During the 20th Century and more specifically between the period 1911 to 1950, Tibet with His Holiness the Dalai Lama as temporal and spiritual head, formulated its own foreign policy, within the limits of the rights of other states and managed its internal affairs and administration, assist deemed fit. It also acted with the diligence in protection of allens. It had its own postal and telegraph service, besides currency, independent Army and Police force.

The Tibetan administration was run according to its own conscience. The Sovereignty of Tibet was not subject to the will of another. It existed as an independent State and entity coequal with other sovereign states and exercised exclusive jurisdiction over its territory. Without distorting history, no one can deny including Chinese government the fact that Tibet was an independent State even prior to 1911. Shen T. and Liu. S. in their book "Tibet and Tibetans assert" that "since 1911 Lhasa i.e., the Tibetan Government in Lhasa, has to all practical purposes enjoyed full independence"[1]. There had been no foreign forces whatever in Tibet since Tibetans drove out the last of the Chinese forces in 1912[2]. The history of nation naturally based on historical records and nowhere is there a single record in existence which may even remotely suggest that Tibet has at any time been a part of China[3].

The seventeen Point Agreement was signed on May 23, 1951 and till then Tibet continued to conduct its affairs, internal and external without reference to any outside authority. Tibetans delegations in 1946 and 1948 travelled extensively on Tibetan passports[4]. Tibet's independent foreign policy is perhaps most obviously demonstrated by country's neutrality during World War II. Despite strong pressures from Britain, the US and the China to allow passage of military supplies through Tibet to China when Japan had blocked the strategically vital "Burma Rood", Tibet held fast to its declared neutrality, which alliens were constrained to accept[5]. The Tibetan foreign office also conducted limited relations with the United States when President Franklin D. Rossevelt send emissaries to Lhasa to request assistance for the Allied War efforts against Japan during the 2nd World War[6].

History is a witness that by maintaining neutrality, the Tibetan people have always been eager to contributing to regional and world peace. Traditionally, Tibetans are a peace loving and non-violent people. Since Buddhism was introduced to Tibet over a thousand years ago, Tibetans have not only believed but also practised non-violence with respect to all forms of life. His Holiness the XIVth Dalai Lama explained: This attitude has also been extended to our country's international

relations. Tibet's highly strategic position in the heart of Asia, separating the continents great power India. China and the USSR has throughout history endowed it with an essential role in the maintenance of peace and stability.

This is precisely why, in the past, Asia's empire went to great lengths to keep one another out of Tibet. Tibet's value as an, independent buffer state was integral to the region's stability[7]. Tibet prior to the Chinese invasion was an unspoiled wilderness sanctuary in a unique natural environment and had been an independent state till its was swallowed by China in early 1951.

Tibet had never been an integral part of China. In international law, recognition, as an independent state, can be gleaned by an explicit act of recognition or by implicit act or behaviour. The conclusion of treaties and conduct of negotiations, and certainly the maintenance of diplomatic relations are various forms of recognition[8].

Tibet has been reality and functioning as an independent sovereign state. The treaties and trade regulations executed by Tibet with neighbouring states is a pointer to establish that Tibet has been an independent sovereign state before Chinese invasion of 1951. Tibetan rulers while executing the covenants and trade negotiations, have always been displaying the respect for sovereignty, territorial integrity, non-aggression; non-interference, co-existence with the neighbouring countries. The attitude has been of co-operation. This was due to their conviction and belief in Buddhism. His Holiness the Dalai Lama on June 15, 1988, in his address to members of European Parliament emphasised: "For over a thousand years we Tibetans have adhered to spiritual and environmental values in order to maintain the delicate balance of life across the high plateau on which we live. Inspired by the Buddha's message of non-violence and compassion and protected by our mountains, we sought to respect every form of life was as an instrument of national policy"[9].

The Buddhist pacifist code of conduct Panchsheel, was adopted by Pt. Jawahar Lal Nehru as primary set of ideals which would provide a philosophy for international relations, bring about a peaceful settlement of disputes, eliminate political interference from the methodology of rivalries among nations and usher an area of mutual co-operation and co-existence[10]. India and China had signed an Agreement known as the "Panchsheel" of Five Principles of co-existence.

The background of the agreement was the forcible occupation of Tibet during 1950 and imposed the Seventeen Point Agreement dated May 23, 1951, on Tibetan leaders. India did protest but feebly but was contemptuously brushed aside by China. Unfortunately, India formally recognised Chinese occupation of Tibet in 1954. The Chinese Prime Minsiter Chou-En-Lai came to India and assured India that Tibet's autonomy would be respected and that there would be no interference with Tibet's economic, social and religious life, Mary Craig writes in his book Tears of Blood, On these assurances His Holiness the XIVth Dalai Lama reluctantly returned to Tibet during 1956, on the insistence of Pt. Nehru[11]. Dawa Norbu commented on Panchsheel Agreement: "Tibet was murdered and upon its grave the Panch Shila were engraved"[12]. However, Tibet was not a party and signatory to Panchsheel Agreement.

The Trade Pact, as Panchcheel Agreement, was briefly called, was acclaimed in India. Five principles, outlined in the preamble of the Agreement, which formed the basis of the pact mutual respect for each other's territorial integrity and sovereignty, mutual non-aggression, mutual non-interference in each other's internal affairs, equality and mutual benefit, and peaceful co-existence became known as "The Five Principles of Peaceful Co-Existence", or "Panch Shila" in India, and were later taken up as the accepted policy of the Afro-Asian Block[13].

Acharya J.B. Kripalani on May 15, 1954 in his speech delivered in India's Lok Sabha on a debate on the International situation, said: Recently we have entered into a treaty with China. This treaty concerns whole of India. It does not concern a party or a person, it affects us all. We feel that China, after it had gone communist, committed an act of Aggression in Tibet. The place is that China had the ancient right of suzerainty. This right was out of date, old and antiquated. It was theoretical; it was never exercised or very rarely exercised and even then in theory. It had lapsed by the flux of time.... I consider this as much a colonial aggression indulged in by Western Nations.

The definition of colonialism is that one nation by force of arms and fraud occupies the territory of another nation... Whether certain commit aggression against other peaceful nations does not always concern us. But in this case we are intimately concerned, because China has destroyeds what is called a buffer state. In international politics, when a buffer state is destroyed by a powerful nation, that nation is considdred to have committed aggression against its neighbours. It is also well known that in the new map of China other border territories like Nepal, Sikkim etc., figure. This gives us an aggressive designs of China... I do not say that because China conquered Tibet we should have gone to war with it. It was possible. But we did well in not going to war. But this does not mean that we should recognize the claims of China in Tibet.

We must know that it is an act of aggression against a foreign nation. It is as abominable as colonialism of any Western Power... It was J.B. Kripalani who in a speech in Lok Sabha, said: "Perhaps I will not be misunderstood when I say that this great doctrine (Panch Shila) was born in sin, because it was enunciated to put the seal of our approval upon the destruction of an ancient nation which was associated with us spiritually and culturally. The Panch Shila was enunciated on the eve of a nation losing its liberty".

The conditions in Tibet today stirs us in the face. The assurances that Tibet's autonomy would be respected, given by the then Chinese Prime Minister Chou-En-Lai during his visit to India, on the eve of signing of Panchsheel Agreement have proved to be meaningless: The natural economy of Tibet, while sufficient for six million of Tibetans, can never be made to support the additional 7.2 million of Chinese migrants. Tibet was as essentially subsistence, but self-sufficient economy able to adequately support the Tibetan population but unable to adequately support a greatly increased population of Chinese. The Tibetans and Chinese believe in two different kind of faiths.

The Buddhist economic system is based on Buddhism whereas the Chinese system on communism. The Buddhist economics is a system based on the notions of "right to livelihood' and the "Middle Path", in which the aim is to achieve a maximum human well-being with an optional pattern of consumption[14]. Chinese claim that tremendous progress has been made in Tibet, in the field of transport and communication, citing airfields and various highways as proof. Many of the achievements made in Tibet are quite remarkable but the benefits that they brought are primarily meant for Chinese. Airfields and highways are being used primarily for Chinese military and official purposes and to transport Tibet's rich natural resources to China. The Chinese modern means of transport do not benefit Tibetans. Tibetans in most places continue to use horse, mule donkey, sheep and yak as modes of transportation[15].

The advancement of science and technology seems to have achieved a little more than linear, numerical improvement; development often means little more than more mansions in more cities. As a result, the ecological balance the very basis of our life on earth has been greatly affected. The people may be seen revelling in pleasure, and people suffering[16]. The Chinese claim that Tibetans are one of them and Tibet is part of China but Tibetans are being treated differently and are discriminated.

Tibetans throughout the country live in the same old weather-beaten houses, riddled by leaks, generally unserviced by running water and electricity. On the other hand Chinese in Tibet live in new suburbs with walled compounds containing new house, with five to ten storey apartment buildings. Running water and enough power for heating is supplied. The Chinese have attempted to solve the economic and political problems of Tibet by large economic subsidies. These subsidies have only stimulated further immigration of Chinese who are able to exploit business and trading opportunities and remit large amounts of money to relatives in China[17].

The migration of Chinese population to Tibet has adversely affected the ecology and environment on the Tibetan Plateau. The State-run China Daily reported in highly unusual detail and candour that Government-encouraged population migration into arid western China Quinghai province has caused irreparable environmental damage to huge tracts of fragile tableland. Experts attribute the deterioration too vergrazing, irritational land reclamation, and want on denudation of surface vegetation[18]. The presence of recent Chinese settlers placed new ecological and economic pressures on the land and resources of Tibet.

According to the reputed journalist Amit Roy the Policy adopted by Chinese towards Tibetans is "Kill the chicken and warn the Monkeys", the sight of headless chickens being calculated to frighten off any monkeys bent on trouble. The monasteries of Drepung, Sera and Ganden were occupied by plain-clothes police; the monks were subjects to an intensive campaign of political re-education and forbidden to leave or communicate with other monasteries without official permission.

Security forces armed with truncheons and electric stunner rods were increased, police cars with wailing sirens criss-crossed the city and heavily-armed troops patrolled the streets[19]. His Holiness the Dalai Lama in his March 10, 1987 statement said, During the last few years there has been an unprecedented increase of Chinese civilians throughout Tibet. This policy of colonization and demographic aggression poses a great threat of reducing our people to a minority in our own country. This has also rendered the much publicised Chinese claim of respecting. "Tibetan identity, religion, culture and traditions" meaningless[20]. All this happened in Tibet, despite the assurances contained in the Seventeen Point's Agreement dated May 23, 1951, forced on Tibetans whereby a nation with a twenty-centuries old civilization had begun it slide to the brink of extinction, the Chinese had at that time also promised to leave Tibet's political system intact, and to respect the religion, language and customs of the Tibetans. They gave specific assurances that the monasteries would be protected[21]. Same was the tenor of 1954 Panchsheel Agreement.

Panchsheel was first mentioned in the preamble of a trade agreement between India and China in April, 1954. It was enshrined prominently in the joint statement issued at the end of the first India-China summit two months later both India Prime Minister Pt. Jawahar Lal Nehru and Chinese Prime Minister Chou Enlai endorsed the time-honoured "principles of mutual co-existence". Non-aggression and non-interference were to be built into the psyche of India, and China. But then a kink marred the smooth and shared togetherness of the two friendly nations, 1962 took the essence out of Panchsheel and wasted it on an evil wind[22]. The tensions between India and China escalated into the border war in 1962. The reports of the US State Department of the past two years have, even if belatedly, acknowledged the instance of the principles of Panchsheel having been torn to bits with unmatched cynicism.

Although discredited by the 1962 conflict, the attempt to receive the concept of Panchsheel underlines a belief in its efficacy. Linked to Buddhist traditions, the five principles are unexceptional. The 40th anniversary of the enunciation of Panchsheel, or the five rules of the rightful conduct of international relations, marks the emergence of a mature relationship between India and China part from providing guidelines for the new world order of the future.[23]

The two countries, are looking towards economic changes and upliftment of the conditions of their essentially poor people. The reiteration of the Panchsheel idea appears to be a ritual exercise. The real world of International intercourse may be characterised by brute power-economic or military but civilisational norms demand that the exchanges be in accordance with ideals which at first sight appear utopian, but which outline not only the directions towards which we seek to move but also the better instincts of mankind. The thrust of Mr. Li Peng's remarks was on making panchsheel a practical proposition, moulding a foreign policy whose basis was a strong assertion of national identity[24].

The dialogue must go on, because talks will pave way for settlement of disputes and the independence of Tibet. The Chinese have described the "Beijing talks" on July 13, 1993 between the Chinese authorities and the Tibetan delegation, led by the Speaker of the Kashag-Tibetan Parliament-in-exile, as official, an indirectly recognition by the Chinese of the Tibetan Kashang. This is likely to pave way for future talks. His Holiness the Dalai Lama recently said that : the Chinese Government was adopting a positive and improved attitude on Tibet issued and wanted to maintain direct contact.[25] Both India and China regard Tibet as autonomous. Independence and autonomy are variable terms and neither Tibet nor China can alter geographical locations of the other. Though the issue is primarily bilateral between Tibet and China, its complexity as well as neighbourhood compulsions make it trilateral in nature.[26].

In the words of Professor Rinpoche: "If a friendly and peaceful relationship can be established between India and China on a lasting and secure basis by sacrificing the legitimate aspirations of the Tibetan people, then we will not come in the way". Recently H.H. Dalai Lama said with emotions: "We may oppose the Chinese authorities, but we want good relations with the Chinese people". The sentiments conveyed by Professor Rinpoche and H.H. Dalai Lama are likely to create congenial atmosphere. India and Beijing are expected not to miss its golden opportunity. Earlier also some 212 Members of Parliament in a joint memorandum presented by Professor Madhu Dandavate the then Speaker Dr. Balram Jakhar said:

They considered the Dalai Lama's Five-Point Plan which was first enunciated in Washington in September, 1987, a historic step towards resolving the improving the important question of Tibet, alleviating suffering of the Tibetan people and relieving regional tensions. His Holiness the Dalai Lama's offer of finding a negotiated settlement with regard to the future status of Tibet is statesmenship like and we hope the new leadership in China will reciprocate is positively keeping in view the larger interest of both Chinese and Tibetan people[27]. Generally, Buddhists believe in non-violence. Personally, the Dalai Lama very much admire Mahatma Gandhi's way of thinking, Ahimsa or non-violence. In case of Tibetans, violence is more or less suicidal. It is not at all practical. Through non-violence, it may take them more time, more patience and more determination and the achievement are may be small, but it is real, However, it may take some more time[28].

Armed conflicts reflecting passions of man, create a vicious circle. The lesson of history is that, instead of settling any problem finally, war creates more problems and generate greater tensions and results in another war. It undoubtedly, creates a chain reaction and an unending process continues. Dr. Albert Einstein, late in his life was asked what weapons may be used in the 3rd World War. He said, "I do not know. But I assure you that World War IV will be fought with stones"[29].

The analysis of the causes of war will show and undisputedly show and establish, without an iota of doubt that wars settle nothing. The wars create not solve the problems notably Tibet which is linked with the world wide environment. The next war if it is waged, will be nuclear war, which will mean global destruction, which a statesman like His Holiness, the XIV the Dalai Lama, can never

wish and desire. This there is no going away from dialogue and talks, however, long and exasperating. The solution has to be found patiently. It is patience and perserverance which is likely to overcome the mountains, emphasised Mahatma Gandhi: The dialogue should be initiated and never snapped till the solution is reached.

The problems of this era are of greater magnitude. The problems that the world faces today violent conflicts, destruction of nature, poverty, hunger immorality, lack of values the problems created by humans. These and many other problems can be resolved but only through human efforts, understanding through talks and dialogues. Solutions to Tibet's many fold problems have to be found through dialogue and democracy by definition includes dialogue[30].

However, democracy demands tolerance, understanding, mutual respect and adjustment at the time of stress and patience, as taught by Buddhism. The Lord Buddha was the man to have envisaged the basic concepts of social living and human relations is ideas were as dynamic and revolutionary as original. It is not at all surprising, therefore, that the latest theories of socialism and democracy some have the electric wires in the original thoughts of Buddha.

Every socialistic and democratic principle in the realm of policies and socio-economic matters finds its origin in the Buddhist satras, with the divergence that the basic social philosophy in Buddhism was comparatively larger and definitely more purposeful than the social philosophy in Buddhism was comparatively larger and definitely more purposeful tan the social philosophies applied by modern sociologists. However, the political thinkers could only conceive of a temporary well being or happiness, while Buddha showed the means to achieve permanent success[31]. The wonderful aspect of Buddhism is their respect for religions, freedom of individual and stress for the use of free thinking and reasoning by one self and to give credence even to one's words by faith.

It is the faith that makes man aspire, strive and awakens him to tasks in the early glow of dawn. Faith is the subjective process and it grows within and makes one's will power stronger. Tibetan's faith in their living future is capable of giving meaning to their lives. The reverence in which the person of His Holiness is held by all Tibetans both as spiritual and temporal ruler and as the symbolic representation of Tibetan nationhood, forges together all Tibetans into one united people. Tibetans by their acts and conduct have sufficiently and unequivocally demonstrated that His Holiness is their supreme authority, leader, thinker, philosopher, inspiration and guide. He is one of the greatest statesman of this era.

His Holiness, the XIVth Dalai Lama time and again, has stressed the similarities between Mahayana branch of Buddhism and Marxism. He is the first to declare: 'If a Buddhism were to chose an economic system, it would be Marxism and if a Marxist were to chose a philosophical system, it would be Buddhism[32].

Democracy has the capacity and capability to cultivate the intrinsic qualities of tolerance, non-violence, co-operation and co-existence, necessary for Panchsheel. In today's multiplier world, competition and collaboration are the two sides of the coin, concepts like Panchsheel provide necessary template in which this can be done within the bounds of moderation and to the benefit to both[33]. Both the people of China and Tibet are to appreciate that democracy is a proximate solution to different problems. The tolerance, patience and readiness for a dialogue has received world wide support for Tibet's cause. A peaceful solution to the problem of Tibet may not be a far cry. Bilateral talks and negotiations are likely carry them to an amicable, peaceful and honourable solution.

As far India is concerned it has already paid and had been continuously paying the ever-mounting price to maintain China's friendship and the glory of Panchsheela the historic treaty of

eternal friendship and fraternity. Dr. J.C. Kumarappa, a great disciple of Gandhi Ji and an economist of repute, after his visit to Russia and China, even in those days had categorically warned that in their eyes the treaty Panchsheel was not worth the paper on which it was written, Shri M.S. Golwalkar, in Bunch of Thoughts justifiably asserts:

'In our simplicity we take the word and diplomatic moves of the world powers at their face value and begin to flatter ourselves that we occupy a great position in the council of the world"[34]. It cannot lose sight of that the world is not prepared to listen to the philosophy, however, sublime, of the weak. To remain week is the most heinous sin and it destroys oneself and incites feelings of violence in others. Our greatest blunder has been that we try to purchase or sell peace from a position of weakness. In the process we paid dearly by losing a large chunk of land to China.

Panch Shila is a multinational baby, conceived by the Chinese, fathered by Indians and christened by Indonesians. The words "Pancha" and "Shila" are both Sanskrit but Shila here is used in its Indonesian sense of a principle or doctrine a meaning which the word does not have in Sanskrit. Chou-En-lai mentioned these five principles first on December 31, 1953, while receiving Indian delegation for Tibet Trade talks in Beijing. However, Mao introduced three of the principles in the Moscow Treaty of Friendship of 1950. They symbolised Mao's fears and suspicions about Soviet intentions[35]. China cannot ask others to accept principles of Panchsheel which they do not practise at home. However, the Indian enthusiasm for Panchshila waned since the Chinese agression of 1962.

So far as the Tibetan are concerned the elementary form of rules for the external conduct are called Dasaxsila, decalogue which enunciates its precepts for observance as negative and prohibitive form. Out of these ten, the five (Panchsheel); are binding upon the laity of the monks in the Buddhist order are required to observe all the ten. These are:

1. Kill not;
2. Steal not;
3. Commit not adultery;
4. Lie not;
5. Drink not strong drink;
6. Eat no food except the stated times;
7. Use nowreaths, Ornaments or perfumes;
8. Use no high Mats or Thrones;
9. Abstain from dancing, singing, music and wordly spectacles;
10. Own no gold or silver and accept none.[36]

This moral code, it may be observed, lays great emphasis on moral environment. Out of these ten commandments each one has direct nexus with all sentient beings and the situation of balance, uprightenousness, contentment and peace. The phenomenon which is so essential for the health and upkeep of environment.

REFERENCES

1. Shen T. and liu S., Tibet and Tibetans, (1993), p. 62. Also see Tibet Proving Truth from Facts, (1993), p. 8.
2. Dalai Lama, "My Land and My People",
3. The Dalai Lama, Tibet, China and The World, (1989), p. 80.
4. Dalai Lama, " My Land and My People", (1977), p. 260.
5. Tibet Proving Truth From Facts, (1993), p. 4.
6. Ibid.
7. His Holiness The XIV Dalai Lama, On the Environment, (1994), p. 3.
8. Tibet Proving Truth From Facts, (1993), p. 4.
9. Government Resolutions And International Documents on Tibet, (July, 1989), p.8.
10. Back to Panchsheel: The Tribune, June 29, 1844, p. 8.
11. Mary Craig, "Tears of Blood, (1992), p. 135.
12. Ibid.
13. George N. Patterson, "Tibet in Revolt", (1960). p. 103.
14. Fritjof Capra, "The Turning Point, (1982), p. 197.
15. Present Conditions in Tibet, (1990), pp. 86-87.
16. His Holiness, The XIV Dalai Lama, "On the Environment (1994), p. 52,
17. Present Conditions in Tibet, (1990), p. 87.
18. International Campaign for Tibet, "Tibetan Environment and Development News", (February, 1992), p. 1.
19. Mary Craig, "Tears of Blood", (1992), p. 258.
20. Present conditions in Tibet, (1990), pp. 87-88.
21. Mary Craig. "Tears of Blood", (1992), pp. 18-53.
22. "Back of Panchsheel, "The Tribune, June 29, 1994, p. 8.
23. M.G. Chitkara, Encyclopaedia of Ecology, Environment and Pollution and Pollution (vol. 3) Environment and Buddhism, (1996), p. 87.
24. "After Four Decades", the Times of India, June 30, 1994, p. 10.
25. "Tibetan Independence a distant dream", Indian Express, August 23, 1993, p. 10.
26. S.M. Krishnatry, "India's Role in Sino-Tibetan Tangle", The Times of India, August 28, 1993, p.8.
27. Tibetan Bulletin (August-September), (1988), p. 8.
28. Tibet, China and the World, Dalai Lama, "Violence and non-Violence", (November 1989), p. 61.
29. Sampporan Singh, India and the Nuclear Bomb (1971), p. 170.
30. George Fernandes, "Opposition Coordination", Indian Express July 14, 1988, p. 6.

31. Samdong Rinpoche, "Buddhism on society and Politics", Tibetan Review, (May 1972), p. 5.
32. Tibetan Review, (April 1979), p. 22.
33. "After Four Decades", The Time of India, June 20, 1994, p. 10.
34. M.S. Golwalker, "Bunch of Thought", (1966), pp. 245.
35. V.V. Parajpe, "Panchshila: Redundancy of Rhetotic", Indian Express, July 26, 1944, p. 6.
36. Waddell, L. Austin, The Buddhism of Tibet or Lamaism, p. 134.

CHAPTER 28

CONSUMERISM: LEAD TO ENVIRONMENTAL DEGRADATION

Environment and development does not mean only controlling pollution. It also means the way we live, our sanitation, our home, our water supply, our rituals for which we also need population control. We must live with sound health with appreciate amount of food. On the whole for sustainable development we need a holistic approach to have an environment for every one to be happy both today and tomorrow.

Environment is very important for our future sustenance. Development process is also equally important. Therefore, considering two aspects we must have sustainable development. Environment does not mean only aspects of effluents but it is the way of life including way of living condition, sanitation, habitat and income for minimum need for living conditions. The book discusses various aspects of above covering all the sectors analyzing various data and as far as possible a holistic approach is made. Giving complete picture of environment with various suggestions, the book it is hoped shall be of immense help to planning process, industrial process besides to researchers and academicians. In totality it is a document for assurance to our future generation.

The vital problem for the Gautama Buddha was not how the world spirit, if any, manifests itself in the superhuman realm, but in the individual man and in the empirical world. What controls the universe is dharma, the moral law, the world is made, not by gods and angels, but by the voluntary choices of men. The history of man is the total sequence of human lives, their decisions and experiences. The situation is due to the innumerable actions of men and women in the past; and we, by our will and action, each in his own measure, can determine what the next moment in history is going to be. By substituting the law of cause and effect for the caprices of demons and gods, the Buddha put the noblest system of morality in the place of tribal custom and taboo.

The Buddha knows — and none better — that the human will is not omnipotent; it works in a material, animal, and social environment which in pings at every point on the life of man, though he, by his will and exertion, can modify and reshape to some extent his environment. This continual interaction between man and his environment is the texture of which history is woven[1]. Human effort counts. Dharma is the unity of all ideal ends, arising us to desire and action, it controls us because of its inherent meaning and value, and not because it is already in realized existence apart from us. The

reality of dharma is vouched for by its undeniable power in action. The Buddha insists that it is not wholly without roots in existence.

There is a deep shadow into which we have now to go a gathering multitude which can neither work contentedly nor play happily, the unemployed without purchasing power, those who mingle want with a joyless leisure, the apparently superfluous poor. It is unsound to assume that if there were no rich there would be no poor. It is too hastily believed that the poor are poor because the rich have taken something away for them. That is not the truth of the case.

The relationship is much more subtle and complicated. Always in the world there have been the poor. Poverty is not a confined to the species Homo Sapiens; it is a phenomenon throughout all the orders, classes and kingdoms of life. "The poor always ye have with you". That has been accepted too readily as a divine assurance that the prevention of poverty is impossible[2]. However, the existence of poverty is discreditable to the rich and the ruler, and that they ought to do something about it.

John L. Gillin asserted that poverty might be regarded "as a condition in which a person cannot maintain himself in accordance with the living standards of group, and hence is unable to achieve the mental and physical efficiency to function usefully in it". Poverty exists when one is not able to get sufficient food and other necessities of life. Poverty is relative to richness. India, poverty is a foremost social problem, nothing to speak of comforts, the people here are deprived even of the basic necessities of life.

The country is faced with numerous problems, viz., criminalisation of politics, judicial activism, stability, uniform Civil Code, poverty, unemployment, economic crisis inflation and corruption.

India is not the only country engulfed in corruptions' deadly embrace. It has equally alarming proportions in Pakistan and Bangladesh - as the people their are no different; and corruptions magnitudes in Indonesia has been disturbingly high. However, we Indians cannot comfort ourselves with the thought that other countries are sailing with us in the same or similar boat with Roles of Corruption. At a contary celebrations of the then ruling Congress Party in India, the then Prime Minister of India, late Sh. Rajiv Gandhi minced no words in cordially criticising the Congress leaders as brokers for power and influence, who had lost touch with masses.

They are too preoccupied with their own private welfare at the public expense and live no time to worry about public weal. Corruption, undoubtedly is a double edged weapon that cuts deep into the revenues of the State and strikes hard at the income of the ever growing poor population and polluting environment. Its cumulative effect is felt in soaring prices; low and slow tax returns. The bureaucrats, businessmen and industrialists alone are its real beneficiaries. And it tends to widen the disparity between plenty for the rich influential class and scarcity for the poor.

India, one of the poorest of the poor country of the world is world-wide known as the most corrupt country. Human population is already consuming more of the available resources than nature renews. The earth is not fecund without limit, and in some of the needed alimentary substances it is even parsimonious. In some parts of the world, humanity is now already at that level of bare subsistence. In a little while men of science may be in a position to estimate exactly what human population this earth can carry and go on carrying, at a tolerable level of existence, at a level of freedom, happiness, variety, direct relations to wild nature and full and complete living. At present such estimates are based upon in sufficient assumptions; they are of no practical value. That estimated "optimum" of population, when we get it, may turn out to be above or below our present numbers, and it will certainly vary widely with what is taken as the standard of life.

Since the time of Malthus it has generally been assumed that the human animal, like most other animals, has a reproductive urge sufficiently strong to keep its numbers pressing steadily upon the means of subsistence. The popular idea of India and China as great overflowing tanks of population ready to burst upon the rest of the world is quite a mistaken one[3]. Both regions are manifestly in a phase of great change and reconstruction. Population in India in increasing at very high rate. It must be slowed sown otherwise the increasing number, which renders many without work, will swallow up whatever extra production in the field of agriculture and industry is brought about.

The right to work is the biggest right. We call our land 'karmabhoomi', the land of action, of work, but today there is no work in this land. It is not only that unemployment means unfruitful labour of some people. Unemployment would create social and political problems. Educated unemployment is dangerous for the stability of the state. We have great manpower, which is our biggest asset. If we put it to proper use we can fulfil our development plans to a substantial extent[4]. God has given man not only a stomach, which needs food, but also hands to work with, so that we can earn food. But we are not using those hands.

Luckily for India the bumper food-grains crop in 1996-97 also dispels the fears that, in the long run, foodgrains production has been decelerating. Earlier this year, none other than the government expressed these fears. In its Economic Survey, the government prognosticated that the economy might be heading for serious food security problem. Reason being foodgrains production was trailing population growth.

After the fall in grain output in 1995-96, growth, in production in the nineties fell to less tan 1.9 per cent. Interestingly, while there was no apparent scarcity of rice, its production fell for three consecutive years, starting from 1993-94. On the other hand, while wheat prices went up by 30 percent in 1995-96 indicating scarcity, wheat production continued to rise throughout this period. So the scarcity, if at all, had nothing to do with lower production. Moreover, with the 1996-97 bumper crop the food security scene looks quite different. Growth in foodgrains production during 1990-91 to 1996-97 periods is 2.2 per cent a year, which is more than the population growth of around 1.8-percent. It continues to be less than the foodgrains growth of 2.4 percent during 1980-81 to 1989-90[5]. But the difference is marginal, and indicates changes in production pattern rather than any fall in foodgrains yield.

To Gandhi, essential human requirements are food, shelter, clothing, and health and individual freedom. In spite of all the wonderful discoveries, our food supplies are not keeping pace with the increasing population taken the world over, and the danger of world starvation can by no means be dismissed.

Population control is undoubtedly the ultimate solution. But whatever may be the method of choice for population control, one thing is clear. It must go hand in with a system of economy that would enable the maximum population to be maintained on the available acreage in health and reasonable comfort for the longest period of time without impairment of soil fertility. It can be shown that the system that is best suited for this is that of intensive individual farming based on cattle and human economy, as a way of life, supplemented by cottage industries as against large scale, collective mechanised farming ancillary to heavy industrialisation.

Sordid poverty in the midst of plenty is an enigma which sterilise the attention of any critic of the capitalist order of society. The rate of exploitation of natural resources to create a plentiful supply of commodities to the wealthy minority is so fast that one wonders whether the resources of the world would soon be exhausted converting the present the resource of the world would soon be

exhausted converting the present day garden into forlorn deserts. The amount of heart-burning caused by untold poverty for the masses in the midst of extreme plenty for the few is incalculable.

The rich all the same, are restless and unhappy because of their living style whereas the poor are unhappy because of their crushing poverty. Man, especially the economic man, with an insatiable mania for money has proved to be the most rapacious of all animals, holding the entire world to ransom to satisfy his own petty vanity. The 'consumption society' is groping darkness under the shackles of waves of desires which rise boundless, one after another. Man cannot live by bread alone. It is true. But it is also a fact that man cannot live without it either. Matter may be less important than spirit but in human beings the spirit manifests itself and works through the flesh. Some amount of material goods is necessary for the good life. Also freedom is the very essence of our being. It is a primary condition for the progress of the individual[6].

The sordid poverty in the midst of plenty sets one to think deeply about the cause of the evils of the present economic system. While we continue to quibble over theoretical growth rates, economy limps and the prices of essential commodities rise painfully. Need is to realise that deliverance will come only through mending our ways and managing our affairs properly. Of course, the best imperative lies in reducing the current levels of consumption and generating revenue surplus. We find that our economic activity is divorced from the spiritual aspect of life. This fact is responsible of all exploitation of individual by another individual.

Adoption of Swadeshi and impetus to small-scale industries were only answer to uplift India's economy. Multinational companies would not be able to solve the problem of sovereignty, security, governance, poverty eradication, and other related problems. The foreign operator of whichever country looks upon India as a market for earning profits and will go to any extent to earn them. In fact, some foreign operators may act to the detriment of the interests of this country and operate to serve the interests of their countries. This country, by opening its doors to them, will invite interference with its social, political and cultural policies. They may also try to create instability by fomenting divisions in various social groups here.

The security, integrity, sovereignty and the governance of this country will be exposed to all kinds of sabotaging influences. Eventually foreign media operators will swallow the indigenous operators, as the big fish swallows the small one. With their vast resources and the capacity to survive for along time by underselling and incurring losses, they may succeed in wiping out the indigenous players, Swadeshi who will either close down or opt to be taken over[7]. The private Indian operators have no patience and are interested in quick profits.

The reason is simple. Market forces are propelled by profit motive, and there is more profit in deploying money to make more money (for instance, by heavily betting in currency and stock markets) than in building asset-generating plants. Even where capital is employed in setting up manufacturing units, the unhidden desire is to exploit low-paid labour. In both cases capital is not used to increase output, productivity and wages; quite the contrary. The end result is to keep productivity and wages low and transfer jobs from the mother country (where the plants have their headquarters) to the adopted country.

This way, the globalisation drive is spreading unemployment and sustaining poverty. Analyses by well-known American economists, published in a leading newspaper, bring out another damaging effect of globalisation-cum-technological advance. New technology is necessarily labour-saying, and drives up existing jobs. Also, the days of the small man, as an active or passive player in economic activities, are over. One perceptive commentator has warned that the world is fast moving towards establishing "the dictatorship of the rich". And the bad news is that this process is more or less

irreversible. Belying the Bible, the rich are about to inherit the earth[8]. Greed and not the need have led to corruption.

"Greed is good, Greed is right Greed works. It terrifies and captured the essence of the revolutionary spirit. Greed, in all its forms has market the upward surge of mankind... it will save the malfunctioning corporation called the USA." The words of Ivan Bosky, a Wall street financier, soon backfired. Shortly after his statement, he was in jail with $ 100 million fine. Greed has been the grim reaper of many souls. Desire makes the world go round, and money is desire's way of organising itself. It is by definition ravenous, gluttonous, avaricious, eager and intensely desirous. In the "90 rhetoric, greed has gone global. Global Greed Inc. can seek out low wages areas for super profit exploitation. It is a virus infecting addicted gamblers, stock speculators, real estate flippers and more recently, the over Rs. 1200 crore industry - Bollywood[9].

Greed is subtle; it is slow poison, it is killing us slowly and tearing us apart. The vast bulk of our population is uneducated and are poor with the alarming growth of population, the constraints are on natural and publicity utility, services, causing environmental degradation. The environmental degradation is at the very centre of interaction between demographic growth and economic developments, between man and what he consumes and product; because whatever be contributes to greater production and productivity and distribution has an inbuilt negative impact on environmental degradation. The problem of environment degradation is the outcome of ever-increasing pace of rural to urban migration. The problem is even more accentuated by the vast scale of very short duration, seasonal migrations, especially to the slums of the city. Their cyclical concentration in the districts which are among the most poorly endowed by way of natural and land resources the upward souring of poverty the inordinately heavy concentration of wealth and privilege among a very small proportion of the population, leads to corruption and environmental degradation.

Environment being a life-support system is management would consist of plans and projects aimed at defining environmental standards, control of environmental conditions and assessment of the impact of human activities on the environment. The concept of human environment deals with the management of life-support system. This life-support system embracing air, water and land and the tremendous diversity of life, are preserved even though there is a need for undertaking development on a vast scale to satisfy the increasing needs of human beings. Man, being the apex of this life support system is responsible for the depletion of all resources and degradation of environment.

The concept of human environment consists of elements of habitat, shelter infrastructure, services and well-being:

Habitat: covers the provision and design of all kinds of shelters and structures of human activities within various community patterns including transpiration, communication and related infrastructure requirements.

Shelter: includes structures and superstructures of different shape, size, type and materials created by mankind for security, privacy and protection and for his singularity within the community.

Infrastructure: includes the complex network designed to deliver or to remove from the shelter, people, goods, energy or information.

Services: covers those components of human environment required by a community for the fulfilment of its functions as a social body, such as, water supply, electricity, education, health, nutrition and environmental sanitation.

Well-being: includes the provision of all kinds of opportunities and accommodation for recreation, leisure and art, aesthetic and cultural development.

The inter-connection of these components of services and infrastructure with that of habitat generates many kind of human settlements (both urban and rural) of varying sizes and scales including marginal settlements. The quality of life is obviously determined by the availability and quality of these components. The overriding objectives of settlement policies should, therefore, be to make shelter, infrastructure and services available to those who need them, in the sequence in which they are needed and at a monetary or social cost they can afford it. It is the number of people that an urban (or rural) area can support on a sustainable basis.

The problem of providing a quality of life with adequate civic service may be plaguing all countries in the world. But it is about insoluble in developing countries like India, where the rural poor migrate to the urban areas before they are developed enough to provide the newcomers with regular jobs and civic amenities. They continue to remain 'poor' but for the change in nomenclature form rural poor to urban poor. This shows some kind of imbalance in the economic ecology or urbanisation caused by demographic pressure and economic compulsions faced by the poor in search of food, shelter and job.

People are more inclined to go the cities rather than live in village because there has been an improvement in agriculture technology so that less man-power is required to do the same job which used to be done by a large number of people. Because of this reason, the villagers get lot of free time and have to sit idle. In the past they could afford to waste their time, but now with the cost of living going up, they migrate to the cities and town to utilities their free time and in a hope of getting employment.

New people are coming to the cities in much greater number than before. As a result, much of urbanization of recent decades has been characterized by the spreading of shanty towns, squatter settlements ad generally substandard living conditions. They're mixed populations, frequently drawn from different areas present serious racial, religious and sociological problems.

Available recourses are, anyway, not unlimited. And, if they are spent on urban development, migration from the village will assume the character of an avalanche, making nonsense of all plans for urban development to provide a quality of life.

Unless the development is geared for taking care of the population, more especially the weak and down trodden, the mere talk of environmentalists to diminish pollution will have no meaning to the poor masses. However, for the creation of a healthy society, it is necessary that the resource base of the poor should improve and unemployment among them should decline.

It is generally believed the poverty breeds over-population and as much there is need to tackle and cure over population. A frontal attack, as such, needs to be made on the basic problem of poverty. Poverty is another name for the existence of widespread unemployment and underemployment and, therefore, unless underemployment and, therefore, unless development strategies focus on the provision of employment as the central objectives of planning and wave other objectives the problem of poverty will defy solution in a global perspective. Poverty and sub-standard living conditions have direct impact on environment[10]. The urban poor because of the compiling circumstances, their habitual has a deteriorating and unhygienic style of living has eventually caused congested and inhuman environment.

Religions generally have sung the praise of poverty. Blessed are the poor and the meek, for they shall inherit the kingdom of heaven. One remembers God in poverty not in plenty. Jesus Christ says: "Sooner shall a camel pass through the eyes of the needle than a rich man enter the kingdom of heaven!" Wealth breeds pride and sin, wine, women and gambling and other concomitants of opulence. Says Tulsi Ramayana: Whom God wants to favour, he takes away his wealth. All religions command the virtue of charity. The Sikh Gurus preach Vand-Chhakna-share what you have, little be it or much, with others. The Muslims call it Zakat.

Our saints and sages, whom we worship, shunned earthly assets. The Jain Munis beg for their bread, to cast off ego. The greatest Indian of our times, Mahatma Gandhi, was above the roti, *kapra* and machine civilisation: "Roti I have not taken for 40 years. *kapra* I don't wear and go naked, of *makan* or other possessions I have none. Yet emperors envy my peace of mind and real happiness!" The motto of his ashram was voluntary poverty. Prince Siddhartha bade farewell to regal glory and wealth, when on that fateful night that changed the history of world, he embraced life of a mendicant. He was on the road to becoming the Buddha.

Undoubtedly, the incidence of unemployment is inversely related to the economic conditions of the household. The economically better off families are able to secure the corner employment for their members, but the poor, the landless and the slum dwellers are always worried about their next day's bread. As such, the poor families are forced to live in most unhealthy conditions, very poor housing and many have to go without shelters event hey have to travel several kilometers to procure drinking water. Diseases and consequently death visit them frequently[11]. Traders, moneylenders and small businessmen exploit the poor in variety of means and quite a large number among them become bonded labourers. Such an economic environment gives them a feeling of insecurity. They see people rolling in luxury and the spectacle of palatial mansions coming up just near the slums, *jhuggi jhopri* colonies only kindles the seething anger among the poor.

Raja Janaka, the greatest Vedantist lived in regal splendour, surrounded by all luxuries, but he remained totally detached. Once when his capital Mithila caught fire, he said, "Nothing that is burning in Mithila belongs to me, there is no sense of personal possession". Gandhiji gave to it the name of trusteeship; all the wealth of the kings and the rich men was people's welfare. This was an ideal solution. It was not the confiscating way of the socialists that leaves behind a trail of bitterness, resentment and sense of deprivation. Trusteeship is twice blessed; it blesses him who gives and him who receives.

Before the coming of the Industrial Revolution, the world had stabilized itself at the level of poverty and scarcities on all fronts. A hand-weaver could produce 10 metres of cloth per day. The produce from the land was some 7 maunds. The few goods going round could be enjoyed only by kings or rich men. The common masses had but little share. The coming of the factory with mass production and application of technology to land worked miracles of production by machines and produce of the land.

It is time we changed our concept of poverty. The saints of yore might have led a life of self-denial, renunciation, sacrifice and voluntary poverty in the service of people. These were noble souls. But poverty and destitution for the masses can no longer be fashionable even as a religious ideal. Some Rishis is foresaw the shape of things in distant future. In Yoga Vasishtha, Rishi Vasishtha tells Rama: "Poverty is a curse. A very poor person is hardly alive. I see no difference between a poor man and a dead man"[12]. Removal of poverty is the prime duty of all rulers at all rulers at all times.

Moreover, a feeling is generate among the poor that conditions in jail are better than the environment Jhuggi-Jhopri and they feel that living in slums without amenities of pure drinking water sewerage, drainage and unhygienic conditions etc. is an open Jill for them. This even encourages crime and gives birth to social evils like prostitution. The rich employ many hardened criminals of course, drawn from the poor strata, to protect their illegitimatic wealth or black money. This further reinforces the idea in the minds of these poor that honest methods do not promise them even a simple and reasonable living. It is this kind of a social and economic environment that is polluting the very fabric of the society[13].

Unfortunately, the ecologists and environmentalists are worried about the outer physical environment, but more important than that is the creation of employment opportunities which holds key to the creation of a healthy social environment that can provide for the well-being of a large mass of people.

The rapid growth of population imposes of hardens, considerably organisational demands and besides disturbing the social structures, make the country's political and administrative apparatus perpetually off the balance. If further creates an imbalance between population and resources resulting in deforestation, soil erosion and other ecological changes leading to a deterioration of the natural environment which if unchecked, will obviously threaten the very existence of human being[14]. Environment does not necessary concern land, air or water is ultimately all about resources.

However degradation is closely related to the pattern of resources use permitted within a society in a country like India, with a high population density and unbearable a high level of poverty, virtually every ecological niche is occupied by some occupational or cultural group for its sustenance. There is close correlation between population growth and its specific concern with poverty. Thus, the low health conditions cause poor, unhygienic living environment, which leads to a threat to very human survival.

India is the second largest populated country in the world only next to China with the total population currently estimated at around 950 million which is about 25 percent., of the making. India is having only 2.4 percent of the total land area of the world. Compared to this the United States of America with only about 6 percent of the population of the world is having 7 percent of the total area of the world. But what is more alarming is the growth rate of 1.9 percent population per annum of our country. This rapid increase of population is a threat to the national development, as it will neutralize our economic achievements, social political and cultural targets set forth in our Five Years Plans.

No problem of our country may be suitably and satisfactorily slogged if our population goes on multiplying in this manner and we will have more slums, malnutrition, and starvation. Ultimately this will further, erase the rapidly dismembering of social values[15] and serious threat to a congenial environment and threat to the very survival of the family. Thus, a small family is a happy family, which besides a boon to the family itself, helps to build up a systematic social organisation raising the standard of living, peace, cohesiveness, and a good economic and political system in society. Whereas growth population creates problems to the Government for obtaining financial resources for delivering medical services, education, drinking water, housing and sanitation to its citizens. Unlimited population leads to fundamental structural change, fundamental decisions concerning implications on fundamental programmes and inextricable part of economy.

Population is increasing in an alarming proportion. The situation needs a revolutionary immediate action, when one considers the fact that it is so called third world with two third of the world population that on a average population doubles every 18 years, while the world population

doubles every 23 years. Asia is the most heavily burdened as a whole continent with total population of approximately 56.7 percent of the world total and second largest populated area is Europe. All over the world the population explosion is a serious threat to congenial environment.

Further, the population pressures are leading to destruction of forest in an alarming proportion in a global perspective. Besides, the population explosion exerts considerable stress on the Earth's limited resources. Further, the population phenomenon is a world-wide prospective has given rise to an enormous constraints on natural and financial resources. It has eventually given rise to forest destructive, excessive urbanisation and industrialization had ultimately resulted into a serious threat of air, water pollution and is turning most parts of our cities a heap of garbage. This is particularly true in regions where population growth is fast and natural resources are scarce.

In fact the very success of science and technology has generated to some extent a backlash. There is a great debate among the economists and technologists about the danger of unlimited application of science and technology for accelerating industrialiazation leading to the exploitation and natural resources and the anti-life impact of technology on human existence itself. Many fail to see that the human life span is the unchanging yardstick in futnre. It is not the man, who must adapt to the storms generated by science, but science and technology must adapt to man and their adaptation means more than a simple limitation of scientific activity. There is a growing feeling among many that we are going too far and the vastly increased power, that technology has placed in the hands of man, has not been matched by his ability to use it wisely. We are on consumer spree.

Society has come to realise slowly that earth unimaginably rich in natural resources is limited in the amount of abuse that it can bear without disastrous effects on the biosphere. Perhaps we failed to perceive this earlier because we have been so busy enjoying the benefits of the technological advancement that we had not had time to think about tomorrow. Earth, the planet we inhabit, is a single living, pulsating entity and the human race an interlocking extended family. The land, water and the atmosphere which constitute its environment, support come from some 0.36 million species of plants and more than a million species of animals. The unprecedented human interference into the environment has upset the delicate ecological balance of our planet.

The survival of man depends on how judiciously he manages the earth and maintains the quality of his over all environments. We must bear in mind that our genetic make up can be adapt to a changing environment. We can not develop resistance to toxic effects of many poisonous materials we are pouring out in the atmospbere, water bodies and soil. It is indeed a wonder how we are bearing the on slaughting of ecological backlashes in our environment. We are reaching the limits of tolerance on most fronts and any greater onslaught might result in major catastrophes.

Man has no option other than to seriously fight for the cause of sustained quality of his environment and natural resources and this flight has to be united and concentrated at all levels--individual, communities, villages, towns, districts, stages, governments and inter-governmental bodies, continental and global. In this endeavour short term personal or regional interest must be subordinate to the global and long-range interest. This can be achieved through mass education, enacting uniformly standard laws etc. To save our environment, all nations, all religions and all human races have to stand united on a common platform guided by a sound ecological principles alone. Simultaneously we have to control the human population or atleast ensure a zero per cent rise level. If these are not handled on a war footing, our biosphere will be in a danger of a major catastrophe.

Regarding prospectus of science and technology advances, Philip Hander, President National Academy of Sciences, USA describes that at some unspecified date in the future. "The bulk of humanities will be gathered in megalopolis, dwelling in huge buildings surrounded by pack lands

perhaps covered with domes within which the atmosphere will be maintained rather constant. Each individual will have a private pocket-two-way television instrument and immediate personal access to a computer as his news source, privately programmed educational medium, memory and personal communicator with the world at large—his bank, broker, government agents, shopping services etc. The bulk of the labour force, then, will engage in activities currently classified as services rather than productions goods."

He continues that most of us held such a dream in common and the most important thing one can say about that dream is that it may well be feasible. He believes that biological and physical research can refashion our world and us and there is really no question whether man can live with his technology. However, he ponders over the real question whether man can learn to live with himself. The answer he provides is that man can not learn to live with him in a technologically obsessed society, therefore, we have to limit technology.

Actually man does not know how to be a truly modern man. Other species do not have similar failings. A swallow has learned what it takes to be swallow. A tiger how to be a tiger. By the use of natural wisdom, these species are continually readjusting and refining their survival qualities, adapting them to the modification of their environment. Their success is proved by their very existence as the present day end product of age long evolution. Now they are in danger because man moves more against them. Already at the dawn of history, he began to forsake his natural capacity to adapt and survive, finding it expedient to trust his lot more and more to his brain, this is to his technological capacity and, by it, to modify the environment instead. While the animal adapts himself or herself according to the environment man tries to modify the environment according to his requirements. The club of Rome has termed it the predicament of mankind.

In a commentary on the report, "The Limits to Growth--A Report to the Club of Rome", the Executive Committee of the Club Expresses this view.

"We are convinced that realisation of the quantitative restraints of the world environment and of the tragic consequences of an overshoot is essential to the initiation of new forms of thinking that will lead to fundamental revision of human behaviour and by implication, of the entire fabric of the present day society.... We affirm finally that any deliberate attempt to reach a rational and enduring stage of equilibrium by planned measures, rather than by chance or catastrophe, must ultimately be founded on a basic change of values and goals at individual, national and world levels. And they did not hesitate to use highly dramatic language, such as the following:

"The concept of a society in a steady state of economic and ecological equilibrium may appear is to-grasp, although the reality is so distant from our experience as to require a Copernican revolution of the mind. Translating the idea into deed, though, is a task filled with overwhelming difficulties and complexities. We can talk seriously about where to start and only when the message of 'the limits to growth' and its sense of extreme urgency, are accepted by a large body of scientific, political and population opinion in many countries. The transposition in any case is likely to be painful, and it will make extreme demands on human ingenuity and determination. As we have mentioned, only the conviction that there is no other avenue to survival can liberate the moral, intellectual and creative forces required to initiate this unprecedented human undertaking."

The concept of earth's finiteness is by no means now. But its corollary expounded in the report, that due to the plant's finite dimensions, there are necessarily limits to human expansion, was growing against the grain of growth culture prevailing in the world. The success of the material revolution had made this culture arrogant. It was and is the culture of a civilisation of quantity, which neglect quality, and which couples its arrogance of the real life supporting capacity of the planet with the extravagant exploitation of its resources and the insufficient erratic use of human capacity.

The growth syndrome, which has developed, is well known. When no remedy of society's ill in sight, faith in growth takes over. Growth is considered as a super medicine. By producing abundantly one can try to meet all wants and satisfy demand or if demand is lacking, it can be created artificially. But now it is apparent that a policy of bounty can solve some problem indeed and alleviate others, but is something just a palliative and not a permanent solution. Indeed it is not being realised that this syndrome may mean the tragic end of earth resources and consequently the growth itself.

Alvin Toffler, in his best seller, 'Future Shocks' has well described the inexorable price we are paying for this technology which we are told is being developed or our benefit.

"Our technological powers increase but the side effects and potential hazards also escalate. We risk thermos pollution of the oceans themselves, overheating them, destroying immeasurable quantities of marine life, and perhaps even melting the polar ice caps. On land we concentrate such large masses of population in such small urban technological islands, that we threaten to use up the air's oxygen faster than it can be replaced, conjuring up the possibility of new Sahara's where the cities are now. Through such destruction of natural ecology, we may literally in the words of biologist Barry commoner be destroying this planet as a suitable place for human habitation."

Similarly the major findings of the Global 2000, Report to the President of United State of America is:

"If the present trends continue, the world in 2000 will be more crowded, more polluted less stable ecologically, and more vulnerable to disruption than the world we live in now. Serious stress involving population resources and environment are clearly visible ahead. Despite greater material output, the world's people will be poorer, in many ways than they are today. The average gross national product per capita is projected to rise substantially in some L.D.Cs. (especially in Latin America) but in great populous nations of South Asia it remains below $ 200 a year. All that happens because of materialism, consumerism and non-contentment.

Thus the cumulative impact of this growth syndrome is now being felt like shock waves in rising disillusionment, thickening frustration and mounting fear. The nature of this predicament lies in the fact that science and technology which emerged as a system promising to liberate human beings from the bondage of poverty and misery etc. are opening ever-new frontiers discussed above. It is amply evident that the primary motivating force of such technologically induced economic growth is the satisfaction of ever-proliferating material wants. In such a system, the quality of life is measured primarily in terms of material well-being which is sought to be insured even at the cost the degradation and defilement of the echo system.

Like the club of Rome or Alvin Toffler etc., Gandhi did not employ nor did he require a computer to arrive at his conclusions. Common sense told him that this western-style industrialization for the whole of mankind could never be implemented. He wrote as early on in 1928. "God forbid that India should ever take to industrialism after manner of the west. If an entire nation of 300 million (the figure has now risen to more than 900 million) took to similar economic exploitation, it would strip the world bare like locusts." Gandhi attacked western industrialization craze on many grounds. Unmindful exploitation of natural resources leading to destruction of ecological balance is one main ground among them.

No single factor, according to Gandhi, has contributed more to the phenomenon of world wide erosion of natural resources than the greater possibilities that have been opened up of getting rich quickly with the help of new powerful machines. Nineteenth century economy, particularly in the British empire with its expanding power industry, colonial system of rule and huge overseas financial investments by the European powers, gave rise to a heavy, ceaseless drain of food and raw materials from the countries affected by it. Vast regions of earth were as a result depleted of their soil fertility.

In the words of Jacks and White, "The New World acquired in a few years the fruits of the Old World's thousand years struggle with nature." Western nations achieved a meteoric burst of prosperity and power for themselves without straining their own resources within their own borders but only by robbing other countries of their natural resources that had been maintained for thousands of years. In the exploited countries, population increased, roads and railways were built, there was rapid expansion of trade and industry, new cities sprang up, higher living standard were achieved for privileged class, forests were cleared, pastures brought under cultivation insects and vermin which hold the balance between the organic and inorganic forces were annihilated.' But all this outward show of progress in the exploited country was paid for in progressive deterioration of natural resources, silted up rivers, recurring floods, droughts, dust-storms and famines and diseases due to the deepening poverty and lowered stamina of the masses.

As humans, our first priority is our existence. If we do not exist, everything else automatically vanishes. We need air with oxygen to breathe, water to drink and food to eat. These are our primary physical requirements and everything else is secondary. Thereafter we need our dress, shelter, etc. Therefore, we must have an environment, which gives us air with oxygen, water and food that can be digested by us. Our existence shall be threatened if any one of the above becomes non-existence either due to pollution or any other factor. Preservation of this physical environment depends on several factors, one of its being spiritual since it guides us proper way and helps us to develop habits which in turn preserve the environment[16]. The entire operation, of course, operates through science.

Every moment, every day, every week, every month, every year, and lastly every generation we are changing slowly although we may not realise. This change is a part of evolution, which is bounded by law of nature.

The economic situation of a society is and unseen force which makes our life either happy or difficult. The tug of war between capitalists and proletariat or have and have nots or exploiters and exploited creates the resultant situation of a society. The sum total of those economic forces creates the atmosphere of environment of a society through different phases of revolutions. The evolution also is the part of spiritualism.

However, so long as food and raw material continue to be produced in one region to be consumed in another in bulk in pursuit of the philosophy of unlimited material wants in limited world, nature's equilibrium can not be maintained. There are certain things found in nature apparently have no life and do not grow or increase, and so get exhausted or consumed by being used. The world possesses a certain stock of such material as coal, petroleum, ores or minerals like iron, copper, gold etc. These being available in fixed quantity may be said to be 'transient'. 'While the current of over flowing water in a river or the constantly growing timber of a forest may be considered permanent as their stock is inexhaustible in the service of man but only when the advantage of this flow or increase is taken in a calculated manner.

In animate life, the secret of natures permanency lies in the cycles of life by which the various factors functions in close co-operation to maintain the continuity of life. A grain of wheat falls from

the parent plant. It gets buried in the earth, sends out roots in the soil and through them absorbs nutritive elements with the aid of moisture and heat of the urn. It sprouts up into a plant by this process. The plant shoots out leaves which helps to gather nourishment from the air and light, as the roots do from the soil when some of these leaves die, they fall to the ground and are split up or decomposed into the various elements which the parent plant had absorbed from the soil, air and light. This is again used to nourish the next generation of plants.

The bees etc. while gathering the nectar and pollen from these plants for their own food, fertilize the flower and the grains, that are formed in consequence, again become the source of life of the next generation of plants. When ready, then seeds fall to the ground and come to life with the help of soil that has already been enriched by fallen leaves of the previous generation of plants.

Insects and worms and some of the rodents and burrowing animals play an important part in the restoration and maintenance of nature equilibrium. Earthworms are known to turn and aerate the soil to a depth of from 4 to 6 feet. Some animals though not directly useful to agriculture, 'fit into complicated ecological scheme as one of the links in a food cycle. They provide food to other species that are useful to agriculture by living upon insects, plants, animals that are destructive of crops. The system is interdependent here. Thus a fresh cycle of life begins once again. In this manner life in nature goes on, and as long as there is no break in this cycle, the work in nature continues endlessly, making nature permanent.

Human life rarely reaches even a hundred years while the unit to reckon the life of nature will run into astronomical figure. The problem arises when this life of hundred years start playing with the life of astronomical figures and exhaust both the transient and permanent in nature. Nature functions in a pattern and that pattern keep the fertility of nature intact.

Sooner than later, we have got to come to terms with nature and start building afresh from the start. The struggle for existence that has hither too principally been a struggle for markets a bound in not very distant future to become a struggle for maintaining ecology. Civilisation will then have to set about to base itself on a new, symbolic relationship with nature. In that set up it is obvious that farming cum small scale and cottage industries will have to be the way of life for the bulk of population. The social and political ascendancy of the town will end. The power of the country in relation to that of towns will increase. The men, who rule the river according to the way and manage the land, will rule the nation. The may not have the wealth but collectively they will have the power now in the hands of captains of industry. Industry will become the hand made of a balance and fruitful agriculture upon whose enduring prosperity the fate of towns depends.

Conservation of industry in big towns is not good for industry itself. By breaking up big industrial units into a number of small ones and removing them to villages, it is claimed, industrialism will be cured of most of its glaring evils and the conflict between industrial and agriculture will be resolved. Geographical dispersion of industry and its location in the countryside is, however, as different form the decentralised economy that Gandhi aims at 'as chalk is from cheese'. As an economic and social policy, industrialization can be effective only on the basis of individual production and individual production is not mass production on a reduced scale. Individual handicraft production and mass production in the villages represent two rival systems of economy.

When Henry Ford hit upon the idea of the assembly line talking jobs to the workers instead of the workers having to walk to various jobs in different parts of the workshop it was unquestionably a more economic way of factory management. It cut down costs but it did not mean any abatement of either the profits or the power of the industrial magnate. Dispersion of the industry and its location in the countryside to facilitate mass production in the vicinity of the homes of the country folk, by

taking the assembly line right into the countryside, might proved to the industrialist a more through and efficient means of the economy and biological exploitation of the material and human resources of the countryside. It turns the farms into an adjunct to the factory and the countryside. It turns the farms into an adjunct to the factory and the countryside into a larder for the non-producing industrial city proletariats to draw upon, but the means absolutely no lessening of the political and economic control of industry and high finance, rather the reverse. The revival of the villages is possible when it is no more exploited.

The city must get off the back of the village. But industrialization on a mass scale, as Gandhi pointed out would necessarily lead to passive or active exploitation of the villagers, as the problems of the competition and market come in. The Charkha and the allied industries alone maintained Gandhi could stop exploitation of the villages and abolish all inequalities both social and economic between the urban and the rural. "The rising consciousness of the strength which non-violence gives to the people and their intelligent refusal to co-operate in their slavery must bring about equality."

He described the spinning wheel as, 'science reduced to the terms of masses'. In its economic aspect, he looked upon it as the means par excellence of overcoming the mental inertia of the masses and of quickening their intelligence and inventive faculty. At the beginning of non co-operation movement, when million had taken to the spinning wheel and the allied processes, and everybody from the oldest village dame to the tiniest tot playing his "Talkie" was busy thinking how to improve them. He once exultantly remarked. "Never has the spirit of invention been more briskly at work among the common people than now.

Henry Ford in his personal mamoir, 'My Life and Work', has recorded how once when he received an order for tractor from one country, he sent trucks instead. "It was to make the period speed minded", he explained. "Once they became time conscious he could count upon their wanting many more tractors". And the result proved that he was right. In the wake of trucks came a much bigger order for tractor than he had originally received."

It was Gandhi's anticipation that the resuscitation of the spinning wheel with all that it implies would inaugurate a new revolution in technology which would give birth to a series of invention as marvellous as those that made the industrial revolution but of a different order. They would reverse the evil effects of the industrial revolution. It was Gandhi's aim to bring down science and technology from the mountain tops to the plains where common folk dwell, so as to give to the masses--the small producer, the tiller of the soil and the handicrafts may playing his craft in his cottage their full benefit. This approach is more human, gentle and not based upon exploitation of natural resources but on their proper use for the benefit of the whole humanity.

Prince Kropotkin has in his 'Fields, Factories and Workshops Tomorrow' showed on the basis of experiments, which he himself had conducted, what unbelievable result could be achieved by individual intensive small-scale agriculture. F.H. King, the great American authority on Agricultural Physics and Soil Management has similarly recorded, "In China, Korea and Japan conservative economy in agriculture has made it possible after twenty and perhaps thirty centuries for their soils to produce sufficient for the maintenance of such dense population as are living in these countries."

He and his colleagues, were 'instructed surprised and amazed' at the conditions and particles, which confronted them whichever way, they turned, 'Instructed in ways and extent to which these nations for centuries have been and are conserving and utilizing their natural resources, surprised at the magnitude of the returns they are getting from their fields.'

Similarly, Gandhi too was of the confirmed opinion that given a proper land system, 'conservative subsistence farming could enable us to maintain out of our own resources all our population even with the present rate of increase for a good long time to come, provided we are prepared to forego for the time being some of the trimmings of progress and to put first things first.' He accordingly made the proper disposal of night soil by composting the foundation of his reconstruction schemes beginning with his Ashram. The erection of trench or pit latrines and scavenging was an essential part of the daily Ashram routine and of the apprenticeship whichever novice went though.

There are two well-known approaches to life. One is embodied in the well-known dictum of the famous German Professor William Roscher. "Every advance in culture made by man finds expression in an increase in the number and in the keenness of his rational wants. The other summed up in the Indian spiritual ideal of a watchful self-restraint.

Gandhi advocated a solution of this problem in the form of want lessness, meaning thereby that let us voluntary reduce our wants to genuine level. Professor J.K. Mehta, distinguished economist has suggested a process of killing of wants. Wants can be killed by wants only. Hence stronger wants must be employed to kill the weaker wants. And when such a battle is fought in the human mind all the interior wants get ultimately killed and one is left with superior wants only. The better among them can, in their turn, be employed to kill the other wants. In this way we can ultimately reach a stage in which only the most superior (in other words most genuine) wants would be left to satisfy and it is only when this stage is reached that we can with impurity satisfy the wants. And remain unsatisfied.

Our ancestors, therefore, set a limit to our indulgence.. Our forefathers knew that, if we set our hearts after such things, we would become slaves and lose our moral fibre. They, therefore, after due deliberation decided that we should only do what we could without hands and feet. They saw that our real happiness and health consisted in a proper use of our hands and feet. If we follow this it can conserve a lot of natural resources for us which will be sufficient for generations to come.

The propensity to accumulate commodities cramps the soul and degenerate into the morbid desire to make a fetish of external goods of life. The luxury of the ascendant classes therefore, makes them morally deprived. The monopolization of the things by a few men at the top is unjust. Moreover accumulation is condemnable because it is not possible to be practised by all. He observed in one of his earliest speeches in India. "That it is the fundamental law of nature, without exception that nature produces enough for our wants from day to day, and if only every body took enough for him and nothing more, there would no pauperism in this world." He did not want to dispossess anybody, he went on to say, "I should then be departing from the rule of Ahimsa. But ... I do say that ... you and I have no right to anything that we really have until these... millions are clothed and fed better. You and I... must adjust our wants, and even undergo voluntary starvation in order that they be nursed, fed and clothed."

Men by virtue of his ever unsatisfied desire for more and more has made a hell of this planet. Increasing ecological imbalance, environmental degradation, vanishing flora and fauna unhampered population explosion and deteriorating human values all are the outcome of this greed of the modern Homo Sapiens.

Gandhi without consciously attempting at systematic theory explained the phenomena of the exploitation of natural resources through alienation also. He was of the opinion that the more nature was overpowered, the more alienated man will become from nature. He simultaneously wanted to focus on the relationship between man and his natural environment, which would end exploitation,

which in turn is the very cause of exploitation of nature. But this alienation of man from nature has also paved the way of alienation from himself also. His true self is what man can discover through the search for truth following the path of non-violence. Gandhi had a full view of man, his spiritual, cultural and social aspects as much as his economic needs. This led him to advocate that man must adjust himself to nature and not the other way round. He would not permit imbalance to be created between man and his environment.

Two highly experienced ecologists, Tom Dale and Vermin Gill Carter express similar views, "Civilised man was nearly always able to become master of his environment temporarily. His chief troubles came from his delusions that his temporary mastership was permanent. He though of himself as master of the world, while failing to understand fully the laws of nature. Man, whether civilised or savage is a child of nature--he is not master of nature. He must confirm his action to certain natural laws if he is to maintain his dominance over his environment. When he tries to circumvent the laws of nature, he usually destroys the natural environment that sustains him. And, when his environment deteriorates rapidly, his civilisation declines."

The problem is how to conduct affairs in a manner that is compatible with Gandhi's approach. The problem gains real urgency, from the strenuous attempts all over the world to develop at any cost. This development is generally conceived along western lines. Yet it is easy to see that the western way of life can not be permanent and will be incompatible with peace if it spreads to all mankind.

The western way of life, even in a much more modest from than its American modal, requires the annual use of several tons of fossil fuel' per person. But the world's resources of fossil fuels. obtainable at reasonable cost, are strictly limited. It follows that a civilisation based on fossil fuel can be only an episode in the history of man--and when measured against the life of nations, a very short episode. By suing coal and oil, we live on capital instead of income. This is quite legitimate under certain conditions. When a young man has his education financed out of capital funds, but if he is wise he does two things:

(a) He voluntarily limits his annual drafts on capital so that it will last atleast until he no longer needs it, and

(b) he never loses sight of the fact that he must quickly learn to subsist an income, without further substantial drafts on capital. His principal task is to find a way of life that is self-supporting.

The 'Limits to Growth' report produced by Massachusetts. 'Institute of Technology, among other material contains, an interesting table which sows U.S. consumption as percentage of world's total. Some of the important figures are as follows:

Having calculated when each of these commodities will be exhausted, the authors give their general conclusions, "Give present resource consumption rates and the projected increase in these rates, the great majority of the currently important non-renewable resources will be extremely costly 100 years from now." In fact they do not believe that very much time is left before modern industry 'heavily dependent on a network of international agreements with the producing countries for the supply of raw-materials might be faced with the crises of unheard proportions.'

Professor E.F. Schumacher gives the world a timely warning of the three crisis engulfing the world. They are: the crisis of resources, the crisis of ecology and a very deep human crisis of alienation and disorientation.

Table 1

Aluminium	42%
Coal	44%
Copper	33%
Gold	26%
Iron	28%
Mercury	24%
Molybdenum	40%
Natural Gas	63%
Nickel	38%
Petroleum	33%

These crises occurred because every body hard to have more and more. Schumacher focuses his attention on one important natural resource 'fuel', taking it as the representative of all other sources. More prosperity, according to him, means a greater use of fuel. He shows the prosperity gap between the rich and poor in their respective fuel consumption in the following table using data taken from United Nations Reports.

Table 2 : 1966

	Rice	*(%)*	*Poor*	*(%)*	*World*	*(%)*
Population (millions)	1060	31	2284	69	3384	100
Fuel Consumption (million tons c.e.)	4788	87	721	13	5509	100
Fuel Consumption per head (tons c.e.)	4.52	0-32	1.65	-	-	-

The average fuel consumption per head of the poor is only 0.32 tons--roughly one-fourteenth of the rich (4.52), and there are very many poor people in the world. If the poor suddenly start using as much as fuel as rich, world fuel consumption would treble right away. But this can not happen as every thing takes time. And in time both the rich and the poor are growing in desires and in numbers.

So, Professor Schumacher makes an exploratory calculation. If the rich populations grow at the rate of .25 per cent and the poor at the rate of 2.5 per cent a year, World population will grow to about 6,900 million by 2000 AD. If at the same time the fuel consumption per head of the rich population grows by 2.25 per cent, while that of poor grows by 4.5 per cent a year, the following figure will emerge for the year 2000 AD.

The total result on world fuel consumption would be a growth of 5.5-milliard ton c.e. In 1966 to 23.2 milliards tons in the year 2000--an increase by a factor of more than four, half of which would be attributable to population increase an half to increased consumption per head. This half-and-half spilt is interesting enough. But the spilt between rich and poor is even more interesting. Of the total increase in the world fuel consumption from 5.5 milliard to 23.2 milliard tons c.e., i.e. an

increase by 17.7 milliard tons, the rich would account for nearly two thirds and the poor only a little over one third. These statistics given by Professor Schumacher nearly three decades ago still hold good. In the light of our present knowledge of fossil fuel reserves world stock will not survive for a longer period. And what is the future of this civilisation based on fossil fuel?

Table 3 : (2000 AD)

	Rich	*(%)*	*Poor*	*(%)*	*World*	*(%)*
Population (millions)	1617	23	5292	77	6909	100
Fuel Consumption (Million tons c.e.)	15588	67	7588	33	23156	100
Fuel Consumption (per head tons c.e.)	9664	1.43	3.35			

"I have taken fuel merely as an example to illustrate a very simple thesis, writes Professor Schumacher, "That economic growth, which viewed from the point of view of economics, physics, chemistry and technology, has no discernible limit, must necessarily run into the decisive bottlenecks when viewed from the point of view of the environmental sciences. An attitude to life which seeks fulfilment in the single minded pursuit of wealth--in short, a materialism--does not fit into this world, because it contains within itself no limiting principle, while the environment in which it is placed is strictly limited. Already, the environment is trying to tell us that certain stresses are becoming excessive. As one problem is being solved ten new problems arises as a result of the first solution. As Professor Barry Commoner emphasis, the new problems are not the consequences of incidental failure but of technological success."

Schumacher not only points out the defects and drawbacks of the system, but also suggests positive remedies. "If the road is leading us into a crisis of survival, we may consider whether new guidelines may be called for, which would point in opposite directions."

Towards smallness rather than giantess;
Towards simplification rather than growing complexity;
Towards capital saving rather than labour saving; and
Towards non-violence, in a rather generalized sense.

Findings of Professor Schumacher and a host other technologists and ecologists have reinforced the basic validity of Gandhi's approach. Mulling over these points time and again, one becomes progressively convinced that the present ecological crisis is a direct consequence of man's inability to rise to the level of understanding and responsibility demanded by his new power role in the world. The problem is within man, not outside him, and so is any solution. And this is precisely what Gandhi emphasised. To quote him, "The world will live in peace only when the individual composing it make up their mind to do so." Human beings will have to realise that a way of life that rapidly depletes the power of earth instead of sustaining if piles up more insoluble problems for each succeeding generation can only be called violent. Man's urgent task is to follow a non-violent way of life in economics. It is a concept that needs to be widened out to combat not merely the violence of man against man, but also the violence of man in his dealing with living nature around him and with the limited and finite resources of the earth.

Entirely new approach would be required to redirect the human society involving a supreme effort of understanding, imagination and political and moral resolve. There is no the concept of inter-dependence of nations has penetrated and permeated the stratum of human consciousness with

unusual speed and strength. It is only four decades since the last World War ended. Yet the international institutions symbolising the inter-dependence of nations, started after the war, have become as firmly rooted in the human psyche as any of the centuries-old organisations. The World Bank and the International Monetary Fund have served the Third World well. Their annual meetings are milestones along the road to global growth.

The picture of inter-assistance, especially aid by the North to the South, is again, not one of unrelieved gloom. "Nothing is here for tears, nothing of wail or knock the breast." Ours is a perfecting world, but its progress is painfully slow, sometimes by the millimeter. The famous anthropologist Margaret Mead concluded that it takes about a generation, say three decades, for a new idea to strike roots in the public mind. The impatient dialogue between the North and the South started only thirteen years ago. We must be reconciled to the inevitability of graduals. Brand's passionate plea has begun to work. More and more people of the North realise more clearly, that the economically desperate of today are the international flash points of tomorrow. There is a growing consciousness that, as Rabindranath Tagore reminded us, the weak in their weakness can do no fewer harms to the strong than the strong in their strength to the weak.

The greatest gift the North can confer on the South is the fight of knowledge. Transfer of technology can be the most fruitful type of assistance. An old Asian adage says, "Give a boy some fish to eat and you will assuage his hunger for a day, but teach a boy to catch fish and he will never by hungry." Shared responsibility should beget a shared programme for development and an adequate, collective response.

The South has to abandon its wild rhetoric and engage in conciliatory negotiation. And the North has to realise that the search for solutions is not an act of benevolence, but a condition of mutual survival. In the historical perspective, that search has had a good start and must continue with redoubled vigour. In the words of Arnold Tony, "Our age will be well remembered not for its horrifying crimes nor its astonishing inventions. But because it is the first generation since the dawn of history in which mankind dared to believe it practical to make the benefits of civilisation available to he whole human race." The insight of Nani A. Palkhivala, in his book, "We, the Nation", is meaningful, when he writes:

If mankind is to live in minimum comfort as a single family and the internecine tensions and strains are to be avoided, population control is not only desirable but also necessary.

There can be no doubt that the frightening growth of world population is one of the strongest forces shaping the future of human society. It took mankind one million years to reach the first billion: that was the world population around the year 1800. 11900--in just a hundred years - added a second billion. The twentieth century by itself has already added another three billion. The present world population is five billion. According to the Global 2000 Report to the American President, "three-quarters of the people who have ever lived since life on earth began are alive today." The number is expected to increase to 6.3 billion by 2000 AD. The nine-tenths of the increase will be in developing countries. Every five days the world population increases by one million. Fertility falls as incomes rise, education spreads and health improves.

The rich get richer, and the poor get children which helps to keep them poor. More children do not mean more workers but more people without work. The World Bank's World Development Reports rightly suggest tat population control is one of the first imperatives of development, since economic advance is so severely diluted by rapid population growth. It is not suggested that human beings should be treated like cattle and compulsorily sterlized. But there is no alternative to family

planning at a human level without introducing an element of physical coercion. The choice is really between control of population and perpetuation of poverty.

No one familiar with the conditions of the South would have any doubt that the hope of the people there would die in their hungry hut men's unless population control is given the topmost priority.

CONFUCIAN CONSUMERISM

Primes of China's market March", Prof. Bawdier in an article writes:

China looks like after the conclusion of the 15th Congress of the Community Party (CPC). The hazy, dusty air with a quarter of the city being rebuilt into chrome-and-glass structures - is full of expectancy and foreboding. One the surface, people seem content to leave the nation's fate to the wisdom of the 344-strong Central Committee and to policies driven by the "Deng Xiaoping Theory" of combining market-driven growth with a one-party state.

Mr. Jingo argued in a new elaboration and extension of the "Deng Theory" of "socialism with Chinese characteristics", is necessary because China is in a "primary stage of socialist development." The "primary stage", presumably analogous to Marx's notion of primitive accumulation of capital - with gross inequalities and unethical practices - necessitates private and mixed ownership. This will turn China's industrial economy into a quasi-capitalist sector, undermining public control over means of production. This is not a creative use of the market, but capitulation to it. It is founded on Confucian consumerism.

In China, you do not see poverty on a scale even remotely comparable with India's. You certainly do not see many crippled or blind people. But there are beggars, and poor people without work permits who labour in China's own black economy.

Contrary to what is imagined by many, and despite rapid growth, China still remains a fairly poor and extremely unevenly developed country with a capitalism that fits Charles Dickens' description. Nation-wide, 81 percent of household own a bicycle and 40 per cent possess a colour TV set, but only 9 per cent have telephones. Most families live in 240 sq. ft. tenements. The craving for the Three Big Things - the colour TV, the washing machine and the refrigerator - has been quenched only in big cities.

In China today, income disparities between the top 5 per cent and bottom 20 per cent of the population can be as great as 1000 to one. The average factory worker's wage is less than 400 Juan ($ 50) a month - the daily, rent of a modest hotel room. True, housing only claims 7 per cent of household spending, but rents of new apartments are rising. The practice of levying fees in schools is spreading. For every "success" story - e.g. the 34-year-old Shanghai wheeler-and-dealer who started business five years ago and owns two Mercedes-Benz 600s and a Ferrari - there are 10 stories of failure: social immobility, suppression of labour rights, forced relocation, 180 million illegal migrants.

Under the "Deng Theory", the state is losing leverage over economic processes, and instruments of intervention are being discarded. In their absence, China faces under dainties. It has much potential for convulsions and eruption of tensions between rival centres of power. But is has hardly any safety valves. Democratisation would have been a great moderating influence a healer, an instrument of mediation between the state and the people. But the 15th Congress has firmly rejected this option China has undoubtedly been a success story in dealing with mass poverty, one

we should learn from. But it is far from clear it China can deal with problems of wealth produced by iniquitous, environmentally unsound and unsustainable growth.

No society is altogether free from corruption. Indian society is particularly prone to it. Since the last five decades, we Indians have no limit in mechanism for providing automatic correctives. State functionaries and politicians get away with the violation of law against corruption; the law being rarely enforced and even when enforcement is threatened, the threat is seldom carried out and its culmination in punishment is non-exist. According to Edward Gibbon: Corruption is, the most infallible symptom of constitutional liberty.

Future is at our hands, but how we can create the preferable future. There is no other avenue but man has to explore himself - his goals and values - as much he seeks the world to change. There need be unending commitment to ensure that man will with falling into a state of worthless existence. "We need a faith which will assert the power of spirit over things and find significance in a world in which science and organisation seem to have lost their relationship to traditional values".

The national development proceeds along rational sustainable lines to provide a quality of life to its people. Even though development and environment are both integrated in terms of functions and strategy, technology as applied in practice may have an adverse impact on the environment. Therefore, there is a need for evolving a suitable methodology for integrating production technology (technology for development) and environmental technology for sustainable development.

The development of human environment which provides a life-support system must be considered as just another sector of national development and forms a crucial giving dimension for policy planning and programming in each sector. The sixth plan documents clearly states that "environmental conservation is, in fact, the very basis of all development". Soon after the perceptive observations made on the problems of development and environmental protection by the U.N. conference on Human Environment (Stockholm: 1972) the problems of environmental protection and socio-economic justice have emerged as new facets of development policy both in theory and practice and growing welfare orientation and aspirations. As a consequence, Stockholm Conference gave birth to the concept of "eco-development" - a word coined to describe ecologically sound development, of positive management of the environment for human benefit.

REFERENCES

1. S. Radhakrishnan, The Dhammapada (1968), pp. 33-34.
2. H.G. Wells, The Work, Wealth & Happiness of Mankind, (2nd Ed. 1932), pp. 493-494.
3. Ibid, pp. 653 - 658.
4. Atal Bihari Vajapayee, Four Decades in Parliament, (1996) edited by Dr. N.M. Ghatate, p.35.
5. "All quiet on foodfront", The Economic Times, 13 November 1997, p.10.
6. P. Parameswaran, Gandhi, Lohia and Deendayal, (1978) pp. 53-57.
7. Justice P.B. Sawant, "Imports we can do without", The Hindustan Times, November 17, 1997, p. 15.
8. "Globalising the Poor", The Tribune, September 19, 1997, p. 10.
9. Neelam Matthew's and Anusha Samir Gill, "Money Makes The World Go Wrong", The Information, The Hindustan Times, Weekly, September 19, 1997, pp 8-9.
10. Gopal Bhargava, Environment Challenges and Disaster, (1992), p. 60.

11. Ibid.

12. P.D. Shastri, "Poverty - a curse at all times", The Hindustan Times, September 29, 1997, p. 10.

13. Gopal Bhargawa, Environment Challenges and Disaster, (1992), p. 61.

14. P. Raghavan, Population Control: A Vital Revolution. (1984).

15. The State of India's Environment, (1982), Centre of Science and Environment, New Delhi.

16. G.K. Ghosh, Environment A Spiritual Dimension, 1991, P. 3, 4.

CHAPTER 29

ECO-TOURISM IS ECO-DEVELOPMENT

Eco-tourism has been defined by the World conservation union as environmentally responsible travel and visits to relatively undisturbed natural areas, in order to enjoy and appreciate nature that promotes conservation, has low visitor impact, and provides for beneficially active socio-economic involvement of local populations.

Eco-tourism is a logical component of Eco-development. It is complex and multi-disciplinary phenomenon and has a tremendous role to play in the interpretation of nature and natural resources, as well as in the understanding of human history and its interaction with the rural environment, and the diffusion of environmental knowledge and awareness. It can serve as an important toll for environmental education and for raising ecological awareness, both in tourists and local people, and government officials[1]. Eco-tourism shows a promise as a strategy for channelling international investment capital into the preservation of threatened ecosystems, if it is pursued in an ecologically sensitive way. Costa Rica is leading the way. The country's sandy beaches, dry deciduous forests, and moist cloud forests have made tourism the top foreign exchange earner, surpassing traditional export mainstays such as bananas and coffee. Since Eco-tourism is not generally capital-intensive, domestic investment may often be sufficient for underwriting much of the industry. But even Eco-tourism has its infrastructure: international investment may find a role in upgrading airports and building the kind of carefully conceived, small-scale, low-impact hotels that fit with the industry's aims[2].

The economic benefit to a country is way of earning foreign exchange on the other hand is however, the prime motive for various nations to promote tourism. Those responsible for managing the affairs of nations have almost universally recognised the economic advantages of tourism. Tourism is an important source for maximizing foreign exchange earnings for not only the developing countries by of many developed countries of the world as well.

In countries with tropical climates, many upland cool areas have been developed as 'hill station resorts'. A fine example of this could be the beautiful hill station of Shimla in India. Climate, then, is of particular significance to tourism and, there are many areas, which, because of their beautiful exhilarating climates, can be potential tourist areas.

Scenic attractions like good weather are very important factors in tourism. Scenery or the landscape consisting of mountains, lakes, waterfalls, glaciers, forests, deserts, etc., are strong forces attracting people to visit them. Breathtaking Mountain scenery and the coastal scenery exert a strong fascination for the tourist. The magnificent mountain ranges provide an atmosphere of peace and tranquillity.

Most people feel that tourism is an elitist pastime- there is a need to crate awareness of the beneficial effects of tourism helps in improving and strengthening the infrastructure, crate avenues for employment, generate wealth, earn foreign exchange and promote our traditional handicrafts.

The fact that the pilgrims to Vaishno Devi spend every year about Rs. 400 crores on shipping alone in Jammu is an example of the economic benefits and multiplier effects of tourism - touching the lives of the hoteliers, wayside eateries, shopkeepers selling a varies range of items, the porters carrying the pilgrim's baggage to the shrine, the pony keepers. To mention a few from the wide range of people involved in the tourism industry and its ancillaries.

Domestic tourism had not been given the importance and attention it deserves; though it accounts for 90 per cent of the total tourist traffic in India. There can be no watertight divide between the two. Domestic tourism can sustain the tourism-related infrastructure during the lean season for the international tourists.

Basic infrastructure in the Buddhist sector also needs to be strengthened. India; to promote domestic tourism. And need to create a public will to look after out natural and cultural sites and tourist awareness is not only about the importance of tourism but also about the big responsibility that the present generation has for the future generations. We have to leave for our children what we have inherited. In fact, we should leave them enriched. We have, therefore, to take a lot of care to ensure sustainable development of tourism.

Tourism in India is essentially an economic factor with multiplier effect on overall development, a venue for generating employment, earning foreign exchange, bringing otherwise obscure and lesser-known areas to the national mainstream.

Irrespective of whether the area has been declared a national park of serves people from near or far, sites of natural value-majestic mountains, sites for pilgrimages, rivers roaring through deep gorges, white sand beached-are major attractions to tourists. The irony is that as natural areas shirk, the volume of tourists to natural areas continues to grow so rapidly that tourism in some places threatens to destroy the very attraction that brought the people in the first place. Shimla in Himachal is an example of an area, which suffers from this syndrome.[3] The challenge is to enhance the attractiveness of nature for tourism, while avoiding the dangers of over-use. Managing national monastery temples other forms of protected areas for tourism is an excellent means for doing so.

The government of Himachal, too, appears to have realised that if it builds the roads and the accommodation, tourists will come. And when local folk, see the impact of the tourism rupee. This will respond. Particularly if the state offers the expertise.

In the exquisite valley of Kalpa, with towering white peals framed in out window, High and Colleen Gantzer dined with fruit-farmer Negi. The Himachal Tourism Development Corporation was managing his family mansion as a hotel. Next year, Negi's Kinner Villa will be on its own as HTDC move into its new hotel. Kalpa is 267 kms from the nearest airport, Jabbarhatti, and 614 kms from Delhi. But the spectacular, thought often grueling, road journey had not deterred tourists.

The HTDC runs an amazing 53 hotels and tourist bungalows and is working on another seven. Interestingly, it has taken great pains to ensure the most of its new hotels are built in local architectural modes. Thus, its Hotel Srikhand in Saraan, 175 kms from Simla, across the road from the famous Bimakali temple, had been made in the wood-stone- and -cantilever pattern of the great shrine. The hotel building in Spiti's Kaza adheres to the area's Tibetan, trapezium, style. And the wing begin added to the historic Naggar Castle (12 km from Manali) uses local artisans and local materials to merge the new with the old so seamlessly that visitors will not be able to distinguish one from the other.

Because of this sensitivity to Himachal's multi-ethnic heritage, tourism is not viewed as an alien activity here. Travelling with an HTDC official through the apple country of Jubbal, Hugh and Colleen Gantzer were stopped by orchardists. He wanted help to convert his rambling farmhouse into a hotel. Such requests are common because Himachal's realise that tourism, in their state, reinforces their farming economy; it does not endanger it.

Even in places as 'spoilt' as Manali, local entrepreneurs are making a good living promoting eco-friendly tourism. Irvinder Singh and his wife run a para-gliding and trekking outfit called Snowline Holidays. For Rs 400 one can ride on the wings of the wind over the Solang Valley, 13 kms from Manali, guided by Himachal 'pilot' who rides tandem behind. Others offer skiing, Cashing in on the tourist's yen fro such soft adventure sports, local people have set up stalls offering winter wear, walking sticks and ski-equipment to brave the glaciers.

The secret of Himachal's tourism appeal is, obviously, its involvement with its Himachal environment. Having said that, however, visitors are likely to be very disappointed when they see the damage caused by unchecked tourism in the once exquisite bowl of Khajjiar. Political pressures we were told, have converted it into a tourism slum. The stinking garbage of Chail Palace Hotel breeds flies and clogs and the roots of the conifers with suffocating plastic. The bears in their pit in Renuka are bored to virtual imbedility and the lions are sick, emaciated and lame.

These, however, are the sad exceptions to the otherwise excellent record of the forest and wildlife department of Himachal.

Generally speaking, Himachal has invested wisely in its infrastructure without endangering its environment. It is now poised to emerge as out tourism Sunrise State of the millennium[4].

There are a variety of other factors, which may influence the choice of tourist destination. Hospitality is one such factor. A friendly and appreciative attitude on the part of the nationals of the host country will certainly make the visitor feel at home and help him enjoy his holiday better. Indisputable attired in a host country may discourage many tourists from making a return visit to the country. A satisfied tourist is an asset and helps promote a destination in a much more effective way than any other tourist promotional campaign in the late 1960s to explain to the public the advantages to be gained from a flourishing tourist trade and the value of being courteous and helpful to the visiting tourist. A series of short films on various themes like "Being Courteous", "Cleanliness" and "Welcoming a Visitor" were prepared and exhibited through a wide network of cinema theatres all over the country. Slogans like "Welcome a visitor- send back a friend" were displayed at various important exit and entry points like railway stations, airports and seaports. Many other countries launch "Be mice" campaigns in which they instruct their citizens that tourists are of vital importance and must be treated as friends.

Tourism in Himachal has all the potential and is second to none in the world map. At tines locals have so much to its improvement even from the tourist angle, for example, the ridge, one of

the land marks of Shimla looks all the time beautiful and also during night when church and their buildings are lighted up; and town as a whole is star stuttered, a but more of the light thrown on the already existing statues at the ridge, brightens the whole atmosphere all atoned. As to the electric supply for the purpose concerned, a windmill on the top of the Municipal corporation, building. Touch building, Shimla will not only "evening college building" only generate sufficient electricity for those statutes that will be landmark for tourist and scientifically education for all.

Education is life worth living
Smiling, sharing, loving, giving
But playing life at every level
School that tops are TRAVES.[5]

Tourism has always flourished in peace, as it is a peacetime activity. Tourism and holiday making on national as well as international scale is a manifestation of peace and prosperity.

Accessibility is a very crucial factor as it is a means by which tourists can reach the area where attractions are located. Tourist attractions of any type would be of little importance if their locations were inaccessible by the normal means of transport.

Easy accessibility a key factor for the growth and development of tourist movements. Facilities are necessary aid to the tourist centre. Accommodation is very basic to nay tourist destination. The demand for accommodation away from one's home is met by a variety of facilities. The term is loosely used to cover food and lodging.

Some changes have been reflected in the type of accommodation and there and been a growing demand for more informal type of accommodation. New types of accommodation, particularly holiday villages, apartment house, camping and caravan sites and tourist cottages, etc., have become very popular. Such type of tourism is suitable and can be made available in most the parts of Himachal Pradesh. Accommodation may in itself be an important tourist attraction, in fact, a large number of tourists visit a particular spot simply because there is a first class hotel there which provides excellent services and facilities.

Form 1848 to 1863 Thomas Cook conducted circular tours of Scotland, with 5,000 tourists a season.

A 'product' may be defined as the Sum of the physical and psychological satisfactions it provides to the buyer'. 'Marketing' by definition is the development of a product to meet the needs of the consumer and then employing the techniques of direct sales, publicity and advertising to bring this product to the consumer.

For a tourist product, the basic raw materials are the country's natural beauty, climate, history, culture and the people. The tourist product is a composite product, the tourist product can, therefore, be analysed in terms of:

(a) attractions

(b) facilities

(c) Accessibility.

Of the three basic components of a tourist product, "attractions" are very important. Unless these are there, the tourists will not be motivated to go to a particular place. Attraction are those

elements in the tourist product which determine the choice of a particular tourist to visit one particular destination rather than another, the attractions could be cultural like sites and areas of archaeological interest, historical buildings and monuments or scenic like flora and fauna, beach resorts, mountains, national parks or events like trade fairs, exhibitions, arts and miscue festivals, games, etc. Facilities are those elements centre.

The facilities complement the attractions, these include accommodations, various types of entertainments, picnic sites, recreation and so on. These are indeed important for every tourist centre. "Accessibility:" is a means by which a tourist can reach the area where attractions are located. Tourist attractions of whatever type would be a little importance if their locations were inaccessible by the normal means of transport. If the tourist attraction are located at places whatever no means of transport can reach, or where there are inadequate transport facilities, these become of little value, the tourist attraction which are located near to the tourist generating markets and are linked by a network of efficient transport, receive the maximum number of tourists.

The development of an organised travel as we know it today had it roots in the mid-nineteenth century and can be associated with a man known as Thomas Cook. And discussion on sale and organisation of travel mist make reference to this pioneer. The history of the business of the present Thomas Cook Group Limited a can be traced back to over 155 years to its founder Thomas Cook, who not only can be called the first organised travel agent in the world, by who could be said to have invented the travel and tourism business as we know it today.

A Baptist preacher and a book salesman of Derbyshire was on his way to a temperance meeting in Leicester when he was inspired with the "idea of engaging a special train to carry the friends of temperance from Leicester to Loughborough in England and back to attend a quarterly deleterly delegate meeting". He thought that it was a sounder proposition to persuade a railway company, then in its infancy, to carry a train load of passengers at a very cheap fare than to run the train at 'standard' fares, by possibly only a quarter full. His idea was put into operation with characteristic speed and efficiency. A few weeks later 570 travellers made the journey by the Midland Countries Railway at a specially reduced fare. This venture was soon followed by excursions to various other places, and in 1843, 3,00 school children were taken on a trip from Leicester to Derby in England, perhaps the largest organised group of the time.

Thomas cook's real beginning as 'mass excursionist' was, however, the Liverpool. Form where they took a steamer to Caernarvon. The advertisements for the trip caused a sensation and the response was so overwhelming that a second trip had to be arranges. Cook thought of every detail. He made a preliminary survey of accommodation and facilities and produced a handbook of the followed in 1846 and 1847. From 1848 to 1863 Cook conducted circular tours of Scotland, with 5,00 tourists a season, and with the citadels of the landed aristocracy falling before him, Cook saw more enticing prospects opening before him. "I had become so thoroughly imbued with the tourist spirit that I began to contemplate Foreign Trips, including the continent of Europe, the United States and the eastern lands of the Bible".

GRAND CIRCULAR TOUR

By the mid-nineteenth century 'Holiday away from Home' had become customary for a larger social group that ever before. Cook's initiative and organising genius provided the final impetus. In the winter of 1850-51, Cook was already negotiating for a tour of America, by his attention was diverted when he was offered the opportunity of conduction excision trains to the Great Exhibition of 1851. Altogether, Cook conducted 1,65,000 people to and from the crystal palace, in 1856, Cook succeeded in organising his first 'grand circular tour of the continent' the tour was so successful that

it had to be repeated six weeks later.

Thomas Cook's conquest of Europe began in 1862 when he made arrangements with Brighten and South Coast Railway for passenger traffic to the continent. It was the beginning of his conquest of Europe as a holiday destination and package tours. Cook's Paris excursions are the first true 'package tours'; all the details of transport and accommodation were pre-arranged. In 1863 Cook visited Switzerland where his ideas were greeted with enthusiasm by hotels and railway proprietors. His next stop was Italy. Cook first made a personal survey of Turin, Milan, Florence and Genoa, to familiarise himself with their touristic attractions and facilities. In 1864 the first guided tour totally left England with application far in excess of the available ticket. The 1860s also saw the introduction examined the system by travelling through Italy to Vienna, down the Danube into Hungary and from there into Switzerland. By the 1880s 1,2000 hotels throughout the world accepted his coupons. Sightseeing in 1868 Cook attained regular circular tours to Switzerland and Northern Italy.[6]

Thomas Cook and sons established their first official London Office in the year 1865. John Mason Cook now joined his fater as a permanent partner and took and sons were one of continuous expansion. In the year 1880 John Mason Cook left for India and established offices in Bombay and Shimla, Calcutta and formed the 'Eastern Princes' Department in 1997 which arranged the visits of Indian princes to Queen Victoria's Jubilees celebrations Thomas Cook and sons had opened a tour and travel agency in 1, commercial building the Mall. Shimla; the basement portion of the premises is in occupation of the author.

Taking advantage of nineteenth century advances in transport technology, Thomas Cook and sons had effected a revolution in tourism, by the end of century. No longer the preserve of the rich and the aristocrats, tourism was now an industry. Armed with Cook's hotel and rail coupons, the tourist could demand uniform prices and standards of service and accommodation, This new standardization had distinct advantages. It meant comfort and convenience and less need for decision making on the part of the individual tourist. The tourist was less likely to experience discomfort for embarrassment.

In the year 1989 the management of the company was passed on the Johan Mason Cook's three sons. At the time of John Mason Cook's death, the Cook' business included three main aspects of travel-selling tours, banking and shipping. Soon after the Second World War, the British government acquired the principal interest in the company. In the year 1972, the British government sold the company to Midland Bank Consortium.

Today' Thomas cook group is the parent company of a worldwide group of companies which are particularly to wholly owned. The company also has a close trading relationship with companies International des wagons-Lits et du Tourism, and the combined worldwide network of these companies. Together with there authorised agents. The company also introduced traveller's cheques, which were originally called circular notes. Members of the Thomas Cook group of companies now issue cheques as principals in five currencies, and is a societal with partner banks in many more currencies. It is also a large trader in the buying and selling of foreign currency bank notes.

Today, the Thomas Cook group limited provides a wide range of services to its customers in over 150 countries worldwide through their network of over 1,2000 outlets. The company is considered to be one of the largest travel companies selling a wide range of travel services[7].

Thomas Cook is well known as a travel retailer of its own product in addition to being a major tour operator of package tours. Most of their package tours are sold through an extensive network of their own retail sales offices.

Tourism can bring numerous socio-economic benefits to Himachal, in terms of creating local employment, stimulating local economies, generating foreign exchange, stimulating improvements to local transportation infrastructure, and creating recreational facilities. Positive effects on the environment often derive from these socio-economic benefits. Such positive effects may include;

Encouraging productive use for conservation objectives of lands which are marginal for agriculture, thereby enabling large tracts of land to remain covered in natural vegetation;

Promoting conservation action by convincing government officials and the general public a of the importance of natural areas for generating income from tourism; and stimulating investments in infrastructure and reflective management of natural areas.

These benefits can stimulate a "positive feedback loop", where effective management enhances the quality of the natural resources that attract tourists. Properly planned and managed tourism in natural areas is both non-polluting and renewable.

Now with reference to vegetation, it is one of the most important allurements to a large number of tourists. Particularly when when people come from abroad, they straight way make a beeline for the alpine meadows in the Himalayas. Now what follows is indiscriminate collection of flowers. So what is happening is that many species which are a part of our culture, religious and social heritage are starting to get wiped out. These are some of the cause for the species to become endangered. Then, there are possibilities of forest fires due to carelessness, chopping of trees for tent-poles and firewood.

Dumping of garbage attracts a lot of weeds. Weeds have always followed the human being wherever he has gone and a new element is introduced in these fragile eco-systems.[8]

Tourism's negative impacts on the environment often result from success: Too many people concentrated in too small an area can lead to destruction of the resources that attracts the visitors. At the general level, negative impacts can include the following:

Tourism often involves high infrastructure requirements (airports, hotel, etc.) which can both have negative impacts on the environment and effect budgets away from resources management.

Tourism can rise the cost of the living for locals and an make the area so expensive as to be inaccessible to nationals, thereby creating a backlash that can threaten the integrity of the area.

Governments may attempt to seek to maximise economic returns from natural areas through inappropriate developments, but large hotels, highways or gold courses designed to attract more visitors to a maternal park can diminish an area for which the main objective is mass tourism rather than conservation.

Tourism can rise the cost of living for locals and can make the area so expensive as to be inaccessible to nationals, thereby creating a backlash that can threaten the integrity of the area.

Governments may attempt to seek to maximise economic returns from natural areas through inappropriate developments, but large hotels, highways or gold courses designed to attract more visitors to a maternal park can diminish an area for which the main objective is mass tourism rather than conservation.

Local people may come to view protected areas as being established for the benefit of foreigners rather than for themselves, thereby reducing local support of conservation.

An indirect negative impacts that many areas of significant value to conservation have very little appeal to tourists, so they may receive inadequate attention from the management attention from the management agency if the bulk of funds are allocated to these areas attractive to tourists. Further, if decision-makers are led to believe those national parks exist primarily for uses for the land.[9]

The benefits of tourism to natural areas can be considerable, but the adverse effects, which inevitably accompany the positive ones, need to be addressed by careful planning and effective management. The guiding principle for tourism development in natural areas is to manage the natural and human resources so as to maximize visitor enjoyment while minimizing negative impacts of tourism. This requires an objective assessment of potential positive and negative impacts and a thoughtful analysis of how this potential can be guided in the right direction. This section will suggest some general principles for planning tourism development in an environmentally sensitive manner.

The World Tourism Day Sept. 27concluded a comparatively "good tourist season" in Himachal after experiencing three consecutive lean seasons, the Kinnaur-Lahaul-Spiti tourist circuit has emerged as a new tourist 'mecca' in Himachal as most of the inquiries both among domestic and foreign tourists were about this place during this season.

These areas are gaining popularity, as they remained unexposed till 1990s. Now the government has removed "inner line" curbs for the tourists to explore these least travelled most beautiful Himalayan Valleys that area a home to Himalayas' oldest people, the Kinners and the Spitians.

Tourism and nature are natural partners in the Himalayas, and each can benefit from the other if both are properly managed. Sufficient resources must be devoted to managing the natural areas, but it is often difficult to convince the governments who are responsible tourism and conservation that government is to convinced.

The tourism and travel industry, including developers. Travel agencies, hotel, and so forth, have an opportunity and responsibility to help maintain the healthy environment on which their business relies. Governments cannot be expected to carry the entire burden themselves, so the tourism industry should do everything in its power to encourage more effective conservation action.

Tourists themselves will often welcome being involved in conservation; after all, it is they who benefit the most directly from visiting palace of outstanding natural beauty. Appropriate education materials, opportunities to participate in understanding conservation, and many other means are available to the tourism industry to help nature and help the tourist.[10]

Eco-tourism respects environment and encourages and promotes the well-being of local people. Nature tourism may or may not do this. Eco-tourism is also not be confused with adventure sports or even snow skiing, amusement parks etc. which in fact might have a negative impact on the environment. Eco-tourists like to go around in a "low impact way". Adventure tourists are not necessarily eco-tourists. However, Eco-tourism certainly needs a spirit of adventure, especially when negotiating bad roads. Eco-tourism covers a broad spectrum - plants, forests, animals in the wild, underwater life, coral reefs, national parks, etc. the world heritage convention of UNESCO has declared world heritage sites to preserve and protect our natural and cultural heritage. When both nature and culture are present together, it is an attractive combination, like we have at the Ajanta and Ellora Caves[11].

Nature is a rare commodity, and become more valuable. Its value include the classic augments of conservation: protecting watersheds and soils; ameliorating local climate; maintaining populations of important species of plants and animals; scientific research; education; improving environmental conditions in surrounding areas; and maintaining culture values. Many of these values are economically important. Such as the frosted watersheds of important hydroelectric installation along the Himalayan chain. But these values don't often show up in the nation's balance sheer because they are seldom expressed in economic terms.[12] One of the ways that nature can best express its value on a balance sheet, and hence make conservation attractive to development ministries and private tourism enterprises frequently stress natural values of the Himalaya.

Growing numbers of vacations seek recreation in the mountains of Himachal they want to see something different. Something new, something spectacular, something to photograph; and they want to mix their "adventure" with leisure activities such as shopping and visiting cultural sites.

Today, millions of people seem to enjoy the prospect of moving from one continent to another in a matter of hours.

Tourism has wider implications encompassing not only economic benefits buy also social and cultural benefits as well. From the social and cultural point of view, there is enough evidence to support the fact that tourism and travel unquestionably produces and interaction between the cultural customs of the visitors and those of the host population. Cultural tourism, is a fertile ground for exercising creative talents, fostering special kind of relations between the visitor and the host population, between the tourist and the host environment? It enables the tourism to form a view of his present world and a global concept of his historic past.

REFERENCES

1. Hector Ceballos-Lascurain, "It's Tourism, Naturally", The Times of India, January 28, 1999, p. 10.
2. Katrina Brandon, Eco-tourism and Conservation: a Review of Key Issues (Washington, DC: World Band April 1996).
3. Ibid.
4. Hugh and Colleen Gantzer, "Developing Tourism The Himachal Way", The Tir..es of India, 14 Sep. P. .12.
5. Madan Sharma, Endearing Approach, 1989, p. 61.
6. A.K. Bhatia, Tourism Management and Marketing, 1997, p. 64.
7. Ibid., p. 65.
8. T. N. Khoshoo, Environmental Concerns and Strategies, 1991, p. 424.
9. Jeffrey A. McNeely and James W. Thoreshell, "Tourism in the Himalaya: Can it be harnessed to help Heritage?" Sustainable Development, Autumn 1992, Vol. 1, No. 3, p. 80.
10. Jeffrey A. McNeely and James W. Thorshell, "Tourism in the Himalaya: Can it be harnessed to help Heritage?" Sustainable Development, autumn 1992, Vol. 1, No. 3 p. 83.
11. Hector Ceballos - Lascurain, A Mexican architect, "It's Tourism, Naturally", The Times of India, January 28, 1992, p. 10.
12. Jeffrey A. McNeely and James W. Thorshell, "Tourism in the Himalaya: Can it be Harnessed Help Heritage?" Sustainable Development. Autumn 1992 Vol. 1, No. 3, p. 79.

CHAPTER 30

SUSTAINABLE DEVELOPMENT

Ancient people were intimate with their surroundings. They so often weaved themselves into the tapestry of life surrounding them so exquisitely that we can only admire their sensitivity and their wisdom. They had a very special understanding of the places, the locus genius of their territory. The ancients knew the true value of plants which was why worshipped them. The more environmentally conscious among modern are also aware of that ethical value.

A directionless development and application of science and technology is suicidal. Production with the help of environmentally benign technologies will take the societies towards sustainability. And development that meet the needs of the present beings without compromising the avaibility of the future generations to meet their needs is sustainable development. Well being of the lowliest is the true development. Human dignity demands self-reliance and self-sufficiency. Wealth is the social product. Economics is the means and not an end. The fruits of science and technology shall be equally shared.

Development means unfolding- unfolding he full potential of every human being. Human beings have a need for dignity, for love and affection, for care and concern, for the freedom to express their creativity, to control their own destiny, to preserve their own culture, to feel fulfilled, to be educated for life, to know that their life on earth has been worth living.

The world is currently exploring the concept of sustainable development an approach that will permit continuing improvements in the present quality of life (including health status), at a lower intensity of resource use, thereby leaving behind for future generations an undiminished or even enhanced stock of natural resources and other assets. While no universally acceptable practical definition of sustainable development exists as yet, there is increasing agreement that it should incorporate three critical element exists as yet, there is increasing agreement that it should incorporate three critical elements/economic, social and environmental - in a balanced manner.

Human health is a vital aspect that affects all three elements of sustainable development. From the economic viewpoint, ill health poses a significant threat to future economic activities and the well being of large numbers of human beings. High levels of morbidity and mortality will cripple economic output and also 'impose a financial burden on the health care system. From the environmental viewpoint focuses on ensuring the stability and viability of natural ecosystems. The pollution and natural resource degradation that contribute to human health problems are also highly

damaging to the natural environment. Health issues would also seriously undermine the social element of sustainable development.

The economic approach to sustanability is based on the concept of the maximum flow of income that could be generated while at least maintaining the stock of assets (or capital) which yield these benefits (this concept is attributed to Lindhäl and Hicks-see Solow 1986, Malar 1990). However, the issue of uncertainty, irreversibility and catastrophic collapse pose difficulties. The social concept of sustainability is people-oriented, and seeks to maintain the resilience of social and cultural systems and their ability to withstand shocks. Greater equity and the reduction of destructive conflicts are important aspects of his approach. Preservation of cultural diversity and cultural capital across the globe, and the better use of knowledge concerning sustainable practices embedded in less dominant cultures, are desirable. Modern society would need to encourage and incorporate pluralism and grass-roots participation into a more effective decision making framework for socially sustainable development.

Economists, attempt to incorporate environmental concerns into decision making by valuing environmental resources in monetary terms, and ensuring that resource prices reflect their scarcity values. Economists have addressed social-equity concerns by placing special emphasis on costs and benefits accruing to the poor, by ensuring that those whose impose costs on others pay commensurate charges, and more recently, by seeking to protect productive assets for future generations[1]. The foregoing suggests a broad integrated conceptual approach in which the net benefits of economic activities are maximized, subject to maintaining the stock of productive assets over time, and providing a social safety net to meet the basic needs of the poor.

An integrated and comprehensive framework for analysing health and environmental linkages might begin with the concept of maximisation of net benefits of development, subject to maintaining the services provided by the stock of economic, social and environmental resources, over time. The stock of human capital is particularly important, especially in resources scarce developing countries - and the health status of human beings is a key factor. Renewable resources, especially if they are scarce, should be utilised at rates less than or equal to the natural rate of regeneration. The efficiency with which non-renewable resources are used should be optimised subject to substitutability between these resources and technological progress.

Dr. Radhakrishnan says: Devices from the spinning wheel to the internal combustion engine are devices of purely social utility. They have no intrinsic moral value. They are valuable, but are not ends in themselves. The habit of perverting values by subordinating the eternal to the temporal, the essential to the accidental and he lasting to the transient can be checked only by powerful education. Here lies the role of the thinkers in society. And Radhakrishnan adds, "education presupposes the selection of and adherence to supreme values". "Mankind", Bertrand Russel says, "is faced with a race between man's capacity for means and his folly of ends". Otherwise, as Bertrand Russel warns, if increase of knowledge is not matched with increase of wisdom, increase of knowledge will mean increase of ruin. Fortunately, the fundamental and comprehensive concepts of our culture, such as the four values of life, the fatherhood of God, brotherhood of man and the oneness of existence, etc., are not in contradiction with science. On the contrary, these are capable of guarding the scientific civilisation to serve progress and save humanity from suffering and destruction.

The development process we practised so far has caused enough of pollution. The Bruntland Commission's Report, Our Common Future, underline in 1987 that there was a direct relationship between physical pollution and poverty. It thus placed elimination of poverty at the centre of sustainable development. As women constitute and overwhelming majority of the world's poor,

their advance has to be regarded as the cornerstone of sustainable development. Indeed, enhance the status of women and we have already initiated the process of environmental improvement[2]. Empowering of women pre-supposes a drastic, dynamic and democratic change in the perception of and expectation from women. A scientific perception of women's needs is essential for the process which leads to the empowering. Empowering of women is necessary sustainable development of a community. Sustainability implies a state of balance and equilibrium in factors related to human life which can be social, political, financial, environmental and even spiritual.

The spiritual concept of sustainable development stems from a state of balance of diverse variables pertinent to human life and such indices influence human life in social cultural, economic, political and spiritual spheres of one's life. Such a development is holistic and inseparable from environmental concens. It is the sum total to maximise individual and societal development in the background of the environmental, protection and progress. Nonetheless, human being is the centrai concern and human dignity is the supreme value. Without having human equality and freedom sustainable development is impossible. The values of social justice and dignity must be inherent in the philosophy of sustainable development, especially in its application in relation to the under privileged in a society, such as women and children. To humanise Indian society, we need more meaningful expressions of these values[3]. Those who worry about themselves or about country or the world, are on the track. Good and bad, right and wrong are concepts evolved by us and are subject to variable laws. The Value of Unintended Consequences comes as close to a universal value as one can imagine.

Murphy who perhaps coined the most unchangeable truism of all - if a thing can go wrong, it will. The future is terrible, so let the present violent order continue. Murphy thus provokes a self-perpetuating illogic. Since Murphy's law is the only thing that can't go wrong, we humans and institutions organise ourselves to ensure that we go wrong. Oscar Wilde, in his delightful short story, "Lord Arthur Savile's Crime' anticipates Murphy. A reputedly infallible astrologer studies the hand of Lord Arthur Savile and tells him that he (the noble lord) has murder on his hands. After that, the entire life of Lord Arthur Savile was spent in finding a person whom he could murder - from his numerous aged aunts and uncles - without risk of being caught. He lays many traps, but nothing works; around him everybody seemed doomed to a long life. Ultimately a bomb he was about to place in someone's room, goes off in his hand and the astrologer is proved right[4]. We are all Arthur Saviles in as much as we tend to spoil our present by the fear of the future or the burden of the past. The adage that those who do not learn from past mistakes are condemned to repeat them will remain true as long as societies do not revert to value based sustainable development.

Modern societies suffer from a distorted relationship to time in an age of accelerated change and globalisation? Time was a property of the universe that God created, and that time did not exist before the beginning of universe. Carl Sagan[5], Cornell University, Ithaca, New York, in an Introduction to Stephen Hawking's "A Brief History of Time" writes:

We go about our daily lives understanding almost nothing of the world. We give little thought to the machinery that generates the sunlight that makes life possible, to the gravity that glues us to an Earth that would otherwise send us spinning off into space, or to the atoms to which we are made and on whose stability we fundamentally depend.

It is an interesting reflection on the general climate of thought before the twentieth century that no one had suggested that the universe was expanding or contracting. It was generally accepted that either the universe had existed forever in an unchanging state, or that it had been created at a finite time in the past more or less as we observe it today. Newton's theory of gravity showed that the

universe could not be static did not think to suggest that it might be expanding[6]. The culture of the 'just in time finds itself increasingly at odds with that of the long-term. which as yet remains the only context in which genuine development strategies can be implemented'. notes the French futurist Hughes de Jouvenel.

Jerome Binde[7], Director, Analysis and Forecasting Unit, UNESCO, in an article, "Society: Ethics of the Future", writes:

Great transformations take time; one, sometimes several generations may elapse before we reap the fruits of our labour. The fate of future generations will increasingly depend on our ability to enrich the present with a long-term vision. What is required is not new. "The ethics of the future", says Federico Mayor, "is an ethics of farmers. It consists in transmitting a heritage".

Responsibility, precaution, heritage: building an ethics of the future entails a radical evolution in our understanding of these key concepts. Responsibility traditionally related to past actions only. It should now also be turned towards the distant future, as Hans Jonas suggested in The Responsibility Principle. What has been entrusted to us by nature and by past generations is fundamentally fragile and perishable; life, the earth, the city itself. Our sense of responsibility toward them is a condition of their survival.

In similar fashion, the principle of precaution has now become an accepted staple of international negotiations. Strategic planning and anticipation must indeed learn to take into account the unlikely. the uncertain, even the unforeseeable - in a word, learn to manage risk. Precaution is a necessity in an age of rapid scientific and technological change, and at a time of doubt and uncertainty. Heritage is something we build daily: "our heritage is not willed to us", a French poet Martine Remond Gouilloud. wrote wisely after World War II. "Its role in human affairs is not so much to transient objects or to perpetuate values, as it is "to establish a dynamic sense of solidarity between generations. that is to give a meaning to the perpetuation of the human species". In this perspective, the meaning of heritage extends beyond stones. It encompasses the intangible and the symbolic, the ethical. the ecological, the genetic.

Heritage thus becomes a foundation of human responsibly toward future generations, provided it is conceived as a living treasure, for "in the absence of a link between the past and the future, any reference to tradition is doomed to appear as an ideological conceit, or worse as a regressive fundamentalism". These principles, and others, should guide our thoughts as we approach 21st century. As the seventeenth-century French philosopher Pascal wrote: "Let us endeavour to think well: here is the principle of morals". Between the social compact and utopia, we must steer a path that will bring closer to us the horizon of the future, through the designing of intermediate projects still within our reach. "We are hurtling into the future, without any brakes and in conditions of zero visibility. Yet, the faster a car goes, the brighter its headlights must be", Federico Mayor has warned.

Caring about the future has profound political implications. An ethics of the future is quite simply an ethics of time, which rehabilitates not only the future itself, but also the past and the present. Indeed, our behaviour toward the past and future generations. An ethics of the future will be useless if it is not translated into educational, scientific, technological, economic, financial and political measures, laying the foundations for a genuinely human. sustainable development.

Society needs to develop requisite knowledge and skills for working individually or collectively to set right the past and re-empty the future damage to environment. The famous Chinese proverb says:

"If you are thinking one year ahead. plant rice.
If you are thinking ten years ahead. plant trees, but
If you are thinking 100 years ahead. educate people".

The philosophy behind this proverb. when taken in its totality, is environmentally very comprehensive and holistic. It takes care of many of our needs of food, fodder, fuel, fertilizer, fiber, medicare and shelter and, above all, helps to remove ignorance and irrationality. Environment is common heritage of people of the world, its protection through prevention from future and restoration of the past damage is indeed an enormous task. This can be accomplished only when each citizen develops a stake and becomes its protector. It has to be environment of the people, by the people and for the people, not in mere word but in actual deed[8]. Sustainable development is a concept of good and sound economic growth, a growth that can be maintained indefinitely with no or minimal damage to the environment. Good environment will ultimately beget good economics. Undoubtedly, sustainable development is the successful management of resources for various development processes to satisfy changing human needs while maintaining or enhancing quality of the environment and conserving natural resources. It is the developmental process which is ecologically sound, economically viable, socially adaptable. That means we must have a developmental process that shall honour dignity of all, safety for all the adaptable by all with equal right of allon entire system.

Development is good but unplanned development is bad. The unplanned development disturbs the delicate equilibrium existing in the eco-system and may even lead to disastrous results. The development without caring for the environment can only be a short-term development. In the long-term, it can prove to be anti-development leading to ecological imbalance. The major problem we face today is how to strike a balance between economic and technological development on the one hand, and the quality of environment on the other. The solution appears to be 'sustainable development' as a viable concept between ecology and development. The 'sustainable development' is a commitment to growth within the carrying capacity of the supporting eco-system.

Historically, our understanding of environment was holistic.

Isha vasyam edam sarv yatkinch jagtyam jagat
Ten taken bhum Jitthah ma grigh, kasya chit dhanam

-Ishopanisad

This shloka means that the whole universe together with its creatures belong to the Lord (nature). One can enjoy bounties of nature by giving up all greed. Implicit in thesis statement is that no creature is superior to others and human being should not have absolute power over nature. Let no one species encroach on the rights and privileges of any other species.

This element of sustainability is ingrained in this, because the emphasis is to use nature without greed. Once an element of greed enters, exploitation starts and we cease to utilise nature for the good, the benefit and the welfare of our fellow human-beings. Again our scripture are very clear on this Kalidasa in Kumar Sambavam talks of "milking" earth and not exploiting it. If we "milk" earth we have to do it on a long range basis and this is what sustainable development means. "Milking" earth is a kin to milking a cow. We have to feed and care for the cow before we can milk it. Or, it is like caring for the hen that lays the golden eggs so as to ensure a golden egg a day, rather than a short term view of killing the hen and harvesting golden eggs only once.

Sustainable development is, therefore, a concept of good and sound economic growth, a growth that can be maintained definitely with no or minimal damage to the environment. Good

environment will ultimately beget good economics. According to T.N. Khoshoo[9], the factors that can promote sustainable development are:

Integrated land use planning and watershed management. Ensuring adequate amount of crop land, woodland for grassland for food, fuel, timber and fodder;

Revengetating marginal land and greening the uncultivated half;
Water pollution control in rivers;
Air pollution control in industrial pockets;
Non-polluting renewable energy;
Waste recycling and reuse;
Conservation of biological diversity;
Human settlements without congestion and slum improvement;
Environment education and awareness; and
Health care and population stabilisation.

A country as large and varied as India - with a civilisation which dates back to several millennia, subject to wages of foreign influence, much of which has been assimilated in its composite culture, which has passed through the classical pattern of colonialism in its recent history, from which it freed itself less than half a century ago can have all round development?

Jenius, as a public Advertiser, 1769 asserted: "we owe it to our ancestors to preserve entire those rights which they have delivered to our care; we owe it to our posterity not to suffer their dearest inheritance to be destroyed". Cocoyoc declaration mandates:

"The purpose of development should not be to develop things, but to develop man". Our environment is the asset of generations to come. He who rapes Nature now for transient pleasure or profit is a butcher of the future and thepeople as a whole. These who pollute nature, including air, water and vegetation, are truly the enemies of all humanity. The will to preserve our environment is the first requisite of the economics of development.

Development is a continuous process; even the most developed countries strive to develop further. Therefore, distinction between 'developed', 'developing' and 'underdeveloped people; some may be economically developed and the others may be spiritually developed and their development many be value based. Howsoever, the level of development is measured in relative and not in absolute terms. In any case, all the indices of development pertain to well-being and comforts of human beings at varied geographical scale. It is rightly stated in Shantiparva of Mahabharta (19.9) that:

Eham khlva mushmi shrchdr loke vastu prvrityah sukharthmabhi chiyanto

i.e., in this world or elsewhere, all attitudes to obtain the things areaimed at happiness.

So far, the so called development is uneven. It is explosive in nature and has brought unhappiness and misery not only to the people of undeveloped countries are also not very happy and feel disgusted and guilty. Such development in most of the cases is the outcome of greed in man.

Man as part of creation is an integral part of the nature that surrounds him, the nature that he bears responsibiiity for protecting and conserving, just as he does for himself and his fellow men. Concern about nature in its great diversity is an expression of respect for creation, which man is entrusted with conserving and maintaining. Responsibility for creation implies a responsibility for activity safeguarding the environment. Science and technology have key contributions to make in this regard. The ecological and social market economy is an economy and social framework which

combines the individual will to achieve with social equilibrium and environmental protection, and which allows market forces to operate in the interests of social and ecological objectives. Maxims for environmental policy action in the ecological and social market economy are the principle of precautionary action, the "polluter pays" principle, and the principle of co-operation.

The principle of precautionary action imposes obligations that go beyond merely averting dangers and require risks to man and the environmental burdens from occurring in the first place are in the line with the principle of precautionary action. This means ensuring that all decision processes also assess and take into account the impact on the environment. The internationalisation of ecological costs incurred as a result of production and consumption is the main element of the "polluter pays" principle as a cost allocation principle and a criterion of economic efficiency. The co-operation principle seeks a maximum of participation by individuals, industry and social groups in the formulation and implementation of environmental objectives and measures. In this way environmental responsibility is both demanded and exercised.

At present development patterns make use of the natural resources particular by biological which are replenished at a rate much faster than their rate of degeneration. Therefore, the development which is not equitable will not be sustainable. We are sure that the reproductive capacity of biological resources is not impaired if development becomes sustainable.

The traditional concept that development and ecology are opposed to each other is no longer acceptable. "Sustainable Development" has come to be accepted as a viable concept to eradicate poverty and improve the quality of human life while living within the carrying capacity of the supporting ecosystems. "Sustainable Development" as defined by the Brundtland Report means "Development that meets the needs of the present without compromising the ability of the future generations to meet their own needs". "Sustainable Development" as a balancing concept between ecology and development has been accepted as a part of the customary international law though its salient features have yet to be finalised by the international law jurists[10].

"The Precautionary Principle" and "The Polluter Pays Principle" are essential features of "Sustainable Development". The "Precautionary Principle" in the context of the municipal law-means:

Environmental measures - by the state government and the statutory authorities - must anticipate, prevent and attack the causes of environmental degradation.

The "Onus of proof" is on the actor or the developer /industrialist to show that his action is environmentally benign.

"The Polluter Pays Principle" has been held to be a sound principle. The "Polluter Pays Principle" as interpreted by the Supreme Court means that the absolute liability for harm to the environment extends not only to compensate the victims of pollution but also the cost of restoring the environmental degradation. Remediation of the damaged environment is part of the process of "sustainable Development" and as such the polluter is liable to pay the cost to the individual suffers as well as the cost of reversing the damaged ecology. Apart from the constitutional mandate to protect and improve the environment there are plenty of post-independence legislations on the subject, in view of the constitutional and statutory provisions it must be held that the Precautionary Principle and the Polluter Pays Principle are part of the environmental law of the country.

Prof. Klaus Topfer[11], Federal Minister for the Environment, in his Preface to "Environmental Policy", Environment 1994, German Strategy for "Sustainable Development", writes: "Economic,

social and environmental developments constitute an inextricable unit. This is the essential message of the UN Conference on Environment and Development held in Rio de Janeiro in 1992. The Rio Declaration. Agenda 21 and the global conventions on the ozone layer, climate and Biodiversity reflect the shared responsibility of developed and developing countries to promote sustainable development which is to be implemented in line with the respective responsibilities. The connection of economic, social and environment aspects is the central element of Germany's approach to environmental policy".

By the environmental policy strategy for action described in above referred to report, we are implementing a solid future concept in Germany, which takes into account Germany's responsibility as a partner within the European Union, and in its global co-operation. An environmentally sound system of closed substance cycles, comprehensive produce responsibility and a system of environmental charges to make polluters liable for the strain they impose on the environment are the major objectives of this national strategy to promote sustainable development. High standards and stingent limit values that we have implemented in Germany in particular in the 1980's in the fields of air quality control water protection and many other environmental fields constitute the basis of effective environmental fields constitute the basis of effective environmental protection. One of the priorities for action in particular in the 1990's will be to further integrated environmental protection into all activities policy sectors.

The goal of sustainable development stands for a concept that reconciles the improvement of man's economic and social living conditions with long-term security of the natural basis of life. This means that protection of the environment must not be at the end of the list, but must be an integral part of all development. Sustainable Development requires ecological as well as economic and socio-cultural factors to be taken into account, both in a national and a global context. In the task of implementing this development concept all countries bear a common, but differentiated responsibility. Despite the decoupling of economic growth and certain environmental impacts that has now been achieved in many industrialised countries - including Germany - the generally high initial level is the main reason for today's world-wide environmental burdens. For this reason the industrialised countries in particular are called upon to cut their consumption of resources and to reduce environmental burdens by means of rigorous national precaution in all areas of politics. It is furthermore the task of the industrialised countries to develop and disseminate environmentally sound technologies.

The traditional concept that development and ecology are opposed to each other is no longer acceptable and the answer is "sustainable Development". In the International sphere "Sustainable Development" as a concept came to be known for the first time in the Stockholm Declaration of 1972. Thereafter, in 1987 the concept was given a definite shape by the World Commission on Environment and development in its report called "Our Common future". Legal Principles for Environmental Protection and Sustainable Development Adopted by the World Commission on Environment and Development Experts Group on Environmental Law (1987), are enumerated as under:

(I) General Principles, Rights, and Responsibilities

Fundamental Human Right

1. All Human beings have the fundamental right to an environment adequate for their health and well-being.

Inter-Generational Equity

2. States shall conserve and use the environment and natural resources for the benefit of present and future generations.

Conservation and Sustainable Use

3. States shall maintain ecosystems and ecological processes essential for the functioning of the biosphere, shall preserve biological diversity, and shall observe the principle of optimum sustainable yield in the use of living nature resources and ecosystem.

Environmental Standards and Monitoring

4. States shall establish adequate environmental protection standards and monitor changes in and publish relevant data on environmental quality and resource use.

Prior Environmental Assessments

5. States shall make or require prior environmental assessments of proposed activities which may significantly affect the environment or use of a natural resource.

Prior Notification, Access, and Due Process

6. States shall inform in a timely manner all persons likely to be significantly affected by a planned activity and to grant them equal access and due process in administrative and judicial proceedings.

Sustainable Development and Assistance

7. States shall ensure that conservation is treated as an integral part of the planning and implementation of development activities and provide assistance to other States, especially to developing countries, in support of environmental protection and sustainable development.

General Obligation to co-operate

8. States shall co-operate in good faith with other states in implementing the proceeding rights and obligations.

(II) Principles, Rights, and Obligations concerning Trans-boundary Natural Resources and Environmental Interference

Reasonable and Equitable Use

9. State shall use trans-boundary natural resources in reasonable and equitable manner.

Prevention and Abatement

10. States shall prevent or abate any trans-boundary environmental interference which could cause or causes significant harm (but subject to certain exceptions provided for in Art. 11 and Art. 12 below).

Strict Liability

11. States shall take all reasonable precautionary measures to limit the risk when carrying out or permitting certain dangerous but beneficial activities and shall ensure that compensation is provided should sustainable trans-boundary harm occur even when the activities were not know to be harmful at the time they were undertaken.

Prior Agreements When Prevention costs Greatly Exceed harm

12. States shall enter into negotiations with the affected State on the equitable conditions under which the activity could be carried out when planning to carry out or permit activities causing trans-boundary harm which is substantial but far less than the cost of prevention. (if no agreement can be reached as provided in Art 22.)

Non-discrimination

13. States shall apply as a minimum atleast the same standards for environmental conduct and impacts regarding trans-boundary natural resources and environmental interferences as are applied domestically (i.e., do not do to others what you would not do to your own citizens).

General Obligations to co-operate an Transboundary Environmental Problems

14. States shall co-operate in good faith with other States to achieve optimal use of transboundary natural resources and effective prevention or abatement of transboundary environmental interferences.

Exchange of Information

15. States of origin shall provide timely and relevant information to the other concerned States regarding transboundary natural resources or environmental interferences.

Prior Assessment and Notification

16. States shall provide prior and timely notification and relevant information to the other concerned States and shall make or require an environmental assessment of planned activities which may have significant transboundary effects.

Prior Consultations

17. States of origin shall consult at an early stage and in good faith with other concerned States regarding existing or potential trans boundary interferences with their use of a natural resources and environmental.

Co-operative Arrangements for Environmental Assessment and Protection

18. States shall co-operate with the concerned States in monitoring, scientific research and standard setting regarding trans boundary "natural resources and environmental interferences.

Emergency Situation

19. States shall grant equal access, due process and equal treatment in administrative and judicial proceedings to all persons who are or may be affected by transboundary interferences with their use of a natural resources or the environment.

Equal Access and Treatment

20. States shall grant equal access, due process and equal treatment in administrative and judicial proceedings to all persons who are or may be affected by transboundary interferences with their use of a natural resource or the environment.

(III) State Responsibility

21. States shall cease activities which breach an international obligation regarding the environment and provide compensation for the harm caused.

(IV) Peaceful Settlement of Disputes

States shall settle environmental disputes by peaceful means. If mutual agreement on a solution or on other dispute settlement arrangements is not reached within 18 months, the dispute shall be submitted to conciliation and, if unresolved, thereafter to arbitration or judicial settlement at the request of any of the concerned States.

In the international sphere, 'sustainable development' as a concept came to be known for the first time in the Stockholm Declaration of 1972[12]. Thereafter, in 1987, the concept was given a definite shape by the World Commission on Environment and Development[13] in its report called 'Our Common Future'. This led to the creation of an International Sustainable Development Commission. However, it must be pointed out that sustainable development still represents a commitment to growth. This Common Inheritance stresses the view that continued growth is necessary (though not sufficient) condition for maintaining the quality of life. In 1991, the World Conservation Union, United Nations Environment Programme and World Wide Fund for Nature, jointly came out with a document called 'Caring for the Earth' which is a strategy for sustainable living. Finally, came the Earth Summit held in June, 1992, at Rio de Janeiro which saw the largest gathering of the world leaders in the history - deliberating and chalking out a blue print for the survival of the planet.

Among the tangible achievements of the Rio Conference was the signing of two conventions, one on biological diversity and another on climate change. These conventions were signed by 153 nations the delegations also approved by consensus three non-binding documents, namely, a Statement on Forestry Principles, a Declaration of Principles on Environment Policy and Development Initiatives, and Agenda 21, a programme of action into the next century in areas like poverty, population and pollution. During the two decades from Stockholm to Rio 'sustainable development' has come to be accepted as a viable concept to eradicate poverty and improve the quality of human life while living within the carrying capacity of the supporting eco-system[14].

"Sustainable Development" as defined by the Brundland Report means "Development that meets the needs of the present without compromising the ability of the future generations to meet their own needs". "Sustainable Development" is a balancing concept between ecology and development has been accepted as a part of the customary International law though its salient features have yet to be finalised by the International Law Jurists.

Some of the salient principles of "Sustainable Development", as called-out from Brundtland Report and other international documents, are Inter-Generational Equity, Use some conservation of Natural Resources, Environmental Protection, the Precautionary Principai, Polluter pays Principle, obligation to assist and co-operate, eradication of poverty and financial assistance to the view that "The Precautionary Principle" and "The Polluter Pays" principle are essential features of "sustainable Development". The "Precautionary Principle" in the context of the municipal law means:

Environmental measures - by the State Government and the statutory authorities - must anticipate, prevent and attack the causes of environmental degradation.

Where there are threats of serious and irreversible damage, lack of scientific certainty should not be used as a reason for postponing measures to prevent environmental degradation.

The "Onus of proof" is on the actor or the developer/industrialist to show that his action is environmentally benign[15]. "The Polluter Pays" principle has been held to be a sound principle by Supreme Court in India council for Enviro Legal Action[16]. The Court observed, "we are of the opinion that any principle evolved in this behalf should be simple, practical and suited to the conditions obtaining in this country". The court ruled that "once the activity is liable to make good the loss caused to any other person by his activity irrespective of the fact whether he took reasonable care while carrying on his activity. The rule is premised upon the very nature of the activity carried on".

Consequently the polluting industries are "absolutely liable to compensate for the harm caused by them to villagers in the affected area, to the soil and to the underground water and hence, they are bound to take all necessary measures to remove sludge and other pollutants lying in the affected

areas". The "Polluter Pays" principle as interpreted by this court means that the absolute liability for harm to the environment extends not only to compensate the victims of pollution but also the cost of restoring the environmental degradation. Remediation of the damaged environment is part of the process of "sustainable Development" and as such polluter is liable to pay the cost to of "Sustainable Development" and as such polluter is liable to pay the cost to the individual suffers as well as the cost of reversing the damaged ecology[17].

The precautionary principle and the polluter pays principle have been accepted as part of the law of the land. Article 21 of the Constitution of India guarantees protection of life and personal liberty. Articles 47, 48A and 51A (g) of the Constitution are as under:

> "(47) Duty of the State to raise the level of nutrition and the standard of living and to improve public health-the States all regard the raising of the level of nutrition and the standard of living of its people and the improvement of public health as among its primary duties and in particular, the State shall endeavour to bring about prohibition of the consumption except for medicinal purposes of intoxicating drinks and of drugs which are injurious to health.
>
> (48 A) Protection and improvement of environment and safeguarding of forests and wildlife-The State shall endeavour to protect and improve the environment and to safeguard the forests and wildlife of the country.
>
> (51A) ('g') To protect and improve the natural environment including forests, lakes, rivers and wildlife, and to have compassion for living creatures".

Apart from the constitutional mandate to protect and improve the environment there are plenty of post independence legislations on the subject but more relevant enactments for our purpose are: The Water (Prevention and control of Pollution) Act, 1974 (the Water Act). The Air (Prevention and Control of Pollution) Act, 1981 (the Air Act) and the Environment Protection Act 1986 (The Environment Act). The Water Act provides for the constitution of the Central Pollution Control Board by the Central government and the constitution of the State Pollution Control Boards by various State Governments in the country. The Boards function under the control of the Governments concerned.

The Water Act prohibits the use of streams and wells for disposal of polluting matters. Also provides for restrictions on outlets and discharge of effluents without obtaining consent from the Board. Prosecution and penalties have been provided which include sentence of imprisonment. The Air Act provides that the Central Pollution Control Board and the State Pollution Control Boards constituted under the Water Act shall also perform the powers and functions under the Air Act. The main function of the Boards, under the Water Act shall also perform the powers and functions under the Air Act. The main function of the Boards, under the Air Act, is to improve the quality of the air and to prevent, control and abate air pollution in the country[18].

India is one of the 12 countries identified as mega-centres of biological diversity. About 45,000 species of plants and 81,000 species of animals have been identified as a result of surveys conducted by the Botanical and Zoological Surveys of India. Embracing 10 biogeographic zones and 25 biotic provinces. India incorporates an exceptional range of Biodiversity, including all the world's major ecosystem. As one of the oldest and largest agricultural societies. India also has an impressive diversity of at least 166 species of crop plants and 320 species of wild relatives of cultivated crops. Forests, which contain much though by no means all of India's Biodiversity, now comprise about 64m hectares, or about 19 percent of land area of India, according to satellite imagery. Roughly 33 percent probably represents primary forest. About 10m hectares are managed as

"protection forests" for ecological stability, 15m for production of timber, and 25 m as social forest to meet the demand for the fuel wood and fodder.

About 14m hectares lie within national parks and wildlife sanctuaries. Indian flora comprises about 15,000 flowering plants (6 percent of the world-wide total) an estimated 33 percent of which are endemic; roughly 1,500 plant species are threatened. Areas rich in endemism are the North-East, the Western Ghats and the North-Western and Eastern Himalayas, however, the Andaman and Nicobar Islands contribute at least 200 endemic species to the endemic flora, Mammal fauna comprises 372 species, with 63 percent found in Assam. India's 1,228 bird species represent about 13 percent of the world's total and reptilian and amphibian fauna include 446 and 204 species respectively; with concentrations in the Western Ghats. Fungal endemism varies substantially from 3.5 percent in mammals and 14 percent in birds to 32 percent in reptiles and 62 percent in amphibians. Among the larger animals. 173 species of animals, 101 of birds, 15 of reptiles, 3 of amphibians and 2 of fish are considered endangered[19].

Despite the vast gaps in knowledge, it is clear that Biodiversity - the ecosystems, species, and genes that together make life on earth both pleasant and possible is collapsing at nothing less than mind-boggling rates. Difficult as it is to accept, mass extinction has already begun, and the world is irrevocably committed to many further losses. Harvard biologist Edward O. Wilson estimates that, a minimum, 50,000 invertebrate species per year - nearly 140 each day are condemned to extinction by the destruction of their tropical rain forest habitat. Large creatures as well as small are vanishing: deforestation condemns at least one species of bird, mammal, or plant to extinction daily[20].

Time after time, creatures thought useless or harmful are found to play crucial roles in natural systems. Predators driven to extinction no longer keep populations of rodents or insects in check; earthworm or termites killed by pesticides no longer aerate soils; mangroves cut for firewood no longer protect coastlines from erosion. Diversity is of fundamental importance to all ecosystems and all economies. Few would argue that every beetle or remaining patch of natural vegetation is crucial to planetary welfare. But the dismantling, piece by piece, of global life-support systems carries grave risks. No one has pleaded biodiversity's case better than American wildlife biologist Aldo Leopold nearly a half century ago: "If the biota, in the course of aeons, has built something we like but do not understand then who but a fool would discard seemingly useless parts? To keep every cog and wheel is the first precaution of intelligent thinkering[21].

Biodiversity is commonly analyzed at three levels: the variety of communities and ecosystems within which organisms lived and evolve, the variety of species themselves, and the genetic variety within those species. The degradation of whole ecosystems, such as forests, wet-lands, and coastal waters, is in itself a major loss of Biodiversity and the single most important factor behind the current mass extinction of species. Home to at least half the planet's species, tropical forests have been reduced by nearly half their original area, and in 1990 deforestation claimed 17 million hectares, an area about the size of Washington state. In Benin, Cote d'Ivoire, western Ecuador, El Salvador, Ghana, Haiti, Nigeria, and Togo, forests have all but disappeared. In most nations, forests occur increasingly in small fragments surrounded by degraded land, with their ability to sustain viable populations of wild-life and vital ecological processes impaired[22].

Because disturbance is essential to natural ecosystems but often inconvenient to humans, large areas of wild lands are needed to let fires and other large scale natural phenomena play their course uninterrupted. Also, for protected areas to be functional over the long term, they have to be ample enough to ensure that only a fraction of the area is involved in any given disturbance. Habitats too small to weather the impacts of random variation in weather and wildlife populations will not be

able to maintain their full complement of genes, species, and functions. Where smaller parcels of habitat are all that remain, more active and costly management will be required[23].

If exploration is minimal, areas of sustainable recourse extraction can be nearly indistinguishable from wild lands. In these place, maintaining ecological integrity means continuing the traditional uses of the ecosystem. But this should not be confused with the more intensive commercial uses proposed as "Sustainable" alternatives. For example, the widely hunted uacari monkeys of the Amazon basin have survived near Tukano Indian villages, which are one or two days' paddling apart, but among more closely spaced villages they are hunted close to extinction. Intensifying the use of minimally exploited areas will undoubtedly herald biological losses[24].

John C. Ryan, in an article "conserving Biological Diversity", writes: nature has long been viewed as an obstacle to ecological decline seen as the inevitable prices of progress. The protection of ecosystems within parks has usually been predicated on the assumption that natural systems outside them were to be homogenised at will. Recently, however, both environmentalists and industrialists have espoused the idea that economic and environmental well-being are linked, not opposed, and have begun to seek ways to blend production and protection.

Many of the changes, needed or biodiversity's sake are a step beyond those considered in discussions of sustainable development. The human costs of a lost medicinal plant may never be known, and any economic deterioration that results from biological decline could take years or decades to appear. But the protection of Biodiversity has to be considered a basic requirement of sustainability passing on to future generations a world of undiminished options and a world fundamental moral responsibility as travellers on the only planet known to support life.

Biological diversity includes all life forms on the earth and is a life support system, which is essential for the normal functioning of ecosystems and the biosphere as the whole. It has a great significance for its ecological, social, economical, cultural and ethical values. That is why its conservation is being highlighted Biological Diversity has been ruthlessly destroyed by the developing countries mainly for firewood, food and fodder largely due to their poverty, illiteracy, hunger and malnutrition. At present, most of the biological diversity found in the tropical forests is in the developing countries and they are being destroyed by human beings to satisfy their petty needs and demands, such as, charcoal, fuel wood or a source of wood for export and shifting cultivation etc.

For the conservation and sustainable use of biological diversity and its components, protection and conservation of the environment is essential. Envisaging form such point of view several resolution, declarations, conferences and conventions, protocols have been adopted from 1970 to 1992. In 1969, the United Mataopms General Assembly adopted a resolution on the human enviornment and subsequently on this initiative, the United Nations Conference on the Human Environment, 1972, was cited as an international standard for the protection of human environment and there natural living resources as the components of the environment. The conference is a landmark in the history of environmental protection.

Further, the United nations General Assembly adopted the resolution on permanent sovereignty over natural resources on 17 December, 1973 and the Resolution on Resolving Funds for natural Resources exploration on 17 December, 1973. Subsequently the Charter of Economic Rights and duties of States, 1974, was adopted with a view, inter alia to the protection, preservation and enhancement of the environment.

The convention on biological diversity was adopted at Rio de Janeiro in Brazil on the 5th June, 1992 under the auspices of the United Nations Conference of the Environment and development.

The preamble of the Convention stated that "the contracting parties are conscious of the intrinsic value of biological diversity and of the ecological, genetic, social, economic, scientific, educational, cultural, recreational and aesthetic values of biological diversity for evaluation and for maintaining life sustaining systems of the biosphere". It further affirmed that the "conservation of biological diversity is a common concern of mankind". It also affirmed that "states have sovereign rights over their own biological resources"... and that states are responsible for conserving their biological diversity but use them in a sustainable manner".

The preamble further affirmed that "biological diversity is being significantly reduced by certain human activities. The convention further noted that there is a "threat of significant reduction or loss of biological diversity is the in-situ conservation of ecosystems and natural habitats and the maintenance and recovery of viable populations of species in their natural surroundings. Furthermore, it noted that ex-situ measures in the country of origin also play an important role. The convention further recognised the role of local communities, such as tribals and villagers, their traditional life-styles on biological resources, knowledge, innovations and practices relevant to the conservation of biological diversity and the sustainable use of its components. The Convention also recognised "the importance of, and the need to promote, international, regional and global co-operation among states and inter-governmental organisations and non-governmental sector for the conservation of biological diversity and the sustainable use of its components".

The convention acknowledges that substantial investments are required to conserve biological diversity so that the environmental, economic and social benefits could be achieved. It stated that special provisions are required to meet the needs and aspirations of the developing countries, including the provision of new and additional financial resources and appropriate access to relevant technologies i.e. biotechnologies.

The convention stressed the significance of conservation and sustainable use of biological diversity for meeting the several needs and demands of the human society, such as food, health and other aspirations of the world population for which access to and sharing of both genetic resources and technologies are essential. Co-operation in this field, the Convention, noted, will strengthen friendly relations among states and contribute to peace for mankind. The conservation and sustainable use of biological diversity is essential for the benefit of present and future generations. Visualising the significance of the biological diversity, the convention stated that it is desirable to enhance and complement existing international arrangements for the conservation of biological diversity and sustainable use of its components.

Work is slowly getting under way to implement the treaty agreed to in Rio-the Convention on Biological Diversity. Signed by 160 countries in Rio, this treaty entered into forces on December 29, 1993. As of September 1994. Hilary F. French[25], in an article "Forging a New Global Partnership" explains: preserving biological diversity is something that all countries have a stake in and that no one country can effectively do alone. Ironically, however, one of the convention's most important achievements was its rejection of the notion that biological diversity is the "common heritage of mankind", and -- conversely -- its recognition that biological resources are the sovereign property of nation-states. The reason: when countries can profit from something, they have an incentive to preserve it.

Environment Protection and Development Conducive to the maximum happiness and welfare of all living beings, ought to be our moto for the new millennium.

Well wish to live in an environment free from any kind of contamination. But very few of us are aware and concerned about the environment. Environment is the sum of substances and forces

external to the organism in such a way that it affects the organism's existence. In relation to man, the environment constitutes of air, land, water, flora and fauna because these regulate the man's life.

"The more we exploit nature, the more our options are reduced, until we have only one to fight for survival".

-Morris K. Udall

Would not have a society if we destroy the environment. Environment is a multi-dimensional systems of complex inter-relationship in a continuing and dynamic state of change. The concern for environment in present time found expression in proclamation undertaken to "Defend and improve the environment for present and future generation" by the United Nations Conference on Human environment in Stockholm in 1972.

All life is dependent on the interaction of matter and energy carried out in the earth's ecosystems. There is a fundamental conflict between traditional concepts of economic growth and the preservation of environment. During the 20th century, uncontrolled growth in industrial production of environmentally useful substances and products in some regions of the world has produced dangerous amounts of pollution and has been responsible for an inordinate waste of resources.

Destruction of natural resources and nature results from ignorance, greed, and lack of respect for the earth's living things. This lack of respect extends even to earth's human descendants, the future generations who will inherit a vastly degraded planet if world peace does not become a reality and destruction of the natural environment continues at the present rate. Our anestors viewed the earth as rich and bountiful, which it is. Many people in the past also saw nature as inexhaustible sustainable which we now know is the case only if we care for it. It is not difficult to forgive destruction in the past which resulted from ignorance.

Today, however, we have access to more information, and it is essential that we re-examine ethically what we have inherited, what we are responsible for, and what we will pass on to coming generations. And as such to decide as to what extent nature is exploited. Exploration of outer space takes place at the same time as earth's own oceans, sea, and fresh water areas grow increasingly polluted and their life forms are still largely unknown or misunderstood. Many of the earth's habitats, animals, plants, insects, and even micro-organisms that we know as rare may not be known at all by future generations. We have the responsibility.

Much of the development in the world today is not sustainable. It is based upon the squandering of our "biological". Even many of our economic, monetary and trade policies in sectors such as energy, agriculture, forestry and human development-tend to induces and reinforce non-sustainable development patterns and practices. As some patterns of development have improved environment conditions, others have only tended to degrade them - sometimes irreversibly, in the last fifteen years or so, most of the developing countries have witnessed a steady increase in environmental deterioration in the wake of sudden industrialization and explosive urbanisation. The capacity of a number of developing countries to manage their environment, so as to secure the well being of their people, is also coming under severe stress, following the rapid population growth, its uneven distribution and inadequate socio-economic development.

Development attempts to respond to deeper social and philosophical questions. Development is not for the sake of Development, but in order to improve the human condition, in order to bring social justice and social equality; in order ultimately to bring about human happiness, or at least to help humans along the road to happiness. Indian concept of Truth, Rit or 'Satyam' is the basis of all

laws of modern science, which too is far more comprehensive. It is not merely finding out the facts - tathya - or arriving at physical laws. Mahabharata states *Yad bhutahitamatyantam tat satyamiti dharanam.*

That which is conductive to the maximum happiness and welfare of all living beings is alone Truth.

Viewed in this light, governmental policies and laws which encourages destruction of nature is against 'Truth'. Milking and now bleeding of nature should therefore govern the formulation of political and economic policies and laws.

Indian concept of development too covers all aspects of man's life-his physical, intellectual, emotional and spiritual. We know how the present day purely material aspect, to the exclusion of the rest, is degrading and destroying man's happiness not only at the personal, filial, social levels but at the internation level also. The concept of dead uniformity in all matters of law for all races, countries etc; is also repugnant to our basic view of 'Unity in Diversity'

REFERENCES

1. Manas Chatterji, Mohan Munasinghe, Rabin Ganguly, Environment and Health In Developing Countries (1998), p. 1-5.
2. Krishna Ahooja Patel, Women and Sustainable Development: An International Dimension, (1995).
3. Leelamma Devasia, V.V. Devasia, Empowering Women for Sustainable Developing, (1994), pp. 2-3.
4. V.N Narayanan, "A law to end all laws", The Hindustan Times, November 2, 1997, p. 13.
5. Carl Sagan, Cornell University, Ithaca, New York in Stephen Hawking's A Brief History of Time (1988), p. IX.
6. Stephen Hawking, A Brief History of Time (1988), pp. 1-8.
7. Jerome Binde, Director, Analysis and Forecasting Unit UNESCO, in an article, "Society: Ethics of the Future", The Hindustan Times, November 2, 1997, p. 13.
8. T.N. Koshoo, Environmental Concernsand Strategies, (3rd Ed. 1991), pp. 487-488.
9. T.N. Khoshoo, "Towards A system approach to Environment Problems", Environment Pollution and Management, edited by I. Mohan (1989), p. 97.
10. Vellore Citizens Welfare Forum vs. Union of India and Other, 1996, 5, Supreme Cases, p. 648.
11. Prof. Klaus topfer, Environmental Policy, (1994), p.3
12. That is, the Declaration at United Nations Conference on the Human Environment held in Stockholm in June, 1972.
13. The Commission was chaired by the then Prime Minister of Norway, Ms. G.H. Brundland and as such, the report is popularly known as 'Brundtland Report'.
14. Vellore Citizens Welfare Forum v. Union of India, AIR 1996 SC 2715.
15. AIR 1996, SC, 2715 at p. 2720.
16. Indian Council for Enviro Legal Action vs. Union of India, 1996, 2 JT (SC) 196.
17. AIR 1996, SC 2715 at p. 2721.
18. Ibid.

19. Rich Biodiversity, Manorama Year Book, 1996, edited by K. M. Matthew, p. 131.

20. Edward O. Wilson, The Diversity of Life (Cambridge, Mass: Harvard University Press).

21. Aldo Leopold, A Sand County Almanac, With Essays from Round river (New York) Sierra Club/ Ballantine Books, 1966.

22. Walter V. Reid Kenton R. Miller, Keeping Options Alive: The Scientific Basis for Conserving Biodiversity, Washington D.C. WRI, 1989.

23. Reed F. Noss, "What Can Wilderness Do for Biodiversity?" in P. Reed, ed., Preparing to Mange Wilderness in the 21st century, Asheville, N.C.U.S. department of agriculture forest service, 1990.

24. Adrian barnett and Alexia Celeste da Cunha, "the Golden backed Uacari on the Upper Rio Negro, Brazil", Oryx, April, 1991.

25. Hilary F. French, "Forging a New Global Partnership", State of the World, edited by Lester R. Brown, 1995, p. 174.

CHAPTER 31

VISION FOR SUSTAINABLE WATER FUTURE

Water, the elixir of life, that has been sustaining the planet earth for millions of years now, could also be a major cause of conflicts. Life and growth cease without water. The issue of controlling the water flow is likely to be a potentially explosive cause for disputes. Any river that flows through two or more nations. Is supported by a watershed that cuts across political bounds. Cooperation is thus essential not only to avert conflict but to protect the aquatic environment that underpins regional economies.

A more sensible approach is for agreements to specify each party's respective share of river runoff with the absolute amount each gets tied to how much is available in particular year.

What is needed is a vision of a more sustainable water future, clear criteria and targets for measuring progress toward it and a package of policy tools and practical steps to guide water management towards desired and realistic ends. At the core of such a strategy are the basic coals of sustainability - ecological integrity, efficiency, equity and participatory decision-making. Sandra[1] Postel, in an article "Forging a Sustainable Water Strategy", writes: The setting of ecological criteria that ensure protection of aquatic systems is a critical first step. Unless water is specifically reserved for the aquatic environment, cities, industries and farms will overexploit and damage it.

A sustainability criterion for renewable groundwater is fairly straight forward: net extractions should not exceed recharge. What constitutes sustainable use of rivers, however, is much more complex. Exactly how much water needs to be left in a river will vary with the time of year, the habitat requirements of reverine life, the systems sediment and salt balances, the value local residents place on fisheries and recreation and other factors specific to each river basin. But setting even preliminary "minimum flows" for both average and low-flow periods would provide a needed degree of insurance for the health of river system - even as scientists progress towards a better understanding of the rivers complex ecological workings.

Reserving water for the environment may be far more difficult in developing countries, where demands for food and drinking water are rising apace with population. But in these countries as well, ensuring minimum water flows to protecting fisheries, delta economics and the health of local people.

In many capitals the world over, water use now exceeds the capacity of its two main reservoirs and so farmers in the agricultural belt that rings the city have been cut off from their traditional sources of irrigation water.

Unfortunately, no one has tallied the potential effect on future food production of the progressive shift of water from agriculture to cities, combined with ground water over pumping, aquifer depletion and the many other forms of unsustainable water use. Without such assessments, countries have no clear idea how secure their agricultural foundations are no ability to predict accurately their future food import requirements and no sense of how or when to prepare for the economic and social disruption that may ensue as farmers lose their water. Klaus Lampe, Director General of the International Rice Research Institute (IRRI) in the Philippines, warns: "Thoughtlessness and ignorance regarding tomorrow's food supply are among the most dangerous of the many factors influencing our political, economic and environmental systems.[2]

Central to the question of how much food the world really needs. Global population will play an important role in determining how much food we will require in the future. National and international policies that provide family planning services, maternal education and social support systems can effect population growth and these policies will undoubtedly have the single largest effect on food requirement in the 21st century. As world population expands by a projected 45 per cent over the next 30 years, there will be global effects - on food production, ecological support systems, social stability and geopolitics — that will reverberate throughout the world economy.

Poor water policies to be single most important cause of drinking water scarcity. New strategies are urgently needed to avert severe national, regional and local water scarcities that will depress agricultural production, parch the household and industrial sectors, damage and environment, and escalate water-related health problems.

According to Mark Rosegrant[3] research fellow at IFPRI and author of the report- the number of countries experiencing "water stress" will double in the next 30 years and the number of people affected by water scarcity will increase 10-fold. "Water shortage are only going to get worse in the next 30 years, he says: "Unless better water policies are adopted internationally, we may see large-scale conflicts and catastrophes resulting from water shortage."

There was water-rationing in a number of South Indian cities including Hyderabad for a long time. The condition in villages was all the more critical. Water was transported from far away. Imagine the villagers waiting- for a tanker or a train coming with water. It is not only scarcity of water, but in many places human beings and animals are forced to drink polluted water. Man and environment are in close interaction all the time. Hence mankind has always been conscious of environmental impact and influence. The environmental and ecological issues have climbed to the very top of global agenda. It was the UN Conference on Human Environment, held in Stockholm (5-10 June 1972), which drew attention to environment and the related issues of pollution ecological decay and resource depletion as matters of overwhelming global concern and as a first step to deal with these problems, it is set up the United Nations Environmental Programme (UNEP).

Water is the essence of life and as such man during the course of his civilisation has settled in places where plenty of water is available. Due to population pressure and increasing industrialization and urbanization, this natural resource is being used without proper planning, creating problems of non-availability of drinking water and water pollution, hazardous not only to aquatic life but also to man's own life.

It is estimated that man can survive for 20 days without food, but starts struggling for life in the absence of water just after one day. Water is needed for the maintenance of life of plants and animals, for navigation, hydroelectric power and for disposal of sewage. Supplies of fresh water also provide the aquatic organisms with dissolved oxygen and some essential minerals and nutrient malting it indeed the most vital element for life. That is why most of our villages, towns and cities sprang up in the past near places where plentiful water was available in the form of lakes and rivers.

History tells us that man civilizations perished or migrated to better locations in the absence or scarcity of water. In primitive ages the man used to live near the rivers. The greatest use of water was for irrigation and agricultural pursuits, while only a small amount was consumed by the people. The use of water for drinking and cooling was limited to that amount that people could easily take from the wells or the stream in their vessels[5]. The management conservation of water resources and biological indicators for water prospecting and water quality have become important issues.

Biological systems as indicators of the environment can play an important role in underground water exploration as also in monitoring water pollution with a high level of accuracy, "Biological indicators" or "Bioindicators" cover a wide spectrum of organisms ranging from microscopic to macroscopic dimensions which in their presence or absence and in all features of their Phenotype and physiology serve as an index of their environmental status. Both positive and negative facets of the environment can be monitored through bioindicators, because these provide a clear insight of their substratum.[6]

Even explorers and people of ancient times used certain bioindicators for locating natural resources as well as for forecasting hazards. They relied on morphological changes in flora and fauna, their distribution pattern and behaviouring certain generalizations based on them. For example, growth of salmon and trout is an indicator of pure water and rushes or willows indicate moisture in the atmosphere. The sphagnum indicates acidic nature of the soil, phytoplankton bloom for release of dissolved organic substances in water and flowering on bamboo forecasts drought. Bioindicators are even now made use of by tribal societies living close to their environment[7].

Since Vedic times, bioindicators have been used in tropical regions for locating groundwater sources. Scientists of ancient India described a number of bioindicators in their traditional writings. The efficiency of bioindicators of Varahmihira has been established in modern times. There is a need to attempt the use of other bioindicators of ancient times in search for natural resources as well as in understanding the impact of pollutants on the environment.

Water because of its liquidity, which spreads out in all directions, is a symbol of the omnipresence of God in creation. Vishnu, the all pervasive preserver of the universe, is depicted as Narayana, "He who moves in the waters" (*from nara, "water and ayana, "moving"*). He rests on the great serpent Shesha (creative power) floating on the eternal waters (creative elements), which are in motions during the circles of creation and are quiescent in Spirit during periods of dissolution. A similar metaphor is found in Genesis 1:2 in the Bible: "And the Spirit of God moved upon the face of water (creative elements)."

The vastness of the ocean and the sky has always captivated the human attention, stirring forgotten soul memories of the everlasting infinity of God. When one contemplates the expanse of ocean and sky, he escapes momentarily the confinements of finite matter and glimpses the Infinite[8].

In the infinite nature water is found in three principal forms - atmospheric moisture, precipitation and soil moisture. Atmospheric moisture is present as invisible vapour, the extent of which is expressed as humidity and the visible vapour as fog or cloud. It affects through their effects on the intensity of solar radiation and on evaporation and transpiration. These are also sometimes the sources of water for desiccated mass and lichens and some tropical orchids, Precipitation (rainfall)

is actually the chief source of soil moisture[9]. From the soil, plants meet their water requirement. Rains are of little importance directly to plants.

Water in soil, as found by P.C. Mishra in his book "Fundamentals of Air and Water Pollution" explains-, in five states such as gravitational water, capillary waters, hygroscopic water, combined water and water vapour. Gravitational water moves downwards through a moist soil in response to gravity. It is available to plants only when there are frequent showers. The water in deep saturated zone of soil is called the groundwater, the upper surface of which is called 'water-able'. Capillary water is the left over water around the soil particle after the draining out of gravitational water. The water which remains in the soil after capillary water removed by air drying is called hygroscopic water.

We stay in the environment of our own where we fit in. We can exist in a particular environment. But the term environment cannot be defined so easily. Stone age man also existed in his own environment, physically same way as we are but yet we cannot even think of being in that environment. Similarly the stone age man cannot adjust himself in our society. The situation for non-existence or existence are different in two different cases described above. Although they cannot be equated, they are part of environment we love or we do not. Therefore, environment comprises of several factors and that is precisely the reason that it cannot be defined so easily.

Our first priority is, of course, our existence. If we do not exist, everything else automatically vanishes. We need air with oxygen to breathe, water to drink and food to eat. These are our primary physical requirements and everything else is secondary. Thereafter we need our dress, shelter, etc. Therefore, we must have an environment which gives us air with oxygen, water and food than can be digested by us. Our existence shall be threatened if any one of the above becomes non-existence either due to pollution or any other factor. Preservation of this physical environment depends on several factors, one of its being spiritual since it guides us proper way and helps us to develop habits which in turn preserve the environment.

With the advent of civilisation our way of living changes, our want increased and our habit changed. Every moment, every day, every week, every month, every year, and lastly every generation we are changing slowly although we may not realise. This change is a part of evolution which is bound by law of nature. In totality the entire thing is the part of environment we love. If we develop bad habits it is a social pollution of environment while good habits purify the environment. Those factors are governed by the law of the land which helps in controlling the bad habits mostly out of fear. But mostly it is controlled by spiritualism either out of fear or devotion but basically by arousing the conscience.

The man is the part of nature and any damage to nature damages him. What is "*Prakriti*" or nature in spiritual dimension is the environment in our dimension. Therefore, any damage to environment damages us since we are part of the environment that works continuously using us as its tool. It is needless to say that for our own survival environment had to be preserved. Environment is not only the physical environment comprising of the soil, the atmosphere and so on, but also the social environment.

Everything around like the trees, the animal, etc. are part of nature and have to be preserved as part of physical ecosystem. Ecological values are universe-centre and life-centred. They reconnect us with all forms of life in the universe. They empower us and entrust us with responsibility for all. For we are a part of this grand sacred tapestry called the cosmos. We are minute particles of this tapestry yet terribly important as conscious weavers of this tapestry.

We are divided by our respective cultures which are often possessive and exclusive and want to separate us from each other. Yet what we have in common far outweighs the divisions which we ourselves have created, sometimes inadvertently, sometimes deliberately. What we all desire is to live in peace and harmony and have a life endowed with meaning. We are all aware of our common biological heritage, namely that all forms of life are built of the same building blocks, so that the life of a mosquito and the life of a lion and to a lesser degree the life of blade of grass pulsate with the same rhythm of life.[11]

The idea of the quality of life as an embodiment and an expression of our spiritual must be built in or new models of sustainable Development. We need to realize that ethical values are second to none, for man is an ethical animal. If we eliminate or suppress ethical values, we are reducing the stature of man to the level of objects. Human dignity, human sovereignty, human freedom, which are indispensable components of the quality of life, are not possible without maintaining some code of ethical values.[12] Thus ethical values must be built into our models of Sustainable Development.

In brief, Eco-Development suggests that all our planning for the future must be performed within some ecological framework. Our future is ecological, or we do not have a future at all.

Water, to a large extent, determines climate. Places near large water bodies are cooler because the water bodies act as large sinks for heat, thus moderating the climate of the area. Regions near water bodies generally have milder winters and cooler summers. Water has an even more basic role in climate control through the water cycle. The evaporation of water requires huge amounts of energy, which comes from the sun. When the water vapour falls back to earth as rain, this energy is released. Thus water acts as an energy transfer and storage medium for the climate system.

The apparent abundance of water is deceptive and we tend to take if for granted. We tend to abuse and overuse it. This has led to water scarcity, for which the reasons are: Increasing demand for water due to rapid increase in population.

In many parts of our country, water is scarce. In village, women have to walk several kilometres everyday to collect a few pots of water, sometimes making several trips a day. Even in cities and towns, people face great hardships to collect a few buckets of water. With our ever-multiplying population, water scarcity is going to increase, not diminish.

In developing countries like India, water pollution is due to both the lack of development and industrialisation. Due to poor sanitation, many of our water sources have become cesspools. With the advent of modern agricultural practices and industrial development, the pollution load has greatly increased.

Right to life, which is a fundamental right under Article 21 of our Constitution, has been interpreted by the courts to also include a right to pure air and water.

Chronic power crisis has a tremendous deterrent effect on pollution control. Entrepreneurs are looking for effluent treatment devices which require less or no power. Power economy may be kept in the forefront while selecting the treatment process. One can choose low power-requiring technology but not technology demanding no power. On the pretext of energy crisis many industrial units shut off their effluent treatment plants first.

Such an attitude of the industry towards operation of pollution control systems is bound to create increasing problems and retard the pace of pollution control. This is most undesirable.

Water is a prime, natural, indispensable, finite and vulnerable resource. Covering more than two-third of the earth, water travels from sea into the air to the land and back to the sea in an endless cycle. Yet it is a finite resource and the tiny fraction suitable for drinking or irrigating is distributed unevenly. Now the need for potable water is escalating because of rapid industrialization and increasing population especially in the regions where water is scarce.

There must be Management, a holistic thinking regarding the management of our land and water resources and this will not be easy, unless a determined effort is made. For all the talk about the need for a scientific temper, it must be recognised that the current methodology of scientific analysis carries within itself an extremely unscientific practice: reductionism. It is this reductionist approach that has today produced both natural and social scientists who know more and more about less and less, who know how to cure a disease but create another disease in the process. Ecology is the first scientific discipline that has actually forced people to integrate and not reduce.

We are supposed to create a situation where life will be good and well lived. Article 21 of Constitution ensures us protection of law. Law is not whatever the legislature enacts. Law means a reasonable law, further emphasis that it should be a life of decent living and not a life of sub human. Polluting environment, amounts to violation of Art. 21 of the Constitution which guarantees right to life.

The whole world is today beset with ecological imbalances and environmental problems. Acid rain, green-house effect frequent floods, marching deserts and loss of the protective cover of ozone are but a few manifestations of our insensitivity to environment and ecology.

Laws are made by man for man. Law has not created man, but man has created law for his own happiness "Shri Kuber, one of his intimates, conveys that "In his (i.e. Dr. Ambedkar's) conception of law it is implied that law should be enforced not only by punishment but also by education, by an appeal to the mind of man and the spirit of society."

The real guarantee lies in the "social and moral conscience of society", which he termed as "Constitutional morality".

"However good constitution may be it is sure to turn out to be bad because those who are called on to work it, happen to be a bad lot. However, bad a Constitution may be it may turn out to be good, if those who are called to work it happen to be a good lot."

Dr. Ambedkar

Only the laws in keeping with the spirit of Dharma, the eternal, universal, natural law and equity can extend protection and cater justice to such sections of "The wretched of the Earth" who need such protection and justice most like the Shah Banos- victims of dowry murders and other atrocities: the unfortunate women forced to become prostitutes, devdasis, women workers, working housewives; the divorcees, the enuchs, the orphans, the innocent children working under callous employers, children kidnapped, maimed and used by professional goondas for begging and the children of divorced persons.

The Vanavasis deprived of their traditional rights in forest areas, victims of the conspiracy of contractors, conservators and politicians and displaced on large scale in the name of developmental projects like dams; the denotified communities or ex-criminal tribes and all the nomadic and semi-nomadic tribes; the bonded labour, the dalits and the backward classes; those affected by natural calamities, such as floods, fire, droughts, earthquakes, epidemics, etc. or by extraneous factors, such as, terrorism, riots, wars, accidents, violence, subotae, etc. families of military personnel or members

of police and other forces killed while discharging their duties; rural artisans, and handicraftsmen; millions or illiterate unemployed and underemployed.

The education unemployed; workers retrenched on account of high technology; victims of occupational hazards and occupational diseases, as also of the violation of environmental laws and safety measures, as well as of the laws relating to cruelty towards animals; the homeless and the slum-dwellers. The unsuspecting, illiterate consumers, the destitute; the disabled; the handicapped, the crippled; the mentally retarded, the juvenile delinquents and the lunatics; the blind, the deaf and the dumb, the beggars and the victims of dreadful diseases, refugees as distinct from infiltrators; prisoners who become victims of the lust or the sadism of jail authorities.

When people give good bye to Dharma, disputes arise.

-Narada

Checks and balances provided by Constitution and legal system can be effective only if they are preceeded and accompanied by checks and balances in human, social mind as a result of appropriate 'Sanskaras' of Dharma. Dharma is the only guarantee for constitutional morality and necessary checks and balances.

REFERENCES

1. Sandra Postel, "Forging a Sustainbale Water Strategy" State of World, (1996), p. 6.
2. Klaus Lampe, ".... Our Daily Bread", Swiss Review of World Affairs, September 1994.
3. N.C. Menon, "Sewage treated in 8 towns only in India", The Hindustan Times, March 11, 1997; p. 1.
4. M.G. Chitkara, Encyclopaedia of Ecology, Environmental and Pollution, Vol. 10; (1997), p. 39.
5. Yogendra N. Srivastava: Environmental Pollution, (1989), p. 35.
6. Sharma, A.K.; Inaugural address at the Int. Symp. On Biomonitoring of the state of Environment (Bioindicators). In Symp. Biomonitoring State Environ. (1985), p. 7-12.
7. Summan Kashyap, Padma Vasudevan and Satyawati Sharma, "Biological Indicators for water prospective and water quality," Invention Intelligence, February, 1997.
8. Paramahansa Yogananda, God Talks with Arjuna, The Bhagvad Gita, Vol. II (1995); p. 786.
9. P.C. Mishra, Fundamentals of Air and Water Pollution (1990), p. 71.
10. Ibid.
11. Henry K. Skolimowski, Dancing Shiva in the Ecological Age. (1991); p. 85.
12. Ibid.

CHAPTER 32

CONTENTMENT NOT CONSUMERISM

The best control to evil is self-control. Through internal change, evil can be curbed and peace brought to society. Self examination if it is through is enough and is nearly always the first step towards the change.

- Thomas mann

A man should hasten towards the good,
he should restrain his thoughts from evil.
If a man is slack in doing what is good,
His mind (comes to) rejoice in evil.

- Dhammapada verse (116).

Make haste in doing good and check your mind from evil, for the mind of one who is slow to gain merit, delights in evil. Be quick to do good. Mind will tell you continuously. Postpone it. There is always tomorrow. You can do it tomorrow." And the tomorrow never comes. If you can postpone the bad for tomorrow you will be able to do the good immediately. And you will never repent because if you do bad immediately you will repent tomorrow, if you do good today you will never repent, there is no question of repentance. This is a simple secret of transforming the hell that you live in into a lotus paradise. The nind is always quick in doing bad if you want to be angry the mind never says, "Tomorrow", it says, "Do it right now". If you want to donate, if you want to give something to a poor man the mind says, "Wait! First inquire whether he is really poor or he has a bank balance. Mind is miserly in sharing anything, sharing is very difficult for the mind. It hards, it collects.

The self is the lord of self; who else could be the lord? With self well subdued a man finds a lord who is difficult to obtain.

– Dhammapada verse (150)

The self is the lord of self, who else could be the lord? By self-control a man finds a lord who is difficult to obtain. Buddha says the outer master is nothing but a reflection of the inner. The real master never makes dependants of his followers and discipicts; he helps them to be independent, to

be free. He never gives them a certain pattern of life. he only give them hints of how to attain light of their own.

Self examination is most important, and thus the Buddhist theory of self-responsibility is useful as it entails self-examination and self control in consideration of both one's own and other's interests. A common belief is that a few people cannot change the system it is simply too vast and powerful and it has left its victims nearly powerless to make positive changes. Such a belief implies that human beings are inherently and irredeemably inhuman.

Moreover, the shift to simple, life-styles reducing the purchase and use of non-necessities will itself undermine the system. In a sense, the "magic of marketplace", can be used not only be choosing what we buy, but by choosing what we don't by. The system, no matter how tyrannical it becomes. cannot deprive citizens of the right not to buy. And since the source of its wealth and power is the manufacture and sale of its products, not buying is a potent means of hastening its downfall."[1]

Family breakdown, neglect in old age, homelessness. increasing addiction to tobacco, alcohol, caffeine. TV and drugs (prescribed or illegal) all present a wretched scenario. People and terrorised by vandalism, random attacks and crime. It is a world in which neighbours and kinsfolk have been replaced by a human demonology of fiends, monsters, child-molesters, rapists, weirdoes, crazies, muggers. thugs, junkles, addicts and winos a litany of disgrace which is itself evidence of a violated humanity.[2] Through simple contented Kutumb life to contentment at global level, Vasudhaiv Kutumbkum world family may not be difficult. Any endeavours to rednce its widespread and inherent abuse must lead to a reduction in consumption.

Almost all of the teachers lived a saintly life not luxuriously like kings or emperors but as simple human beings. Their inner strength was tremendous, limitless, but the external appearance was of contentment with a simple way of life. Buddha, Christ. Nanak. Mahatma Gandhi and other have showed an example of contentment, tolerance and service other without selfish motivation, Nature due to its style, he has coined phrases like "Your Fordship" for "Your Lordship" and "By Ford" for "By God" supposed to be eachwards in the utterly consumerist world of his fiction. But in common parlance in the democratic world, the name sends different kind of message, which is more agreeable and positive. It is the message of 'rags to riches' which kindles hope in the lowliest of the lowly to aspire, to dream. And pursuit of the dream helps to bring out the best in them. Shashi B. Sahay[3]. in his book, "Politics of Corruption", elaborates :

> In India, we have our own brand of Henry Fords. big and small, not few but many, widely seen as such. Theirs too is a remarkable success story. It is story of 'rags of riches' truly and literally, starting almost from a scratch, with no assets worth the name and without any ostensible economic enterprise, they have made it to the top of wealth and income. And in an incredibly short span of time. Nothing short of miracle. They are Henry Fords not of business and industry but of politics. These prodigals have built grand super-structures of wealth and opulence on the foundations of politics with political bricks and mortars and political masonry.

The home-grown Henry Fords of Indian politics generate feeling of a different kind in the people of India. They are the most visible symbols of political corruption in the country. Because the people around in their village and town where they were born and brought up, have watched them with awe and envy climbing up the political ladder to wealth. which is fabulous by India standards. They are living specimens of 'rags to riches', and the range and speed of their economic climb up will beat any enterprising businessman hollow but they do not inspire anyone to sweat perform and

achieve, for the simple reason they have done their 'economic miracle' with their political magic wand.

No one grudges your right to make money except in regimented communist societies, which have virtually disappeared (Deng's China has travelled far from the classical model), all people have right to make money according to their capacity. But in India, the politician has more right to do that. He is not supposed to account for his 'known success' of income because his multiple sources are not known or supposed to be known.

The politicians are the loudest to condemn. 'black money' and last at its owners on every conceivable occasion it is the staple diet of platform oratory by news of all hues. In cold, anethical terms 'black money' refers in incomes and assets on which statutory taxes of the state are not paid. In other words, it refers to the income and wealth which are not declared, to avoid payment of requistic taxes. Wealth acquired through the Midas touch of politics, with meagre or not ostensible source of income, cannot be explained or declared in any case, and no tax can be paid on it. It becomes the blackest money and our novae riche of politics are among its principal holders.

And it shows in no uncertain terms on occasions. The most conspicuous of which is election time. Come elections and the private treasure chest opens. for such 'political' work as buying votes or hiring musclemen and arming them to capture booths (But of that, later) or an occasion like a marriage in the family. In one case, if politician feasted over a hundred thousand persons to celebrate the marriage of one of his siblings.

A temple priest who was known to be a debauch used to tell his followers, "Follow what I preach, not what I do." Our politicians seem to emulate him. The running theme of public speeches of an ex-Minister, a pseudo-radical of yesteryears, used to be, "I am not for demolishing the mansions of the rich; but I do insist that before another story is added to their buildings, every hut of the poor is made pucca." He could not do that for the poor. but eminently if the body is content, we may simply ignore it but not in the case of mind. The mind resists on being ignored and bestows mental peace. The greatest degree of inner tranquillity comes from the development of love and compassion. Live and let live is the fundamental law of nature.

The people of faith with their mind wholly fixed in Him, their lives surrendered to Him and their senses completely absorbed in Him, enlightening one another, ever remain contented. They are and satisfied and delighted. Such seekers on the "path of discrimination" will come to experience and live a sense of "Contentment And Delight"[4]. Perhaps such a description has been given keeping in view the Tibetans.

Traditional Tibetan economic and religious value systems led to the successful environmental protection practices. Religion lies deep down in the hearts of the Tibetans, and not least among the shepherds, who spend their lives, in calm and storm, wandering over the wide open spaces of Tibetan hills.[5] Religion is the strongest of all inflnences on the minds of Tibetan people. Impossible happened Contentment Not Consumerism in Tibet. as the influence of Buddhist grew there, Previously they had organised war, raiding and conquering China etc., then it ceased. It was the new religion from India that made the change of heart possible bringing new peace. Buddhism forbids the taking of life. And the Tibetans believe in their religion.[6] Their belief in the Buddhist teaching of Right to Livelihood stresses the importance of "contentment" and discourages over-consumption. It also frowns upon over-exploitation of the earth's natural resources as this is perceived to harm other living beings and their habit. As early as 1642. the Fifth Dalai Lama issued a Decree for the Protection of Animals and the Environment. Since them. such decrees have been issued annually.[7]

Tibetans for centuries lived on their sparsely populated plateau in harmony with nature. Respect for all forms of life and for nature is a basic tenet of Buddhist, and in Tibet's plateau maintenance of the delicate ecological balance is vital for the survival of animal, plant and human life.[8] Tibetans like Red Indians lived for centuries in harmony with the land and professed a philosophy that allowed each part of nature and animals their rightful place as co-shares of the world-philosophy which was common to the kinhabitants of pre-Aryan India and the people of pre-Christian Britain. In fact all the 'earth' religions with their many gods and many paths to salvation have repeatedly and forcefully emphasised the necessity for considering each ant, each leaf, each drop of rain, each bird and animal as holy. Then came "development" and new religions that insisted that only man had feelings and soul, and everything else on the planet was created for his use. We can see the result now a dying planet ringing with the cries of millions of creatures."[9]

The goal of life, without exception, seems to be the quest after its meaning. Man is not happy otherwise and happiness is a rare commodity today, because the human rights are crushed by environment outside and conditions within. So long as humans have not gained control over both the external environment and internal happenings within, there cannot be peace and contentment. Tenzin Gyasto the Fourteenth Dalai Lama, explains that: The very purpose of life is to know it. Every human being wants happiness and does not want suffering. Neither social conditioning nor education nor ideology affect this. From the very core of our being, we simply desire contentment, mental peace and then face the task of making life meaningful for ourselves.[19] It is universal truth that all of us wish to feel the peace of contentment, the power of co-operation, the uplift of compassion.

However, compassion is not attribute. It is the law of Laws-eternal Harmony. Always itself is a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of love eternal. But mere desire and wish will not do. All of us suffer from weaknesses and views, peace and contentment comes from burning wish within for the common good and development of altruism.[11] H.P. Blavaisky sums up the ideal of social service and practice of altruism: He who does not practise Altrusim, he who is not prepared to share his last morsel with a weaker of poorer than himself; he who neglects to help his brother man of whatever race, nation, or creed, and who turns a deal ear to the cry of Human misery; he who hears an innocent person slandered, whether a brother or not, and does not undertake his defence as he would undertake his own is not human being.[12] Such a human-being can never be at peace and have happiness. Bertrand Russel in "Western Philosophical Thought," comments on Aristotle Ethics; Happiness lies in virtuous activity, and perfect happiness lies in the best activity, which is contemplative.

Contemplation is preferable toway or politics or any other practical career, because it allows leisure, and leisure is essential to happiness, the supreme happiness is in the exercise of reason, for reason, more than anything else, is man. Man cannot be wholly contemplative, but in so far as he is so he shares in the divine life. "The activity of God, which surpasses all others in blessedness, must be contemplative." Of all human beings, the philosopher is the most godlike in his activity, and therefore best and the happiest.[13]

There is direct nexus between human happiness and tranquillity in nature. Jawahar Lal Nehru repeatedly said: The true joy in life is to ally oneself to a great purpose, to throw oneself into its heart and soul, to forget about one's own little self for the realisation of that purpose; and the purpose bring happiness to all in which ultimately lies one's own happiness and that appears to be co-related with environment and the nature.[14]

On the same wave length, His Holiness Dalai Lama says: "Each of us must learn to work not just for oneself, one's own family or one's nation, but for the benefit of all humankind. Universal

responsibility is the key to human survival. It is the best foundation for world peace. This need for co-operation can only strengthen humankind, because it helps us to recognize that all the most secure foundation for a new world order is not simply broader political and economic alliances, but each individual's genuine practice of love and compassion. These qualities, are the ultimate source of human happiness, and our need for them lies at the very core of our being. The practice of compassion is not idealistic, but the most effective way to pursue the best interests of others as well as our own. The more we become interdependent the more it is in our own interest to ensure the well being of others."[15]

Massacre near Tianmen square on demonstrating students in 1989 symbolises the brutality of China's ways. It was Beijing's jut a brief awful moment, compared with on-going jailing of innocents, suppression of Tibet's liberation movement by violence the nation wide repression of religion and forcible abortions and sterilisation as reported recently in New York Times.[16]

The Chinese occupation of Tibet has been characterised by systematic and gross violations of human rights. This has resulted in the death of over 12 million Tibetans (one-sixth of the population) between 1951 and 1979, and exile of some 80,000.[17] The Chinese occupation and militarisation of Tibet, the large influx of Chinese settlers and the colonial exploitation of Tibet's natural resources in total disregard of environmental consequences is having devastating effects on the environment. Tibet has lost most of its rich forests, causing alarming desertification of vast areas, degradation of grasslands or their conversion into agriculture for Chinese settlers. This has also caused irreparable damage to many of Tibet's precious nomadic pasture lands. Nuclear testing and weapons production, uranium mining, and dumping of hazardous waste is having predictably dangerous effect on human and animal life in some parts of Tibet.[18]

To-day the, the Tibetans are surrounded by troubles on all sides and are in a miserable condition especially in their Homeland Tibet. They are aggrieved but still are awaiting with patience to achieve freedom and independence by non-violence and peaceful means is indicative of their instant of contentment.

John H Lemming in his 'Foreword' to 'Philosophy of the Master' says : Philosophy has been defined as a study to determine the nature of man and his 'relationship to the universe - both material and spiritual, in order to understand the origin and purpose of life. The goal of such a study is to establish from this understanding a set of rules of behaviour for what we must do and must not do in order to achieve the purpose of life.[19] To ensure the happiness of others and feel happy and contented with it perhaps may be the goal of life.

Contentment of course means satisfaction, agreement, being contended with what one has and being satisfied with it. If one does not gain his object in spite of effort, or success to a very small extent only, and yet remains calm and does not feel troubled in his mind, he is said to have contentment. When one is surrounded by troubles on all sodes, is not honoured by anyone, is talked ill of by everyone and is faced with defeat on all sides, but does not feel. aggrieved by thought that others are happy, then it is a sign of contentment.[20] It would, however, be a mistake to infer from all this that contentment means idleness or slackness. To seem contended and to grieve in secret and to feel jealous is to show oneself in different colours and to deceive the public.

A contented person on getting nothing even after making efforts does not blame the Master or the Lord. He tries seriously to accomplish the task. Failure or success leave him unaffected.[21] Only a contended person can put in ceaseless efforts for serving others. He observes truth, never attempts evil and does good actions and earns merits.[22] If one is poor while doing meritorious deeds and the Lord has given him contentment, he is really rich. A rich man without contentment is a

beggar and very poor, for the hunger of such a man would not be satisfied even if he got all the good things of the world, as none can be satisfied without contentment. One should be content with what he gets from his meritorious deeds. One should patiently attend to his duty. Sheikh Farid says that contentment naturally makes a man a true creature of the Lord, and grows into an ocean. All desires vanish on getting the wealth of contentment.[23] The ultimate truth is "contentment surpasses riches."

In the Mahabharata Bishma describes to Yudhisthira the characteristics of the people blessed with contentment in whose company one loses the fear of life and death and gain salvation: "..... They love or hate no one. The virtuous life is dear of them. Their senses are under control. They regard joy and sorrow alike. They serve their guests. They afford comfort to everybody. They help everybody. They are courageous. They follow the path of Truth. They are the friend of all, and in time of need are prepared to sacrifice everything. They remain steadfast on the path or Truth. Their conduct and bearing are in accordance with the tenets of their religion. They talk ill of no Saint nor Seer.[24]

They are a menace to none, nor are they frightening. They live a noble life with determination, and bear a feeling of non-violence (absence of hatred) towards all. They are free from lust, anger, attachment and eco. They do their duty and follow religion for its own sake, and not for securing fame and wealth. They are naturally inclined towards religion. Just as they have their daily bath, eat their daily food and satisfy other physical needs, so also is religion part and parcel of their daily life. They have no fear, sorrow or ire. They are truthful and honest. They do not rejoice over gains, nor do they grieve over losses. They are of even temperament and maintain their equanimity under all conditions. The pairs of opposites such as a gain and loss, joy and sorrow, love and hatred, life and death, fail to perturb their mind. They are firm and strong in their resolve. They attain a high state and tread the path of Truth with great resolution. Undoubtedly, contentment and inner joy gurgle up from the bosoms of an individual, only if he has trained his mind to function under a well disciplined self-control.[25]

Swami Chinmayananda in his commentary on Geeta says : "He who is self-controlled individual and who has brought all his sense appetites under perfect control and renounces all his ego-centric and desire-prompted actions, comes to experience and live in a nameless joy, contentment and peace which well up from the very depths within him. He thus remains contented and happy in the city-of-nine-gates.[26]

The Bible says : It is easy for a camel to pass through the eye of a needle, but difficult for a richman to pass through the gates of Heaven.

The peace and tranquillity is not possible in an atmosphere when environment is upset. Barnoness Strang, in the British House of Lords on May 12, 1993 spoke about the destruction of Tibetan environment. She said, "One of the many upsetting things about the Chinese occupation of Tibet is the degradation of environment...." As a result also the climate is changing and becoming drier, lack of oxygen which used to be released by the tress is leading to a thinness in the Ozone Layer.[27] One may not succeed in deriving solace and contentment from nature-when nature itself has been divested of peace.

The people of Tibet have displayed a remarkable patience in their efforts to go back to the lap of the mother nature to which they belong with their dedication to the faith, commitment to the cause, and the treasure of contentment and with a hope that truth will triumph over brute persecution in their Homeland. Basically Tibetans are guided by spiritualism which alone will steer clear them to the long cherished goal of independence, under the leadership of His Holiness Dalai Lama, patron-Saint.

A society that sets on inordinate value on consumer's goods, which it tends to regard not merely as "the ultimate aim of all economic activity" but as the ultimate good is termed as consumer society. And the ultimate aim of all economic activity is the satisfaction of human wants by means of the consumption of goods and service. It is the goods and services that are referred to as consumers' gods.

The consumer's good that are also a multiple-use-assets which used one as a matter of fact not used up at once but rather gradually over a period of time. Obvious examples are houses, cars, washing machines: dish-washers, refrigerators, Televisions, VCRs, Vacuum cleaners, furniture, clothes, etc. It is not so much the fact that they are durable instead of perishable that distinguished consumer durables from other consumers' goods but rather their multiple-use character as against the single-use character of the other consumers' goods, tinned fish is durable and it is consumer's good, but it is not consumer durable. In the case of particularly long-lasting and expensive items of consumer durable it is advisable to count the services they render rather than these goods themselves as entering into consumption.[28] Consumerism is the special feature of capitalist economic way of life.

According to the prevalent notion modernity should mean a rational and scientific outlook and an interest in the phenomenal world. However, due to the historical reasons, a modicum of consumerism has also come to be associated with it. One who goes on seeking more and more items of consumption is considered more modern. Capitalistic values cannot be restricted to the accumulation of wealth. Pratap Chandra in has book, "Hindu Mind". The present-day consumerist Western society, with its alienations and problems of ecology, ... does not seem to enter into the thinking of Weber. It was not a problem faced by his times. However, Mao's China has shown that one can be a votary of the scientific outlook without subscribing to the consumerist philosophy. Being, modern does not have to be synonymous with being Western or a follower of the Euro-American pattern of life-style. Modernisation tends to become such a universal doctrine that the historical uniqueness of different cultures gets smothered under its weight. Too much money countries only, because, they treat the USAs as their model. The country forgets not only its own individual character but also what this consumerist philosophy is doing the USA.[29]

D.B. Thengdi[30], a recognised philosopher & visionary in his Book "Third way" writes: "But it is difficult for western scholars to immediately make any headway in this matter, because for many a decades their minds have been conditioned in a particular way. They may fall back upon Christianity. But, as Kenneth Boulding of United States has rightly remarked, demands in religious economic life be different from these in the capitalist economic life. Consumerism is the special feature of the latter."

In his celebrated novel "The Brave New World," Aldous Huxley has used the name 'Henry Ford' as a symbol of crass consumerism of modern times. (The novel itself is a stinging satire on callous hendonism of the 20th century). In his own ascorbic having half a dozen pucca mansions for himself and his family in more than one city, including the national capital. He has travelled far from the time his family lived on half an acre of land in an obscure village.

But even a successful practitioner like him has been left behind by the march of politics. He is after all a bit of an old timer, who was a youth in 1942 and had something to do with the freedom movement. He should make his piles bit by bit, slowly though steadily, through periods in office and out of it. We have now entered the era of one-time wonders. The political prodigies of today make as much and more with just one term in office. The motto seems to be to grab as much in as little time as possible, for no one known how long the high tide of political fortune would last. A rat race to

cash in, literally and speedily on one's political good fortune as long as it lasts, has ensured and goes on unabated. Say P.S. Appu, the Bangalore based former Director of National Academy of Administration and a former Chief Secretary of Bihar. "The last government in Karnataka has indulged in as much corruption during its 30 months' tenure as successive governments in Bihar did during the last 30 years." And Appu ought to know. It is consumerism that ultimately leads to corruption and contentment checkmates.

His Holiness, the XIVth Dalai Lama[51], in his autobiography "Freedom in Exile", explains :

Thus, despire the continuing tragedy of Tibet, I find much good in the world. I am especially encouraged that the belief in consumerism is an end in itself seems to be giving way to an appreciation that we humans must conserve the earth's resources. This is very necessary. Human beings are in a sense children of the earth. And, whereas up until now our common Mother tolerated her children's behaviour, she is presently showing us that she has reached the limit of her tolerance.

It is my prayer that one day I shall be able to carry this message of conern for the environment and for others to the people of China. Since Buddhism is by no means alien to the Chinese, I believe that I may be able to serve them in a practical way. The last Panchen Lama's predecessor once conducted a Kalachakra mitiation ceremony in Peking. If I were to do the same, it would not be without precedent. For as a Buddhist monk - my concern extends to all members of the human family and, indeed, to all suffering sentient beings.

I believe that this suffering is caused by ignorance, and that people inflict pain on others in pursuit of their own happiness or satisfaction. Yet true happiness comes from a sense of inner peace and contentment, which in turn must be achieved through cultivation of altruism, of love, of compassion, and through the elimination of anger, selfishness and greed.

To some people this may sound naive, but I would remind them that, no matter what part of the world we come from fundamentally we are all the same human beings. We all seek happiness and try to avoid suffering. We have the same basic needs and concerns. Further-more, all of us human beings want freedom and the right to determine our own destiny as individuals. The great changes taking place everywhere in the world, from Eastern Europe to Africa, are a clear indication of this.

At the same time the problems we face today - violent conflicts, destruction of nature, poverty, hunger, and so on - are mainly problems created by humans. They can be resolved - but only through human effort, understanding and the development of a sense of brotherhood and sisterhood. To do this, we need to cultivate a universal responsibility for one another and for the planet we share, based on a good heart and awareness.

Now, although I have found my own Buddhist religion helpful in generating love and compassion. I am convinced that these qualities can be developed by anyone, with or without religion. I further believe that all religions pursue the same goals; those of cultivating goodness and bringing happiness to all human beings. Though the means might appear different, the ends are the same.

With the ever-growing impact of science on our lives, religion and spirituality have a greater role to play in reminding us of our humanity. There is no contradiction between the two. Each gives us valuable insights into the other. Both science and the teachings of the Buddha tell us of the fundamental unity of all things.

Whether we like it or not we are all born on this planet as a part of great one family. Rich or poor, educated on uneducated, belonging to one national or another different religion or another

ideology, ultimately each one of us is just a human being like anyone else. We all desire happiness and do not want suffering. Furthermore, each one of us has the same basic and fundamental right to pursue happiness provided to all of us equally and to avoid suffering. When you recognise that all beings omnipresent equal in this respect. you automatically feel empathy and closeness for them. Out of this, in turn, comes a genuine sense of universal responsibility the wish to actively help others overcome their problems and so forth.

Of course, this sort of compassion is, by nature, peaceful and gentle but it is also very powerful. It is the true sign of inner strength. We do not need to become religious nor do we need to believe in an ideology. All that is necessary for each one of us to develop our good human qualities. The need for a sense of universal responsibility effects every aspect of modern life. Now a days, significant events in one part of the world eventually affect the entire planet. Therefore, we have to treat each major local problem as a global concern from the moment it begins. We can no longer invoke the national, racial or ideological barriers that separate us without destructive repercussions. In the context of our new interdependence, considering the interests of others is clearly the best form of self-interest.

Interdependence, of course, is a fundamental law of nature. Not only myriad forms of life, but the most subtle level of material phenomena, as well, is governed by interdependence. All phenomena, from the planet we inhabit to the oceans, clouds, forests and flowers that surround us, arise in dependence upon subtle patterns of energy. Without their proper interaction, they dissolve and decay.

We need to appreciate this fact of nature far more than we have in the past. Our ignorance of it is directly responsible for many of the ignorance of interdependence has not only harmed the natural environment, but human society as well.

Basically, we all cherish tranquillity. For example, when spring comes, the days grow longer, there is more sunshine, the grass and trees come alive and everything is fresh. People fresh happy. In autumn, one leaf falls, then another, then all the beautiful flowers die until we are surrounded by bare naked plants. We do not feel so joyful. Because deep down, we desire constructive, fruitful growth and dislike things collapsing, dying or being destroyed. Every destructive action goes against our basic nature; building, being constructive, is the human way.

To pursue growth properly, we need to renew our commitment to human values in many fields. Political life, of course, requires an ethical foundation, but science and religion, as well, should be pursued from a moral basis. Without it, scientists cannot distinguish between beneficial technologies and those which are merely expedient. The environmental damage surrounding us is the most obvious result of this confusion. In the case of religion, it is particularly necessary.

The purpose of religion, is not to build magnificent places of worship but to cultivate positive human qualities such as tolerance, generosity and love. Every world religion, no matter what its philosophical view, is founded first and foremost on the precept that we must reduce our selfishness and serve others. Unfortunately, sometimes in the name of religion, people cause more quarrels than they solve. Practitioners of different faiths should realize that each religious tradition has immense intrinsic value as a means for providing mental and spiritual health.

There is a wonderful verse in the Bible about turning swords into ploughshares. It's a lovely image, a weapon transformed into a tool to serve basic human needs, symbolic of an attitude of inner and outer disarmament. In the spirit of this ancient message, I think it is important that we stress today the urgency of a policy that is long overdue; the demilitarization of the entire planet.

Demilitarisation will free great human resources for protection of the environment, relief of poverty, and sustainable human development. It is my hope that the United Nations can soon help make this a reality.

A.A. Shiromany[32], in his book "The Spirit of Tibet: Universal Heritage" comments :

I have always envisioned the future of my own country. Tibet, to be founded on this basis. Tibet would be a neutral, demilitarized sanctuary where weapons are forbidden and the people live in harmony with nature. This is not merely a dream - it is precisely the way Tibetans tried to live for over a thousand years before our country was tragically invaded. In Tibet, wildlife was protected in accordance with Buddhist principles. In the seventeenth century, we began enacting decrees to protect the environment and so we may have been one of the first nations to have difficulty enforcing environmental regulations! However, mainly our environment was protected by our beliefs which were instilled in us as children. Also, for at least the last three hundred years, we had virtually no army. Tibet gave up the waging of war as an instrument of national policy in the eighth century.

I would like to conclude by stating that in general, I feel optimistic about the future. The rapid changes in our attitude towards the earth are also a source of hope. As recently as a decade ago, we thoughlessly devoured the resources of the world, as if there were no end to them. We failed to realize that unchecked consumerism was disastrous for both the environment and social welfare. Now, both individuals and governments are seeking a new ecological and economic order.

I often joke that the moon and stars look beautiful, but if any of us tried to live on them we would be miserable. This blue planet of ours is a delightful habitat. Its life is our life; its future our future. Indeed, the earth acts like a mother to us all. Like children, we are dependent on her. In the face of such global problems as the greenhouse effect and depletion of the ozone layer, individual organisations and single nations are helpless. Unless we all work together, no solution can be found. Our mother earth is teaching us a lesson in universal responsibility.

I think we can say that, because of the lessons we have begun to learn, the next century will be friendlier, more harmonious, and less harmful. Compassion, the seeds of peace will be able to flourish. I am very hopeful. At the same time, I believe that every individual has a responsibility to help guide our global family in the right direction. Good wishes along are not enough; we have to assume responsibility. Large human movements spring from individual human initiatives.

The sponsor of these events, the United Nations, was founded out of the need to prevent military conflict. I am very moved that is mission has now grown to take on a new challenge - that of safeguarding the long term health of ourselves and our planet. I hope and pray that in the days ahead, each of us does all he can to see that the goal of creating a happier, more harmonious and healthier world is achieved.

Alan Durning[33], in an article, "Asking How Much is Enough", in State of the World (1991) writes :

Early in the age of affluence that followed World War II, an American retailing analyst named Victor Lebow proclaimed, "Our enormously productive economy..... demands that we make consumption our way of life, that we convert the buying and use of goods into rituals, that we seek our spiritual satisfaction, our eco satisfaction, in consumption...... We need things consumed, burned up, worn out, replaced, and discarded at an ever increasing rate." Americans have responded to Mr. Lebow's call, and music of the world has followed.[34]

Consumption has become a central pillar of life in industrial lands, and is even embedded in social values. Opinion surveys in the world's two larges economics - Japan and the United States - show consumerist definitions of success becoming ever more prevalent. In Taiwan, a billboard demands "Why Aren't You a Millionaire Yet?" The Japanese speak of the "new three sacred treasures." colour television, air conditioning, and the automobile.[35]

The affluent life-style born in the United States is emulated by those who can afford it around the world. And many can: the average person today is four-and-a-half times richer than were his or her great-grandparents at the turn of the century. Needless to say, that new global wealth is not evently spread among the earth's people. One billion live in unprecedented luxury; 1 billion live in destitution. Even American have more pocket money - $ 230 a year- than a half-billion poorest people alive.[36]

Overconsumption by the world's fortunate is an environmental problem unmatched in severity by anything but perhaps, population growth. Their surging exploitation of resources threatens to exhaust or unalterably disfigure forests, soils, water air and climate. Ironically, high consumption may be mixed blessing in human terms too. The time-honoured values of integrity of character, good work, friendship, family, and community have often been sacrificed in the rush to riches. Thus, many in the industrial lands have a sense that their world of plenty is somehow hollow-that. hoodwinked by a consumerist culture, they have been fruitlessly attempting to satisfy what are essentially social, psychological and spiritual needs with material things.[37]

Of course, the opposite of over-consumption—poverty—is no solution to either environmental or human problems. It is infinitely worse for people and bad for the natural world too. Dispossessed peasants slash and burn their way into the forests of Latin America, and hungry nomads turn their herds out onto fragile African range land, reducing it to desert. If environmental destruction results when people have either too little or too much, we are left to wonder how much is enough.

Skyrocketing consumption is the hallmark of our era. The headlong advance of technology, rising earnings, and consequently cheaper material goods have lifted overall consumption to levels never dreamed of a century ago. The trend is visible in statistics for almost any per capita indicator. World-wide, since mid-century the intake of copper, energy, meat, steel, and wood has approximately doubled; car ownership and cement consumption have quadrupled; plastic use has quintupled; aluminium consumption has grown sevenfold; and air travel has multiplied 32 times.[38]

Moneyed regions account or the largest ways of consumption since 1950. In the United States, the world's premier consuming society, on average people today own twice as many cars, drive two-and-a-half times as far, use 21 times as much plastic and travel 25 times as far by air as did their parents in 1950. Air conditioning spread from 15 percent in 1987, and colour televisions from 1 to 93 percent. Microwave ovens and video cassette recorders found their way into almost two thirds of American homes during the eighties along.[39]

That decade was a period of marked extravagance in the United States; not since the roaring twenties had conspicuous consumption been so lauded. Between 1978 and 1987, sales of Jaguar automobiles increased eight fold, and the average age of first-time fur coat buyers fell from 50 to 26. The select club of American millionaires more than doubled its membership from 600,000 to 1.5 million over the decade, while the number of American billionaires reached 58 by 1990.[40]

Japan and Western Europe have displayed parallelled trends. Per person, the Japanese of today consume more than four times as much aluminium, almost five times as much energy, and 25

times as much steel as people in Japan did in 1950. They also own four times as many cars and eat nearly twice as much meat. In 1972, 1 million Japanese travelled abroad; in 1990, the number was expected to top 10 million. As in the United States, the eighties were a particularly consumerist decade in Japan, with sales of BMW automobiles rising tenfold over the decade. Ironically in 1990 a rejabumu (leisure boom) combined with concern for nature to create two new status symbols; four-wheel drive Range Rovers from England and cabins made of imported American logs.[41]

Still, Japan has come to the high consumption ethos hesitantly. Many older Japanese still hold to their time-honoured belief in frugality. Yorimoto Katsumi of Waseda University in Tokyo writes, "Members of the older generation.. are careful to save every scrap of paper and bit of string for future use." A recent wave of stratospheric spending - cups of coffee that cost $350 and mink coats for dogs - has created a crisis of values in the society. Says one student, "Japanese people are materialistically well-off, but not inside.... We never have time to find ourselves, or what we should seek in life.[42]

Like the Japanese, West Europeans' consumption levels are only one notch below Americans'. Taken together, France, West Germany, and the United Kingdom almost doubled their per capita use of steel, more than doubled their intake of cement and aluminium, and tripled their paper consumption since mid-century. Just in the first half of the eighties, per capita consumption of frozen prepared meals-with their excessive packaging - rose more than 30 percent in every west European country except Finland; in Switzerland, the jump was 180 percent. As trade barriers come down in the move toward a single European market by 1992, prices will likely fall and product promotion grow more aggressive, boosting consumption higher.[43]

In simplified terms, an economy's total burden on the ecological systems that undergrid it is a function of three factors: the size of the population, average consumption, and the broad set of technologies-everything from mundane clotheslines to the most sophisticated satellite communications systems-the economy uses to provide goods and services.

Chaining agricultural patterns, transportation systems, urban design, energy use, and the like could radically reduce the total environmental damage caused by the consuming societies, while allowing those at the bottom of the economic ladder to rise without producing such egregious effects. Japan, for example, uses a third as much energy is the Soviet Union to produce a dollar's worth of goods and service, and Norwegians use half as much paper and cardboard a piece as their neighbours in Sweden; though they are euwals in literacy and richer in monetary terms.[44]

Eventually, though, technological change will neet its complement in the reduction of material wants. Jose Goldemberg of the University of Sao Paulo and an international team of researchers conducted a careful study of the potential to cut fossil fuel consumption through greater efficiency and use of renewable energy. The entire world population, Goldemberg concludes, could live with the quality of energy services now enjoyed by West Europeans-things like modest but comfortable homes, refrigeration for good, and ready access to public transit, augmented by limited auto use.[45]

The study's implicit conclusion, however, is that the entire world decidedly could not live in the style of Americans with their larger homes, more numerous electrical gadgets, and auto-centred transportation systems. Technological change and the political forces that must drive it hold extra-ordinary potential, but are ultimately limited by the compulsion to consume. If money saved through frugal use of materials and energy is simply spent buying private jets for weekend excursions to Antarctica. In the end, the ability of the earth to support billions of human beings depends on whether we continue to equate consumption with fulfilment.

For three of the most ecologically important types of consumption-transportation, diet, and use of raw materials — the world's people are distributed unevenly over a vast range. Those at the bottom clearly fall below the "too little" line, while those at the top, in what could be called the cars-meat-and-disposable class, clearly consume too much.

About 1 billion people do most of their travelling, aside from the occasional donkey or bus ride, on foot, many of them never going more than 100 Kilometres from their birthplaces. Unable to get to jobs easily, attend school, or bring their complaints before government offices, they are severely hindered by the lack of transportation options.[46]

The massive middle class of the world, numbering some 3 billion, travels by bus and bicycle. Kilometre for kilometre, bikes are cheaper than any other vehicles, costing less than $100 new in most of the Third World and requiring no fuel. The world's automobile class is relatively small: only 8 percent of humans, about 400 million people, own cars. Their vehicles are directly responsible for an estimated 13 percent of carbon dioxide emissions from fossil fuels world-wise, along with air pollution, acid rain, and a quarter-million traffic fatalities a year.[47]

Car owners bear indirect responsibility for the far-reaching impacts of their chosen vehicle. The automobile makes itself indispensable: cities sprawl, public transit atrophies, shopping centres multiply, workplaces scatter. As suburbs spread, families start to need a car for each driver. One fifth of American households own three or more vehicles, more than half own at least two, and 65 percent of new American houses are built with two-car garages. Today, working Americans spend nine hours a week behind the wheel. To make these homes-away-from-home more comfortable, 90 percent of new cars have air-conditioning, doubling their contribution to climate change and additing emissions of ozone-depleting chlorofluorocarbons.[48]

Around the world, the great marketing achievement of the auto industry has been to turn its machines into cultural icons. As French philosopher roland Barthes writes, "cars today are almost the exact equivalent of the great Gothic cathedrals.... the supreme creation of an era, conceived with passion by unknown artists, and consumed in image if not in usage by a whole population which appropriates them as..... purely magical object(s).[49]

Some in the auto class are also members of a more select group: the global jet set. Although an estimated 1 billion people travel by air each year, the overwhelming majority of trips are taken by a small group. The 4 million Americans who account for 41 percent of domestic trips, for example, cover five times as many kilometres a year as average Americans. Furthermore, because each kilometre travelled by air uses more energy than one travelled by car, jet-setters consume six-and-a-half times as much energy for transportation as other car-class members.[50]

The global good consumption lader has three rungs. At the bottom, the world's 630 million poorest people are unable to provide themselves with a healthy diet according to the latest World Bank estimates. On the next rung, the 3.4 billion grain eaters of the world's middle class get enough calories and plenty of plant-based protein, giving them the healthiest basic diet of the world's people. They typically receive less than 20 percent of their calories from fat, a level low enough to protect them from the consequences of excessive dietary fat.[51]

The top of the ladder is populated by the meat eaters, those who obtain close to 40 percent of their calories from fat. These 1.25 billion people eat three times as much fat per-person as the remaining 4 billion, mostly because they eat so much red meat. The meat class pays the price of its diet in high death rates from the so-called diseases of affluence-heart disease, stroke, and certain types of cancer.[52]

Consumption[53] of Read Meat Per Capita, Selected Countries, 1989

Country	*Read Meat (Beef, veal, pork, lamb, mutton, and goat in carcass weight equivalents).*
	(Kilograms)
East Germany	96
Unites States	76
Argentina	73
France	66
Soviet Union	57
Japan	27
Brazil	22
China	21
Egypt	12
India	1

In 1990 the U.S. Government officially endorsed recommendations that have long come from the medical profession, urging Americans to limit their fat intake to nor more than 30 percent of their calories. Meanwhile, early results of the largest-ever study of diet and health, which has been monitoring thousands of Chinese villagers, provides compelling evidence that the healthiest diet for humans is nearly vegetarian, containing 10-15 percent of calories from fat.[54]

The earth also pays for the high-fat diet. Indirectly, the meat-eating quarter of humanity consumes nearly 40 percent of the world's grain-grain that fattens the livestock they eat. Meat production is behind a substantial share of the environmental strains induced by the present global agricultural system, from soil erosion to over-pumping of underground water. In the extreme case of American beef, producing 1 kilogram of steak requires 5 kilograms of grain and the energy equivalent of 2 litres of gasoline, not to mention the associated soil erosion, water consumption, pesticide and fertiliser runoff, ground-water depletion, and emissions of the greenhouse gas methane.[55]

Beyond the effects of livestock production, the affluent diet rings up an ecological bill through its heavy dependence on long distance transport. North Europeans eat lettuce trucked from Greece and decorate their tables with flowers flown from Kenya, Japanese eat turkey from the United States and ostrich from Australia. One fourth of the grapes eaten in the Unites States are grown 11,000 kilometres away, in Chile and the typical mouthful of American food travels 2,000 kilometres from farm field to dinner plate. This far-flung agri-business good system is only partly a product of agronomic forces. It is also a result of farm policies and health standards that favour large producers, massive government subsidies for western irrigation water, and a national highway system that makes trucking economical by transferring the tax burden from truckers to other highway users.[56]

Processing and packaging add further resource costs to the way the affluent eat. Extensively packaged foods are energy gluttons, but even seemingly simple foods need a surprising among of energy to prepare: gram for gram, getting canned corn to the consumer takes 10 times the energy of providing fresh corn in season. Frozen corn, if left in the freezer for much time, takes even more

energy. To be sure, canned and frozen vegetables make a healthy diet easy even in the dead of winter, more of a concern are the new generation of microwave-ready instant meals. Loaded with disposable pans and multilayer packaging, their resource input are orders of magnitude larger than preparing the same dishes at home from scratch.[57]

Global beverage consumption reveals similar pattern. The 1.75 billion people at the bottom are already deprived; they have no option but to drink water that is often contaminated with human, animal and animal and chemical wastes. Those in the next group up, in this case nearly 2 billion people, take more than 80 percent of their liquid refreshment in the form of clean drinking water, with the remainder coming from commercial beverages such as tea, coffee, and for children, milk. At the quantities consumed, these beverages pose few environmental problems; they are packed minimally, and transport energy needs are low because they are moved only short distances or in a dry form.[58] American Now Drink More Sode Pop Than Water From the Kitchen Sink.

In the top class once again are the billion people in industrial countries. At a growing rate, they imbibe soft drinks, bottled water and other prepared commercial beverages packaged in single-use containers and transported over great distances-sometimes even across oceans. Ironically, where tap water is purest and most accessible, its use as a beverage is declining. It now typically accounts for only a quarter of drinks in industrial countries. In the extreme case of the United States, per capita consumption of soft drinks rose to 176 litres in 1989 (nearly seven times the global mean), compared with water intake of 141 litres, Americans now drink more soda pop than water from the kitchen sink.[59]

In raw material consumption, the same pattern emerges. About 1 billion rural people subsist on local biomes collected from the immediate environment. Most of what they use each day — about a half kilogram of grain, 1 kilogram of fuelwood, and fodder for their animals-could be self-replenishing renewable resources. Unfortunately, because these people are often pushed by landlessness and population growth into fragile, unproductive ecosystems, their minimal needs are not always met.[60]

These materially destitute billion are part of a larger group that lacks many of the benefits provided by modest use of non-renewable resources-particularly durable things like radios, refrigerators, water pipes, high-quality tools, and carts with lighweight wheels and ball bearings. More than 2 billion people live in countries where per capita consumption of steel the most basic modern material, falls below 50 kilograms a year. In those same countries, per capita energy use — a fairly good indirect indicator of overall use of materials - is lower than 20 gigajoules per year.[61]

Steel and Energy Consumption[62] per capita, Selected Countries, 1987.

Country	*Steel (Kilograms)*	*Energy gigajoules)*
1	2	*3*
Unites States	417	280
Soviet Union	582	194
West Germany	457	165
Japan	582	110

1	2	3
Mexico	93	50
Turkey	149	29
Brazil	99	22
China	64	22
Indonesia	21	8
India	20	8
Nigeria	8	5
Bangladesh	5	2

Roughly 1.5 billion live in the middle class of materials use. Providing each of them with durable goods every year uses between 50 and 150 kilograms of steel and 20-50 gigajoules of energy. At the top of the heap is the throwaway class, which uses raw materials extravagantly. A typical resident of the industrialized fourth of the world uses 15 times as much paper, 10 times as much steel, and 12 times as much fuel as a Third World resident. The extreme case is again the United States, where the average person consumes most of his or her own weight in basic material each day-18 kilograms of petroleum and coal, 13 kilograms of other minerals, 12 kilograms of forest products.[63]

In the throwaway economy, packaging becomes an end in itself, disposable proliferate, and durability suffers. 4 percent of consumer expenditures on goods in the Unites States goes for packaging — $225 per person a year. Likewise, the Japanese use 30 million "disposable" single-roll cameras each year, and the British dump 2.5 billion diapers. Americans toss away 180 million razors annually, enough paper and plastic plates and cups to feed the world a picnic six time a year, and enough aluminium cans to make 6,000 DC-10 airplanes.[64]

Where disposability and planned obsolescence fails to accelerate the trip from cash register to junk heap, fashion sometimes suceeds. Most clothing goes out of style long before it is worn out; lately, the realm of fashion has even colonised sports footwear, Kevin Ventrudo, Chief Financial Officer of California - based L.A. Gear, which saw sales multiply 50 times over in four years, told the Washington Post. "If you talk about shoe performance, you only need one or two pairs. If you are talking fashion, you are talking endless pairs of shoes."[65]

In transportation, diet, and use of raw materials, as consumption rises on the economic scale so does waste-both of resource and of health. Bicycles and public transit are cheaper, more efficient, and healthier transport options than cars. A diet founded on the basics of grains and water is gentle to the earth and the body. And a lifestyle that makes full use of raw materials for durable goods without succumbing to the throwaway mentality is ecologically sound while still affording many of the comforts of modernity.

We need not tend to look at Globalisation only in the narrow economic, selfish or trade and industrial competition, that is likely to lead to cosumerism, non-contentment, crime and corruption. The World of today has become small and interdependent. Human society has to rely on each other. Our mutual survival depends upon inter-dependence. But unfortunately, the entire generation of our children, to a great extent, has been robbed of moral values. Even children of privileged have drifted directionless. The very should of the contemporary society world over weeps in confusion and pain.

Even in such a state of confusion and chaos; where some of our children lack social value system and an ethical core because of economic deprivation; racial discrimination, readily available alcohol and drugs, absentee parents; neighbour hoods that have become battle grounds, and the schools that have become empty shells of hopelessness. And yet, whatever, their background or circumstances - poor or rich, exalted or ignoble, privileged or deprived, their origins, who prevail over their circumstances and environment, who conquer their person "dragons" and become good, decent, humble, honorable human beings, with strength of character and depth of moral commitment.

It is the Parents and Gurus who can provide a value system, a sense of purpose in living - the very meaning of life; a sense of morality and an ethical standard. It is the parents and gurus who, through their love, compassion, devotion and commitment can guide, teach and discipline the children. It is they who through their dedicated efforts can teach the children the good, decent, and make a meaningful distinction between wrong and right; giving direction to a right way of life to live in the world surcharged with crime, corruption, consumerism and non-contentment; violence and insecurity; mistrust and alienation. The awesome mrigtrishana of consumerism is forever gnawing our minds.

Phenomena like political corruption cannot be legislated out of existence. It may, however, be brought under control by the people, who believe in "Pap" and "Puniya", rebirth and moksha. There is no dearth of people who because of the implicit faith in continuity in life - rebirth, are making efforts to lead a pious, moral life, believing that Dharma, Artha and Kama are the means which must to be pure to achieve Moksha - Liberation. There was a time in human evolution when and values, philosophy and consciousness, Indianness. Which we have lost in the past few decades, consist in centuries of shared customs and beliefs, faith in ones own righteous view, feeling and action, V.N. Narayanan in a lead article", Where the other Ism fais try pluralism", asserts: Freedom of action within a code of society conduct, regardless of who relies has been the hallmark of Indians over centuries.[66]

In ancient society, ethical concept of "Pap" and "Puniya" established a value system which was ever regenerating and encouraging all citizens to do good, to be good, considerable and avoid committing offences.[67] In such societies persons were trained since childhood as regards what was proper and what was improper. Violation of these rules of conduct was met which social disapproval. Such social disapproval could make the life unbearable and hence violation of rules of social conduct was generally unthinkable.[68] The parents and gurus can provide the direction to the generation drifting directionless and steer clear. It is the parents and gurus who are entrusted to shape the human life. The parents and the gurus are to lead a life of simplicity and contentment and the children - the future generation would follow them. There is no shortcut to the problem of consumerism except to experience the life of simplicity and full of contentment.

The earth can support contented and not the world of consumerism. The entire universe is evolved out of five basic elements, Prithvi, Akasha, Jaloa, Vaayu and Agni. Harmony among elements is for creation and desharmony for destruction. Society and ecology are inextricably interwined; climatic destabilization, the erosion of the ozone layer, global deforestation, 'acid rain' and only a clearly formulated ecological worldview is likely to give rise to a comprehensive strategy for assuring the preservation of the earth, and hence the survival of the human species.

The earth is a dynamic planet, with an ever-changing face. Change ensures that the Earth's resources are constantly renewed. The earth is not only the common heritage of all humankind and other living being but also the ultimate source of life. By overexploiting its resources we are undermining the very basis of our own life. Destruction of nature and natural resources from ignorance, lack of respect for the earth's livings, and greed. We ourselves will suffer and become diminished if

we destroy these natural wonders through greed, lust, cruelty and selfishness. When people are motivated mostly by greed and jealousy, it is not possible for them to live in harmony.[69]

Human-Earth relations are as old as life on this planet is our world and the efforts of man, since time immemorial has been to account for his existence and that of the world in which he lives. The ideas of the Earth as mother and the origin of Heaven and Earth have been the most fascinating manifestations. Man, the Strongest of all the animals and other beings is posing a great danger to the mother Earth. He, with his ideas of development, progress, civilization and even culture, is spoiling the ecological balance a step which is so harmful to his own existence. Mahatama Gandhi rightly said that the 'Earth provides enough to satisfy the need of man but not his greed'.

REFERENCES

1. Winin Pereira, Inhuman Rights, (1997), p. 190.
2. Ibid, p. 191.
3. Shashi B. Sahay, "Politics of Corruption", (1995) pp. 16-18.
4. Geeta, Chapter 10, Text 9, Also see Swami Chinmayanaveda, The Holi Geeta p. 598.
5. Sir Charles Bell, The People of Tibet, (1968), p. 26.
6. Ibid.
7. Tibet Providing Truth from facts. 'Development of Information & International Relations Central Tibetan Administration of H.H. The Dalai Lama (1993), p. 78.
8. Ibid., p. 7.
9. Maneka Gandhi, "Salmovellosis Scare" Saturday Plus, The Tribune, July 1, 1993, p. 11.
10. Tenzing Gyatso, Compassion and the Individual, (1991), p. 3.
11. Sophia Wadia, The Brotherhood of Religions, (1971), pp. 58-59.
12. Ibid.
13. Bertrand Russell, History of Western Philosophy (6th Ed., 1957), p. 203.
14. "Jawahar Lal Nehru", The Tribune, August 2, 1993, p. 8.
15. His Holiness the XIV Dalai Lama of Tibet, Speech on Human Rights and Universal Responsibility in Non-Governmental Organisations, The United Nations, World Conference of Human Rights given on June 15, 1993 at Vienna, Austria.
16. New York Times, "Checking China", Times of India, July 7, 1993, p. 11.
17. Bhuchung K. Tsering, 'Proving Truth from facts', Tibetan Bulletin (May-June 1993), p. 11.
18. Ibid., pp. 12-13.
19. John. H. Lemming, Foreword to 'Philosophy of the Masters' Radha Soami Satsang Beas, Punjab, India.
20. Hazur Maharaj Sawan Singh, 'Philosophy of the Masters' Radha Soami Satsang Beas, Punjab, India, p. 127-128.
21. Hazur Maharaj Sawan Singh, 'Philosophy of the Masters' Radha Soami Satsang Beas, Punjab, India, p. 128.

22. Ibid.,p. 128.
23. Ibid., p. 129.
24. Hazur Maharaj Sawan Singh, 'Philosophy of the Masters' Radha Soami Satsang Beas, Punjab, India, p. 130.
25. Swami Chinmayanaveda, Kathopanisahd (1963), p. 131.
26. Swami Chinmayanaveda, The Holi Geeta, Chapter V, Text 13, p. 306.
27. Bhuchung K. Tsering, 'Proving Truth from facts', Tibetan Bulletin (May-June 1993), p. 14.
28. G. Stuvel, The Production Boundary in National Accounting, Development and Change, Vol. 4, 1972-73, No. 2.
29. Pratap Chandra, The Hindu Mind, (1977), pp. 15, 16.
30. D.B. Thendi, Third Way, (1995), p. 53.
31. Dalai Lama, Freedom in Exile, (1990), p. 269-270.
32. A.A. Shiromany "The Spirit of Tibet: Universal Heritage".
33. Alan Durning, "Asking How Much is Enough", in State of the World (1991).
34. Victor Lebow in Journal of Relating, quoted in Vance Packard, The Waste Makers (New York: David Mickey, 1960).
35. Journal of Japanese Studies, Summer, 1998.
36. World Development Report 1989.
37. Paul Wachtel, The Poverty of Affluence (Philadelphia : New Society Publishers, 1989).
38. Statistical Year Book 1953 (New York, 1954).
39. Annual Energy Review, 1988 (Washington, D.C., 1989).
40. A Capital Offence, "New York Times Magazine, June 18, 1990, Billionaires from Andrew Erdman.
41. BMW Sales from Japan Economic Journal, Sept. 8, 1990.
42. "Tokyo's Serious Waste Problem", Japan Quarterly, July/Sept. 1990.
43. Centre for Energy and Environmental Studies, Prenceton Uni., Princeton N.J.
44. The Age of Energy Efficiency, Worldwatch Paper 82 (Washington D.C.).
45. Jose Goleemberg Energy for Sustainable World (Washington D.C. WRI 1987).
46. Marcial D. Lowe, Alternatives to the Automobile: Transport for Liveable cities (Washington D.C.).
47. Auto Fleet from MVMA, Facts & Figures 90.
48. Car ownership from Stacey C. Davis et. al. Transportation Energy Data Book, Edi. 10 (Oak Ridge, Tenn. National Lab. 1989).
49. Quoted in Wachtel, Poverty of Affluence.
50. Quoted in Transportation Energy Data Book, Edition 10.
51. World Development Report, 1990.
52. "Gina Kolata, Diet for Everyone. New York Times, Feb. 28, 1990.

53. "World Livestock Situation", Washington, D.C. March, 1990.

54. "Huge Study of Diet Indicts Fat and Meat, "New York Times, May 8. 1990.

55. "An Icon of the Good Life Ends Up On a Crowded Planet's Hit Lists," New York Times, May 6, 1990.

56. "Family Farming: A New Economic Vision (Lincoln, Neb. Uni. of Nebraska Press, 1989).

57. "Food and Energy Resources (Orlando, Fla. Academic Press, 1984).

58. Population without safe Water from U.N. Deptt. Prof. H.D.R. 1990.

59. Merchants of Drink: 1989.

60. Durning, Poverty and the Environment.

61. W.R.I. World Resources, 1990-91.

62. U.S. Bureau of Census, Statistical Abstract of the United States, 1990.

63. U.S. Timber Production. Trade, Consumption, and Price Statistics, 1950-87.

64. Expenditures for packaging from U.S. Congress.

65. Spencer S. Hsu. "The Sneaker Steps out", Washington Post, July 22. 1990.

66. V.N. Narayanan, "Where the other Ism fails by pluralism", The Tribune, December 3, 1991, p. 8.

67. N.K. Joshi, "Indian Society and Human Rights", The Tribune, December 10. 1991, p. 7.

68. Will Durant, "Story of Civilisation", quoted in "The Origin and Development of Law". by Mkatju, AIR 1985, Journal Section 98.

69. M.G. Chitkara, Consumerism Crime and Corruption (1998), p. 159.

Chapter 33

Vasudhaiv Kutumbkum and Environment

At the dawn of 21st century, we find that the world has grown smaller and the world's people have become almost one community. Political and military alliances have created large multinational groups, industry and international trade have produced a global economy, and worldwide communications are eliminating ancient barriers of distance, language and race. We are also being together by the grave problems we face: over population - population explosion, dwindling natural resources, and an environmental crisis that threatens air, water and trees alongwith the vast number of beautiful life forms - ecosystems that are the very foundation of existence on this small planet we share.

Anyway, time shall march on a "Global dispensation" is a reality coming and happening, as a matter of course, smoothly, peacefully, comfortably and conveniently, if "Advanced" thinking and study and resultant action on the best humanly possible lines are taken in time. Otherwise, the cost entailed by this march of Time will be heavy in terms of time and misery amounting to slur on mankind on the threshold of interplanetary age.

The universal degradation and devastation of environment has posed serious dangers for the survival of human race. Population explosion, resource depletion, phenomenal technical growth and industrialization have resulted in an unprecedented air, water, noise and land pollution. Global warming, Acid rain, Ozone layer, changing weathers, deforestation, Green House Effect, population explosion, food crisis are the issues threatening our very survival. The survival instinct itself is likely to force us to come together in this hour of crisis. The environment, the source of life for all beings in the world is undergoing extensive deterioration and degeneration. At this time it is extremely essential that every human being according to his ability, should consistently make effort to ensure the conservation and protection of this planet.

His Holiness, Tenzin Gyatso[1] the Fourteenth Dalai Lama, in a booklet, "The Global Community and The need for Universal Responsibility", writes:

To meet the challenge of our times, human beings will have to develop a greater sense of universal responsibility. Each of us must learn to work not just for his or her own self, family or

nation, but for the benefit of all mankind. Universal responsibility is the real key to human survival. It is the best foundation for world peace, the equitable use of natural resources, and through concern for future generations, the proper care of the environment.

The concept of live and let live, unity in diversity and the concept of swadeshi i.e., each nation/country has its own role to play on the world scene, hence no blind imitation is called for. Sooner the world realise this, better it is. The concept of "Global Community: Universal Responsibility", is in consonance with our ancient philosophy. Hon'ble Mr. Justice Jatinder Veer Gupta, the former Cheif Justice, Punjab and Haryana High Court, Chandigarh in a foreword to the author's another book, "World Government and Thakur Sen Negi", writes :

"If Shri Thakur Sen Negi has visualised this concept of World government it is in turn with our ancient philosophy. It is this role which the India i.e., Bharat is to play on the world scene. It is to make people realise this truth for the welfare of the humanity. This is possible only if there is strong United India. Nobody listens to the weak nation how-so-ever the lofty ideal if may have.. Swami Vivekananda in 1893 in the parliament of world religions at Chicago (U.S.A.) came out with this message. The people present appreciated it but it did not carry conviction because it did lack the backing of strong India. Time has come now when let us work to make India strong and united in order to play its role effectively on the world scene. It is the great truth which we must realise.

India is rising to fulfil its world mission i.e., to give the message to the world that it is one family. Let every nation live in its own way and make its contribution. No exploitation of any kind by the so called developed nations in the name of globalisation." We have been born on the earth as part of one great human family. Rich and poor, educated or uneducated, belonging to one nation or another, to one religion or another, adhering to this ideology or that, ultimately each of us is just a human being like everyone else.

Our planet is blessed with vast natural treasures. If we use them equitably, every human being will be able to live a wealthy, well-cared-for life. The blue planet of ours is the most delightful habitat we know. Its life is our life, its future, our future. The earth acts as our mother and like children we are dependent upon her and interdependent on each other. Mother earth needs co-operation from her children. In the face of such global problems as the greenhouse effect and the deterioration of ozone layer, individual organisations and individual nations may be helpless. Our mother earth is teaching us a lesson of universal responsibility.

Developing countries are the countries of Asia, Africa, Latin America and Oceania, mostly former colonies or semi-colonies. In the course of national liberation struggle the developing countries have attained political sovereignty, but being in the orbit of the world capitalist economy they remain to a great extent unequal partners of highly developed capitalist states. The developing countries include countries, which have enjoyed sovereignty- for more 150 years (In Latin America) and countries, which won political independence as a result of the collapse of the colonial system of imperialism after the Second World War.

The developing countries are playing an increasingly crucial role in the international arena, and making air ever more substantial contribution to the struggle for detente, for the consolidation of peace an for the affirmation of the principles of justice and equality in the political and economy relations between the States, at the global level. We are a developing country and our national resources are yet to be fully developed in the field of science, technology, industry and agriculture. Resource[2], according to ANMOL's DICTIONARY OF ENVIRONMENT, means that is available for supplying an economic want (e.g., land, labour, etc.). Minerals and fossils fuels are described as

stock, resource or reserve. The stock of a substance is the total amount of that substance contained in the environment, much of which will be inaccessible or unprocessable by the present day technology.

The part of the stock which could be used under specified social, economic and technological conditions is called the resource, and estimate of resources change with economic (e.g., a new technology might increase the quality of a resource). The reserves are that part of the resource which can be that can be exploited with current technology under current economic and social conditions. Reserves are further sub-divided into proven probable and possible recoverable reserves, all of which have been identified, but some of which will be paramarginal or submarginal, and undiscovered reserves which are either hypothetical resources or specified resources, their location being unknown or known respectively.

India after attaining independence with a view to effectively tapping natural resources on April 6, 1948, the Government of India enunciated its new industrial policy which laid down that besides arms and ammunition, atomic energy and railway transport, which would be monopoly of the central establishment of new undertakings in six basic industries - except where, in the national interest, the State itself found it necessary to secure the cooperation of private enterprise. In the Directive Principle of the State Policy, it was specifically stated, inter alia, that the ownership and control of the material resources of the community and that of the community and that of the operation of the economic system did not result in the concentration of the wealth and 'means of production to the common detriment.

India's development over the past half century since Independence has been unique and commendable in many ways. Yet the record is disappointing in relation to what the country set out to achieve and could certainly have been accomplished. Needless to say that development is about people, high growth is necessary but not sufficient if "Wealth accumulates and men decay". The political consequences of socio and economic lags can be destabilishing and self defeating. Economic liberalisation has added another dimension to the problem. As a matter of fact India is looking outwards and thinking globally. The old notion of giving way to more outward looking impulses that could impart new dynamism to the economy and sustainable exploration and utilisation of natural resource and its mobilisation.

Until recently, ecological and natural resource problems tended to be localised. But as we enter the newly emerging world at the close of 20th century, we notice that decisions at every level, particularly the developing countries are shaped increasingly by the hard realities of interdependence and motivated by the goals of global survival and progress. However, Prof. Paul Bairoch of the University of Geneva and Richard Kozul Wright, a senior economist at the UN conference on Trade and Development in their just published UNCTAD discussion paper, "Globalisation Myths'. Some Historical Reflections on Integration, Industrialisation and Growth in the World Economy," concludingly write :

The currently dominant neo-liberal version of the Globalisation process, namely, that the rapid and comprehensive liberalisation of trade, capital flows and foreign direct investment and a starkly diminished role for the State, far from resulting in convergence of national economies, will in fact result in a process of uneven development and reinforce the existing differences in the World Economy. And of course, there would be conflict with the Directive Principles of the State Policy, as contained in Article 39(b)(c) of the Constitution which mandates that the economic system result in the concentration of wealth and means of production to the common detriment. Need is to expend and expand the spirit of Article (b) (C) to the global level.

The philosophy and noble ideas envisaged by our ancients visualising the world as one family "Vasudhaiva Kutumbakam" and its resources and wealth equitably utilised for the welfare of the humanity by evolving and economic system that does not result in any manner, in concentration of wealth and means of production to the common detriment. If a World government as envisaged by our ancestors comes into existence someday, human suffering will be completely wiped out of this planet, by uniform development and equitable distribution of the available resources on this planet.

However, the edifice of such government has to be formally cemented on the foundations of democratic principles and egalitarianism along with a foolproof system to check depotism and the emergence of Hitler like personalities. Dr. Chander Deva Negi, in author's another book, "World Government and Thakur Sen Negi", meaningfully writes. Such arrangement if properly instituted will put an end to the exploitation of the poor by the rich, hegemony of one national over other, intermecine conflicts among different nations, diversion of available resources in developing newer and newer sophisticated and destructive arsenals and never ending arms race and military build up at the expense of general welfare of the mankind.

Otherwise the stock piles of extremely sophisticated arsenals easily available at the disposal of various nations of this fractioned world; which, God borbid, if goes off accidentally or if any whimsical leader decides to use these against any other nation to settle trivial dispute or conflicts, will set off a chain reaction culmination in extinction of the whole mankind from this planet.

Undoubtedly, the proliferation of nuclear arms, laser weapons, nuclear warheads, space weapons, weapons of gas-warfare, strategic arms and weapons of the future which the evil instinct of the human mind could ever conceive of, besides the tactical nuclear arms and the conventional weapons of horror, has created a volatile situation driving the entire Globe to the brink of disaster and is portending the extinction of the helpless animals and birds and all living beings. God's creations are under the diabolical threat of man's evil genius.

The colossal expenditure entailed in the manufacture of the ever growing arsenal, gigantic investments on sophisticated military industrial complexes, recurring drain of the world's wealth on the maintenance of war-machine for destructive ends, have improverished the world depriving the poor and hungry millions inhabiting this planet of food and shelter and the basic necessities of life and human dignity, thus making a mockery of democracy particularly affecting the lives of the people in the underdeveloped and backward nations of the world. The world's valuable resources which are gradually depleting are frittered away on cold war, or the war of attrition. These war preparations have directly affected the lives of the very people of the countries where the war-machine is being geared up, posing acute unemployment problems, inflation, heavy taxation, mass hysteria, tension and grave anxiety of imminent war.

The world is intended to be lived in and it is not meant to be destroyed. Instead of engaging in world reconstruction and making it a better place of live, the powerful nations are engaged in war efforts in peace time and have been diverting the vital nation building resources towards Economic Warfare, Psychological Warfare, Political Warfare and Military Warfare. Man and animal is on the rampage. The monkey has become halfman. Man has to undergo a transformation. The salvation for the world and humanity seems to lie in the transmutation of man into a Divine man and not into a Super man. The condition precedent is that the cult and creed of violence should be removed from the mind of man.

The World Government seems the only solution to avert every looming danger to the inhabitants of this world. Moreover, advancement in science and technology is bringing the world more and more closer, and the effort is underway to explore resources and habitation on other planets. The day

seems not far when such efforts will come to fruition and many planets with human habitations be one known to us. The people will talk in terms of common resource and a world Government on this planet and the World Government on some other planet, instead of government of one country or other as we do now.

The core of directive principles of State Policy, of Part IV of the Constitution is that ownership and the control of the material resources of the community shall be so distributed so as to best subserve the common good and that the operation of the economic system should in no case result in concentration of wealth in the hand of few. Indian economic activity, with the Indian constitutional mandate has to satisfy the demands to distributive justice and public interest.

The concept of public interest has been examined by the Apex Court in *Kasturilal's* case, wherein it was held that what according to the founding fathers, constitutes the plainest requirement of public interest is set out in the directive principles and that they embody, par excellence, the constitutional concept of public interest. The Supreme Court further held that every activity of the government has a public element in it and must be guided by the public interest.

The philosophy behind article 39 has been elucidated by Justice Krishna Iyer in *State of Karnataka* Vs. *Rangnath Reddy's* case, that two quintessential conclusions emerge from article 39(b) and (c) when they prescribe a futuristic mandate to the state with a message of transformation of the economic and social order. There are: First, such change calls for a collaborative effort from all legal institutions of the system, viz., legislature, judiciary and administrative machinery.

Second and consequently, loyalty to the purpose of the constitution, viz., social and economic justice in the context of material want and utter inequalities on a massive scale, compels the court to ascribe meaning to the pregnant words used with hopeful foresight, not to the their connotation into contradiction of the objectives inspiring the provision.

In the above referred to case, *State of Karnataka* Vs. *Ranganath Reddy*, Justice Krishna Iyer interpreted the "material resources" in article 39 as "embracing all the national wealth, not merely natural resources, but all private and public sources of meeting material needs, not merely public possessions. Everything of value or use in the material world is material resources and the individual being the member of the community. To exclude ownership of private resources from the coils of Article 39(b) is to Cipherise its very purpose of redistribution the socialist way." The Apex Court has virtually recognised the private entity and the resources to be a parcel of community's resources, and answerable to the community's needs

Needless to say that all resources of the communities world over are meant for the needs of the community everywhere. The world unity and human welfare can be made real only to the extent that mankind realises the ultimate, absolute Vedantic Truth that "All is one". D.B. Thengdi, in his book, third way, explains that what revered Sri Guruji Golwalker envisaged was not elimination of all distinctive features of nations and rolling therm all into one uniform pattern. He visualised various groups of people coming together in a spirit of familism realising the innate oneness of mankind while preserving their individual identities and special characteristics. The different human groups are marching forward, all towards with its own characteristic.

The different human groups are marching forward, all towards with its own characteristic genius. The destruction of the special characteristics, whether of an individual or of a group, will destroy not only the natural beauty of harmony, but also its joy of self-expression. The seek harmony among the various and diverse characteristics has been our special contribution to the world thought. Sri Guruji felt that the world State of our concept, "will evolve out a federation of autonomous and

self-contained nations under a common centre linking them all.... it is the grand world-unifying the thought of Hindus alone that can supply the abiding basis for human brotherhood, that knowledge of the inner spirit which will charge the human mind with the sublime urge to toil for the happiness of the mankind, while opening out full and free scope for every small life.

This Hindu concept has been elucidated elaborated by Shri Aurobindo Ghosh, who envisaged the further stage of "mass spiritualism". Some elevated souls from the west also are inclined to endorse such Hindu vision of the future. The French Savant Paul Martini Dubost proclaims: "After two thousand years, India is on the agenda. India belongs to everybody. The melody of the Indian soul is something which never ceases to move us."

Going by the general trend of the world community to move closer, being helped by the rapid pace of scientific advancement, the vision of the World government stands a definite chain, may be in some remote future, of becoming a reality. Such a World government, of course, would need a constitution, in which the beneficial and benevolent provisions like that of Article 39(b) and (c) would have to be included, so that the world economic system no longer results in concentration of wealth in the hands of few and that means of production are utilised for general welfare and not to the common detriment.

Mahatma Gandhi, like a political Utopian, visualised a plan of human unity to be realised by the federal organisation of friendly interdependent states. He had a great devotion to the noble goal of international co-operation and universal harmony. According to him, not to believe in possibility of "permanent peace" amounts to disbelieve in the "godliness of human nature". Hence he wanted that permanent peace should be secured. He also pleaded for world order and world federation. He wrote:

"Isolated independence is not the goal of the world states. It is voluntary interdependence. The better mind of the world desires today not absolutely independent states warring one against another, btu a federation of friendly interdependent states. The consummation of that event may be far off. I want to make no grand claim for our country. But I see nothing grand or impossible about our expressing our readiness for universal interdependence rather than independence. I desire the ability to be totally independent without asserting the independence.

Nationalism would not mark the climax of political evolution. It was not an end but a stage. Mahatma Gandhi hence, stood only for a nationalism that was "health-giving, religious and therefore humanitarian". He felt that Indian nationalism should be a step towards internationalism and human unity. He was also of the opinion that India's freedom could be preserved only if there was "good will towards the whole of the human family."

It has been the Hindu genius that, although it has accepted and reiterated nationalism in the modern sense, particularly after the great renaissance in the nineteenth century, its best minds have always held up the concept of mankind as a single family, Vasudhaiva Kutumbakam, as the Rig-Veda has it. The relevance of this to the present human predicament is obvious. Science and technology have now converted what was once only a vision in the minds of seers into a concrete reality.

Flowing from an important Vedantic concept; all human beings, because of their shared spirituality, are members of a single, extended family. The Upanishads have a beautiful word for the human race, amrtasya putrah (children of immorality), because we carry with in our consciousness the light and the power of the Brahman, regardless of our race or colour, our creed or sex, or any other differentiation. That is the basis of the concept of human beings as an extended family: vasudhaiva kutumbakam.

Whether we like it or not, we have all been born on this earth as part of one great family. Rich or poor, educated or uneducated, belongings to one nation, religion ideology or another, ultimately each of us is just a human being like everyone else. We all desire happiness and do not want suffering. Furthermore, each of us has the same right to pursue happiness and avoid suffering. When you recognise that all beings are equal in this respect, you automatically feel empathy and closeness for them. Out of this, in turn, comes a genuine sense of universal responsibility; the wish to actively help others overcome their problems.

The need for a sense of universal responsibility effects aspect of modern life. Interdependence, of course, is a fundamental law of nature. Not only myriad forms of life, but the most subtle level of material phenomena, as well, is governed by interdependence. All phenomena, from the planet we inhabit to the oceans, clouds, forests and flowers that surround us, arise in dependence upon subtle patterns of energy. Without their proper interaction, they dissolve and decay. Ignorance of interdependence has not only harmed the natural environment, but human society as well. Instead of caring for one another, we place most of our efforts for happiness in pursuing individual material consumption.

There is a wonderful verse in the Bible turning swords into plough shares. It's a lovely image, weapons transformed into a tool to serve basic human needs, symbolic of an attitude of inner and outer disarmament. In the spirit of this ancient message, it is important that we stress today the urgency of a policy that is long overdue; the demilitarization of the entire planet. Demilitarization will free great human resources for protection of the environment, relief of poverty, and sustainable human development.

The world is becoming smaller and smaller — and more and more interdependent — as a result of rapid technological advances and international trade as well as increasing trans-national relations. We now depend very much on each other. In ancient times problems were mostly family size, and they were naturally tackled at the family level, but the situation has changed. Today we are so interdependent, so closely interconnected with each other, that without a sense of universal responsibility, a feeling of universal brotherhood and sisterhood, and an understanding and belief that we really are a part of one big human family, we cannot hope to overcome the dangers to our very existence let alone bring about peace and happiness.

A universal huamnitarian approach to world problems seems the only sound basis for world peace. This will lead to a 'wise self-interest', which hopefully will transform itself into 'compromised self interest', or better still, 'mutual interest'. Although the increasing interdependence among nations might be expected to generate more sympathetic co-operation, as long as people remain indifferent to the feelings of others. When people are motivated mostly by greed and jealousy, it is not possible for them to live in harmony.

Buddhist economics and value system is a system based on the nations right livelihood and the 'middle way' in which the aim is to achieve a maximum human well being with an optimal pattern of consumption. Belief in the Buddhist teaching of right to livelihood stress the importance of 'contentment' and discourage over-consumption and it also frowns upon over exploitation of the earth's natural resources. Over consumption is perceived to have other living beings and their natural habitat.

For our survival in a clean and healthy environment, is a must. It is utmost necessary to reduce our consumption and wastage and, for that, to change our life-style, which is very much necessary for our survival and clean healthy environment. It is known to some but unknown to many

that an average citizen of USA consumes about 20 times more energy and natural resources that an average person in India and China and about 70 times more than a citizen of Bangladesh. So also is the life-style that the earth cannot sustain 5.5 billion people at this level of consumption, growth and development. We have to adopt a simple life-style if we do not want to perish.

Interdependence mandates that all our activities should be based on eco-friendly sustainable development. Sustainable development is a dynamic process designed to meet today's needs without compromising the needs of the future generation to their needs. Undoubtedly, successful economic development and environment protection go side by side. Economic development without environment protection is not possible. Environment, in essence is the land, air and water around us, sustaining life. And man is the finest product of the environment. On earth, this process of change in unceasing and continuous. In the very fact of existence, living beings do influence nature and get influenced by the environment that surrounds them.

The delicate ecological balance is vital for the survival of animal, plant and human life. The need for love lies at the very foundation of human existence. Love is central to human existence. Love, as a mode of self-realisation through fulfilment in others, authenticates human existence and as such it is legitimate to say that love is central to life. The path of love is considered to be hard. Undoubtedly, one has to prepared for the maximum sacrifice for the promotion of love.

His Holiness, the XIVth Dalai Lama explains : Love results from the profound interdependence we all share with one another. However, capable and skilful an individual may be, cast alone, he or she will not survive. Interdependence, of course, is a fundamental law of nature. Symbiosis is well known to scientists. Not only higher forms of life but also many of the smallest insects are social beings who without any religion, law or education, survive by mutual cooperation based on an innate recognition of their interconnectedness. The most subtle level of material phenomenon is also governed by interdependence.

All phenomena, from the planet we inhabit to the oceans, clouds, forests and flowers that surround us, arise in dependence upon subtle patterns of energy. Without their proper interaction, they dissolve and decay. Leaving aside the composed question of the creation and evolution of the universe, we can at least agree that each of us is the product of our own parents. From the very moment of our conception, our parents love is directly involved in our creation. We inherit physical and intellectual traits through genes given to us. Same is true of all His Creations.

History is witness that by maintaining neutrality, the Tibetan people have known always been eager to contribute not only to the regional but the world peace as well. One of the basic Buddhist philosophies is the theory of interdependence, that discourages excess use of resources over one's needs. All creatures both animate and inanimate are interdependent upon each other. There is a very close interdependence between the natural environment and all sentient beings living in it. This is what Buddhism teaches.

The world is increasingly interdependent, so that last peace - national, regional, and global - can only be achieved if we think in terms of broader interest rather than parochial needs. It is crucial that all of us, the strong and weak, contribute in our own way. Human beings are destined to share this planet with everyone else, as brothers and sister. The other creatures too have equal right to share the planet with the human beings. That is what Buddhism and other world religions emphasise. Buddhism is the strongest units influence on the minds of the people.

The global population is increasing, and our resources are being rapidly depleted. No one knows exactly what adverse effect massive deforestation will have on the climate, the soil, and

global ecology as a whole. We are facing problems because people are concentrating only on heir short-term, selfish interests not thinking of the earth and the long-term effects of universal life as a whole.

Till recently, people were hardly concerned about the environment or the fate of the planet itself. People simply thought that our national resources were limitless and were concerned only with how to make the most use of those resources. Now amongst people everywhere there is a deeper awareness about the limitations of these resources. Unless humanity thinks properly and plans with great care the future of our planet will be gloomy because of the every increasing human population. Also because of the human ability in science and technology there is now a real danger that, unless we take appropriate measures, we will disturb the natural balances of the planet irreparably. If this happens, more natural disasters and finally self-destruction may occur. The whole of humanity is like brothers and sisters of one big human family. The planet is our only home.

REFERENCES

1. Tenzin Gyatso the Fourteenth Dalai Lama, The Global Community and the need for Universal Responsibility (1992); p. 4.
2. Gurdeep Raj, ANMOL's DICTIONARY OF ENVIRONMENT, (Reprint 1995), p. 181.

Chapter 34

Interdependence : Fundamental Law of Nature

The world is becoming smaller and smaller - and more and more interdependent - as a result of rapid technological advances and international trade as well as increasing trans-national relations. We now depend very much on each other. In ancient times problems were mostly family -size, and could be naturally tackled at the family level, but the situation has changed. Today we are so interdependent, so closely interconnected with each other, that without a sense of universal responsibility, a feeling of universal brotherhood and without an understanding and belief that we really are part of one big human family, we can not hope to cope with immediate threat to our very existence - let alone bringing about peace and happiness. National problems can no longer be satisfactorily solved in isolation as too much depends on the interest, attitude, and cooperation of other nations. A universal humanitarian approach to world problems therefore seems the only sound approach to world peace[1].

There is definitely a growing need for human understanding and a sense of universal responsibility. In order to achieve such aims we need cultivate good, kind and generous heart, for without which we can achieve neither universal happiness nor lasting world peace. We cannot create peace on paper. While advocating universal responsibility and universal brotherhood, yet humanity needs to be organised in separate entities.

Living in society, we should share the sufferings of our fellow citizens and practice compassion and tolerance not only towards our loved ones but also towards our enemies. This is the test of our moral strength. We must set an example by our own practice. Dr. K.P. Rajani, in an article "Mahabharata Conception of Peace", dialogues that occur in Udyog Parve based upon the essence of Shanti Parve of Mahabharata elaborates - if enemity is settled in mind, it is like living in a house where a poisonous snake is also dwelling. Nobody should entertain a prolonged enmity. To annihilate hatred and enemity is most desirable it gives peace and prosperity and it is a noble act, enemity and hatred cannot be removed by hatred. Even if our enemy hates us even for no reason, we can abstain from retoring and attacking him. Even if the enemy tries to root out the entire race, we must subdue our hatred for him and shall restrain ourselves in attaching him, because nothing good can be achieved by hatred. A wise man must make distinction between which is desirable and Dharma. The peace must be accomplished at all cost. War, whether it is a total war or limited war led to the destruction

of the life and yet there is no certainty whether one wins or loses. But in wars, defeat is much worse than getting killed. Therefore, the wise should try to avoid war and tread the path of peace.

Peace is not merely a state of no war or warlessness. It is also not merely the absence of strain, conflict, disturbances, anguish, pain and suffering but a positive feeling of contentment, satisfaction, joy bliss, pleasure and happiness.

Buddhism emphasises on practice of love and compassion which does not harm any one.

Metta-Sutta declares: "As a mother of the risk of her life watches over her own child, her only child, so also let everyone cultivate a boundless (friendly) mind towards all beings. And let him cultivate goodwill towards all the world, a boundless friendly mind, above and below, and across, unobstructed, without hatred, without enemity. The stress on the universality of compassion by Buddhism had great social consequences and it provided an exalted norms for action. Buddha proved that one can tame not only robbers and enemies, but even the wild animals and ferocious beasts with kindness and love. It has the social accommodation and adjustment because it profoundly transforms the character of the wicked and the violent. It not only leads to the growth of internal harmony but also social harmony.

Buddha has seen and understood the lamentable fate of the beings dragged from all eternity, by the round of rebirths, from suffering to suffering and resolves to lighten their sufferings and liberate them. He gradually directs his love and compassion towards his loving people, then to indifferent people and to antipathetic people and even to enemies and enlarge the circle of his thoughts and extend them to all parts of the world, human and non-human.

Different temperaments, languages and ideologies divide the people. We are also divided by our respective cultures, which are often possessive and exclusive, and tend to separate us from each other. Yet what we have in common far out-weighs the divisions which we ourselves have created, sometimes inadvertently sometimes consciously. What we all have in common is the heritage of life, the planet earth itself, the desire to live in peace and harmony and have a life endowed with meaning. We have, undoubtedly, a common biological heritage, namely that all forms of life are built of the same building blocks, so that the life of a mosquito and life of a lion pulsate with the same rhythm of life. Since one can be reborn in any other form through transmigration of soul— which is ongoing process until the achievement of Nirvana - all sentient beings have the potential of being one and other's mother. Hence, the stress on love and non-injury to others as to one's own mother. Even a lay man of Tibet will care for the smallest worm, because of the impact of Buddhism. Tibetans believe that Trans-migration of human soul could happen from human to any other sentient being and vice-versa. The philosophy contains the symbolism of "mother".[2]

Tibetans lived for centuries in harmony with nature, in their sparsely populated land and professed a philosophy that allowed each one of the nature, man and animal of rightful place as co-sharer.

The need for love lies at the very foundation of human existence. Love is central to human existence. S.C. Sengupta, in his work on philosophical anthropology elaborates: love, as a mode of self realisation through fulfilment in others, authenticates human existence and as such it is legitimate to say that love is central to life. The path of love is considered to be hard. Undoubtedly, one has to be prepared for the maximum sacrifice for the promotion of love. His Holiness, the XIVth Dalai Lama explains: Love results from the profound interdependence we all share with one another. However capable and skilful an individual may be, cast alone, he or she will not survive.[3] Leaving aside the complex question of the creation and evolution of the universe, we can at least agree that

each of us is the product of our own parents. From the very moment of our conception, our parents' love is directly involved in our creation. We inherit physical and intellectual traits through genes given to us. Same is true of all His Creations.

Pt. Jawahar Lal Nehru adopted the Buddhist pacifist code of conduct - Panchsheel. He adopted it as the primary set of ideals which would provide a philosophy for international relations, bring about a peaceful settlement of disputes, eliminate political interference from the methodology of rivalries among nations and usher an era of mutual co-operation and co-existence. A sensitive relationship exists between all life and its environmental surroundings and the nature. The nature meets not only the material requirements but also the spiritual needs.

The goal of life, without exception, seems to be the quest after its meaning. Man is not happy otherwise and happiness is a rare commodity today, because paradoxically, humans themselves crush humans. So long as humans have not gained control over both the environment outside and compassion within, there cannot be peace and contentment. The very purpose of life is to know it. Every human being wants happiness and does not want suffering. Neither social conditioning nor education for ideology affect this. From the very core of our being, we simply desire contentment, mental peace and then face the task of making life meaningful for ourselves.[4]

It cannot be lost sight of that whether we like it or not, we have all been born on this earth of part of one great family. Rich or poor, educated or uneducated, black, white or yellow, belonging to one nation, religion, ideology or another, ultimately each of us is just a human being like everyone else. Human beings, indeed all-sentient beings, have the right to pursue happiness and live in peace and in freedom.

That may be altruism H.P. Blavatsky sums up the ideal of social service and practice of altruism. He who does not practice Altruism, he who is not prepared to share his last morsel with a weaker or poorer than himself, he who neglects to help his brother man of whatever race, nation or creed, and who turns a deaf ear to the cry of human misery, he who hears an innocent person slandered, whether a brother or not, and does not undertake his defence as he would undertake, his own is no human being. Such a human being can never be at peace and have happiness.

Burtrand Russel in "Western Philosophical Thought", comments on Aristotle Ethics: Happiness lies in virtuous activity, and perfect happiness lies in the best activity, which is contemplative. Contemplation is preferable to war or politics or any other practical career, because it allows leisure, and leisure is essential to happiness, the supreme happiness, the supreme happiness is in the exercise of reason, for reason, more than anything else, is man. Man cannot be fully contemplative, until he could share the divine life. "The activity of God, which surpasses all others in blessedness, must be contemplative", of all human beings. The philosopher is perhaps most god like in his activity, and therefore best and the happiest[5].

One important concept in Buddhist philosophy is that things and events are relative, they are of interdependent nature. Interdependence is a fundamental law of nature. Not only myriad forms of life, but the subtlest level of material phenomena, as well, are governed by interdependence. All phenomena, from the planet we inhabit to the oceans, clouds, forests and flowers that surround us, arise in dependence upon subtle patterns of energy. Without their proper interaction, they dissolve and decay. Ignorance of interdependence has harmed human society. The world is becoming smaller and smaller-and more and more interdependent as a result of rapid technological advances and international trade as well as increasing Trans-national relations. We now depend very much on each other.

The fundamental precept of Buddhism is Interdependence or the Law of Cause and Effect. This simply states that everything, which an individual being experiences, is derived through action from motivation. Motivation is thus the root of both action and experience. From this understanding are derived the Buddhist theories of consciousness and rebirth. The first holds that, because cause gives rise to effect which in turn becomes the cause of further effect, consciousness must be continual. It flows on and on, gathering experiences and impressions from one moment to the next. At the point of physical death, it follows that a being's consciousness contains an imprint of all these past experiences and impressions, and the actions, which means 'action'. It is thus consciousness, with its attendant Karma, which then becomes 'reborn' in a new body animal, human or divine.

So, to give a simple example, a person who has spent his or her life mistreating animals could quite easily be reborn in the next life as a dog belonging to someone who is unkind to animals. Similarly, meritorious conduct in this life will assist in a favourable rebirth in the next. Buddhists further believe that because the basic nature of consciousness is neutral, it is possible to escape from the unending cycle of birth, suffering, death and rebirth that life inevitably entails, but only when all negative Karma has been eliminated along with all worldly attachments. When this point is reached, the consciousness in question is believed to attain liberation and then ultimately Buddhahood.

Desires constitute the springs of human action. The life of man centres round certain basic carvings, each distinct from the other in its object and each stimulating man to a particular mode of activity in order to satisfy it. If the several desires were independent of one another and never crossed or modified one another, then their different expressions would be separate and unco-originated. Family life will have little to do with economic pursuits. Industrial relations will be ethically colourless. Religious activities may be indifferent to the secular sides of life. But man is a whole, and so all his activities have an over-arching unity. Each individual has in him the sex and the parental instincts, love of power and wealth, desire for the common good and a hunger for communion with the unseen.

These different activities react upon and modify one another. They function in interdependence in man's life[6]. If life is one, then there is one master science of life, which recognises the four supreme ends of dharma or righteousness, artha or wealth, Kama or artistic and cultural life, and Moksha or spiritual freedom, leading to happiness. Such a code of practice links up the realm of desires with the perspective of the eternal. It binds together the kingdoms of earth and heaven.

There is natural desire for happiness. And happiness is possible if we live a life full of contentment. If the body is not comfortable and contented, we may just ignore it but not in case of mind. The mind resists and revolts on being ignored and needs mental peace. The peace of mind leads to contentment and it is the calm and serene atmosphere, which bestows mental peace. The greatest degree of inner tranquillity comes from the development of love and compassion. Live and let live is the fundamental law of nature.

Our ancients conceived "Man-in-Nature". It is in contradistinction to waste thought of "Man versus Nature". Man-in-nature; is near and familiar to nature. Nature is not alien to him, nor is she mute and dead. Of course, it is a system in which all living creatures, however, small a thing, have their place and function, all of them follow the law of interdependence.

Interdependence is a fundamental law of nature. Not only myriad forms of life, but the most suitable level of material phenomenon, is also governed by law of interdependence. All phenomenon, from the planet we inhabit to the oceans, clouds, forests and flowers that surround us, arise in dependence upon suitable patterns of energy. Without their proper interaction, they dissolve and

decay. Defiance of the interdependence has not only harmed the natural environment, but human society also. It is the awareness about the law of interdependence that brings peace and happiness.

Gautama the Buddha is represented by his enemies and even by his friends and followers as the pessimist par excellence. He is not a pessimist at all, he is one of the most joyous persons ever. Joy is a state of transcendence. One is neither happy nor unhappy, but utterly peaceful, quiet, in absolute equilibrium.

When the tree is taken care of, watered, looked after, it naturally blooms one day. When the spring comes there is great flowering. So is it with man. Take care of yourself find a right soil for your being, find a right climate and go deeper and deeper into yourself. Explore your nature. Because by exploring the world you may have many possessions, but you will not be a master. It is better to be a master of yourself than to be a master of the whole world. And one who lives in joy naturally lives in love. Love is the fragrance of the flower of joy. Inside there is joy, you cannot contain it. It is so much, it is unbearable.

Joy can be so much that much that if you don't share it, it can become suffering, it can become pain. Joy has to be shared, by sharing it you are unburdened, by sharing it new sources open up within you, new streams, new springs. That sharing of your joy is a live. It is not a question of loving those who love you. That is very ordinary, that is business like, a bargain. The real love is to love those who hate you. In this light one can understand Jesus' statement: Love your enemies as yourself If you ask Buddha, he will say: You have to love. In fact you are love, so wherever you are. Your love becomes something of the eternal, it continues. One may not accept it, but you can't hate, you have to be your true nature.

Let us live happily then,
Hating none in the midst of men who hate.
Let us dwell free from hate among men who hate.

-Dhammapada verse (197)

Every being wants happiness and does not want suffering. If we, as intelligent human beings, do not accept this fact, there will be more and more suffering on this planet. If we adopt a self-centred approach to life and constantly try to use others for our own self-interest, we may gain temporary benefits, but in the long rune we will not succeed in achieving even personal happiness, and world will be completely out of the question.

One important concept in Buddhist philosophy is that things and events are relative, they are of interdependent nature. The world is becoming smaller and smaller - and more and more interdependent - as a result of rapid technological advances and international trade as well as increasing trans-national relations. We now depend very much on each other.

Interdependence is a fundamental law of nature. Now only myriad forms of life, but the most subtle level of material phenomena, as well, is governed by interdependence. All phenomena, from the planet we inhabit to the oceans, clouds, forests and flowers that surround us, arise in dependence upon subtle patterns of energy. Without their proper interaction, they dissolve and decay.

Ignorance of interdependence has harmed human society. Instead of caring for one another, we place most of our efforts for happiness in pursuing individual material consumption. We have become so engrossed in this pursuit that, without knowing it, we have neglected to foster the most basic human needs of love, kindness and cooperation.

There is a wonderful verse in the Bible about turning swords into plough, shares. It's lovely image, a weapon transformed into a tool to serve basic human needs, symbolic of an attitude of inner and outer strife. In the spirit of this ancient message, it is important that we stress for "hygienic atmosphere and ecological balance", which is inportant for the welfare of all beings. All beings are guided by the fundamental principle of Interdependence.

The concept of welfare is not of any particular person or group or class, but of all creation. As the ancient prayer goes:

Sarvepi sukhinah Santu, Sarve Santu Niramayah

May all beings be happy, may all beings be free from fear. Welfare is described not in limited terms but as all embracing, covering not only the human race but animals and birds, insects and plants, as well as 'natural' formations, such as mountains and oceans.

The service of man is the service of God - the man in a sense, the whole humanity. All individuals are equally worthy of our service. Any discriminatory treatment amongst them is reprehensible. Millions of human beings around us are living in hunger and destitution. It is verily god who takes these forms of poor and deprived. He manifests in all the rich and poor, though no individual is quite like his fellow being; no life repeats another and yet a single pattern runs through them all. According to Tibetan philosophers and Sikh Gurus the very purpose of birth and rebirth is to enable one-self to serve all the sentiment beings - Universal Welfare - *Sarbat Da Bhala*. Both the thoughts are living concepts and are as relevant and meaningful today as they were when conceived.

The followers of Sikhism believe that in the world ridden by materialism and plagued by poverty, social injustice, racial indiscrimination and oppression, religion and morals can still play an important role in bringing humanity into greater experience of love, freedom, peace, tranquillity and Justice. Sikhism is committed to the brother -hood of men and believes in universal welfare - "*Sarbat Da Bhala*".

The earth's social, political, economic, ecological, and resource problems are highly interdependent. The conclusions also suggest to what extent effective solutions can have multiple benefits across several sectors, and they point to the importance of a holistic, integrated view of global problem -solving and priorities for sustainable development. As ecologist Norman Myers has written, "We shall tend to underestimate the value of policy initiative workings of the 'real world'.

A major scientific challenge for the next few decades is to improve our understanding of the biosphere, the complex system of closely linked biological, chemical, and physical processes that supports all forms of life on Earth. We urgently need to develop a science of the biosphere so we can recognise and understand the impacts of human activity on the Earth's life-support systems. As part of the effort to develop such a science, the field of global ecology is growing, crossing traditional academic disciplinary boundaries. It focuses on the interaction between life and its environment, including processes such as biogeochemical cycling, biological productivity, atmospheric and oceanic circulation, and global feedback mechanisms.

The true joy in life is to ally oneself to a great purpose to throw oneself into its heart and soul, to forget about one's own little self for the realisation of that purpose and the purpose being to bring happiness to all, in which, ultimately lies one's own happiness and that appears to be co-related with environment and the nature.[7]

Each of us must learn to work not just for one self, one's own family or one's nation, but for the benefit of all mankind. Universal responsibility is the key to human survival. It is the best

foundation for world peace. This need for cooperation can strengthen humankind, because it helps us to recognize that the most secure foundation for a new world order is not simply broader political and economic alliances, but each individual's genuine practice of love and compassion. These qualities are the ultimate source of human happiness, and our need for them lies at the very core of our being. The practice of compassion is not idealistic, but the most effective way to pursue the best interest of others as well as our own".[8]

Such a practice shall bestow peace to oneself and also generate peace for others. The peace and tranquillity is not possible in an atmosphere where environment is upset. One may not succeed in deriving peace, solace and contentment from the environment when the nature itself has been divested of peace.

Environment denotes a particular set of conditions for a locality. Nature the inherent Earth processed materials not related or created by mankind but the mankind itself is the creation of Nature like all other sentient and nonsentient beings. Since we human beings come from Nature, there is no point in our going against nature. The environment is not a matter of religion or ethics or morality. These latter are luxuries, since we can survive without them. But we will not survive if we continue to go against nature. If we unbalance nature, humankind will suffer. We must consider future generations: a clean environment is a human right like any other. It is therefore part of our responsibility towards others to ensure that we pass it on to the coming generations, heal their than when we found it[9].

To achieve this aim we need a pollution free environment having a human touch and humans with scientific temper still continuing the development activities. Indeed, we need to humanize the environment around the earth. And that would be a real "giant leap for-ward" for humanity.[10] Then it may not be difficult for us to have peace for individuals and the world.

Tibetans have a great respect for all forms of life. This inherent feeling is enhanced by their faith in Buddhism, which prohibits the harming of all sentient beings, whether human or animal".[11] In this century we have seen enough war, poverty, pollution, and suffering. According to Buddhist teaching, such things happen as the result of ignorance and selfish actions, because we often fail to seen the sentient common relation of all beings.[12] That is precisely the Buddhist concept of environment.

Times has come now to perceive with clarity where we might want to go and where we must go, as we approach the 21st century and look forward to a more distant future. We need to create world-view which will sustain and nourish the whole human family alongwith other creatures of the globe and also be beneficial to the integrity of the earth, sustaining its richness, beauty and peace.[13]

India blessed with an ancient legacy of rich culture pluralism and a unique religious and spiritual imagination, can play a key role in shaping a human world order for the 21st century and beyond. Of great urgency is an effort to assist in re-balancing lives and moral imperatives, to enable human beings to cope with the global crisis of the spirit. To assume that role demands a manifest political resolve for tolerance of communical diversity and the cultivation of the free play of pluralistic dialogues amongst India's diverse multitudes.[14]

India can successfully accept such a benevolent role, when every day our frontiers are shrinking and national insult is covered up under the mask of "peace". Though a dense could of dust is raised in the form of high sounding words like "Peace" and "non-violence" with an assumed air of moral authority only to cover up imbecility.[15] Undoubtedly, one should not indulge in unprovoked violence. At the same time, one should also not allow others to do violence. Permitting violence to be done to

oneself is also violence and consequently adharma. However, a strong Indian subcontinent can definitely play a role in shaping the humane world.

REFERENCES

1. Dr. Mrs. D. Amruthamma, Quest for Peace, Buddhism and Peace, December 1991, p. 157, edited by Prof. G. Sundara Ramaiah, Dr. K. Ravi and Dr. S.D.A. Joga Rao.
2. Tashi Phuntsok, "Comparative Study of Tibetans and Druz", Tibetans Bulletin, May-June, 1994, p. 16.
3. Tenzin Gyatson the Fourteenth Dalai Lama, "Compassion and the individual", (1991, reprint 1992).
4. Ibid. 3.
5. Bertraud Russel, History of Western Philosophy, Sixth Impression, 1957, p. 203.
6. Radha Krishnan, The Hindu View of Life (1948), p. 78.
7. "Jawahar Lal Nehru", The Tribune, August 2, 1993, p. 8.
8. His Holiness, the XIV Dalai Lama's speech delivered on June 15, 1993, at Vienna, Austria.
9. Dalai Lama, "Freedom in Exile", 1990, p. 269.
10. Hari Jai Singh, Probing the Mavvels Above, The Tribune, July 17, 1994, p. 10.
11. Dalai Lama, Freedom in Exile, 1990, p. 252.
12. His Liliness, The XVI Dalai Lama, "On the Environment", 1994, p. 27.
13. Henry Skolimowski, "World-Views and Values for the Future", India International Centre, 1989, p. 157.
14. Bernad Lawn, "New World Order and Globalism", The Tribune, December 23, 1993, p. 8.
15. M.S. Golwalkar, "Bunch of Thoughts", 1966, p. 249.

CHAPTER 35

BRING CHILD FACE TO FACE WITH HIS DIVINITY

Perched on the edge of the millennium, we are at a vantage point: we have a perspective of the century just winding up and a tentative agenda for the century ahead. The short-sightedness regarding children has, reached epidemic proportions. The future looms so large in the mental horizons of educated parents, that the present is totally engulfed. The present becomes a means to and end, the end being the future. The future has no trace of happiness or compassion as objectives to be attained or traits to be cultivated.

Let us all-teachers, adults, parents, social workers bring the child face to face with his divinity, let his inner being vibrate to the music and sounds in nature and in the cosmos, and then wait and watch for the young mind to unfold to all that is good and beautiful in the world. Let him reach out to the starts and experience the wonder of the universe. If we succeed may be to the limited extant, in bringing the child close to his divinity results would be miraculous.

Take fragrance of divinity from every scented pot. Perfume yourself with the scent of divinity shares virtue with other not the vices.

- Dr. Avtar Singh Angil

The Upanisahds rarely try to cramp the divine within the limits of logical descriptions or stringent definitions. The Buddha's complete renunciation of any attempt at determination is at the opposite extreme to the utmost precision of detail in which some other teachers indulge. It is case of an excess of light which ignores the value of shade. Hesitation and diffidence in defining the nature of the supreme seemed proper and natural to the Indian mind.

We notice in India literature like the Upanishads, the Geeta, Patanjali's Yog-sutras, the extent of timelessnes sand universality in their psycho-philosophical messages for human existence (including the secular aspects). They are all veritable treasure-troves of immaculate psychological laws, principles, and insights. But these tools alone do not and cannot exhaust scientific as well as practical psychology - particularly that bearing on inner empiricism. The beauty of a rose is a reality, even if scientific tools cannot measure it.

The child is a clean slate on which parents, teachers, society write his destiny. The teacher is like the potter who can mould child's personality as the potter makes pots from clay. However, the design and shape of each piece of pottery is dictated by the quality of the soil (raw material), the traditional designs, motifs and cultural aesthetic norms of the region (history and environment), as also the size of the wheel and the speed at which it rotates and the temperature at which the pottery is backed in the kiln (science and technology). Thus the potter has only a limited but important role in the final production.

The child has all the feelings, emotions and characteristics of a mature being such as love, anger, remorse, warmth, jealousy and tolerance. Some of these attributes/characteristics are inherited through biological genes, and also through the circle of births and deaths - through accumulated Sanskara. Some are acquired, assimilated from the family, community and the immediate social environment of growing up some are developed through education and some are the choice of the young adult.

Though education begins in the womb, however, let us start from the time of birth. Health care of the infant must provide the foundation for his life-long physical, emotional and spiritual health. The child's first response to tactile sensory perceptions is an important stage in its education where all the emotions are left and subconsciously all the values imbibed along with physical sustenance. Modern scientists have also accepted this stage as well as when he is in the womb. At the same age and also at a later stage, the family-mother, father, siblings form part of childhood learning to communicate, to share and accept. After this stage, the child steps out into the community, the physical environment, the streets, the parks, the market place, and learns to deal with other human beings as well as nature.

One of the most intriguing features of India is the great harmony between man and nature. The attitude towards the study of the environment, both natural and manmade, has resulted in living in harmony with one's inner self. Children need to be informed of the concern for the environment in the Indian culture. In many parts of the country, before felling one tree the community will plant 10-18 trees to the accompaniment of music and dance. Each day one tree is planted. Educators today realise the role of education for fulfilment of the cultural needs of mankind.

Into the syllabus are woven the study of the environment and its influence on creativity form part of formal and non-formal education.

The oral traditions, or the non physical aspects of culture comprise the whole body of literary and performing traditions which are passed on by word of mouth even today. Studies from the epics of heroes, mythical figures are dramatised, sung, danced and narrated by traditional storytellers, genealogists and others are even sculpted and painted on walls or scrolls.

Today, these traditional forms of communication are being used as aids to education in schools. Modern concepts in education need to be taught by using traditional methods which have in them inherent aesthetic qualities and a message to communicate, usually based on social and moral values. These traditional media are region specific are familiar to the child of the locality.

Mothers also have a major role as transmitters and disseminators of culture. They have taught moral and aesthetic values in the community. In the formal education and literacy campaigns, girls have lagged behind in many developing countries. This can be remedied if women artisans and traditional performers are brought into the schools as instructors. Teachers should identify such women in their localities and bring them into the fold of the formal education system. This will also

encourage girls to attend schools where, due to social or cultural barriers they are not allowed to do so, specially where there are only male teachers.

The imagination, the ability to create and the wonder of the degree of stylisation, sophistication; lies hidden in every young being. In some, it may have been suppressed due to environmental circumstances so it takes a good teacher, time to scratch the surface and bring to light the talents that lie just below the conscious level of the child. In rare cases, the child has been suppressed to a degree where he becomes so passive that it takes great effort to make him communicative his creative ways.

Take a child with a small bamboo in his hand — it becomes a flute. It becomes a support for the old man he is imitating. It becomes the horse that he holds between his legs and starts galloping — in his imagination the child creates the whole world out of practically nothing, and in this creativity his intellect, his communicative skills, his introduction to "art" begin to grow. It is only the culture of the mechanised battery toy that has suppressed the child's creativity and today it is largely the inert unthinking passive young that sit before the television which, produces programmes that do not involve any intellectual or creative capacity of the child. This leads to the complete suppression of the growth of the inner being of the child.

The child today is aware of his surroundings and it is only with the efforts of a good teacher that children can be brought together to understand the evils that have crept into society and how they can be eradicated. Today's youth when motivated, have taken up the mission to fight for social evils. In my personal experience children who have been inspired have immediately gone home and influenced parents and elders on such issues.

According to the upanisahds, a bad son may sometimes be born but a bad mother — never, we can add "father" to the mother and make it parents. Parents are always good. Always right, always unselfish and always loving. Parents do not always display all the above virtues but parents are always important.

Children begin by loving their parents. After a time they judge them. Rarely, if ever, do they forgive them.

— *Oscar Wilde*

Parents are still, undoubtedly, the most important single component of society, the family, as the smallest unit of society replicating its demands and needs, prepares us to take our places in the sun. It is parents who right whatever may be wrong in our scheme of things, who constantly worry and support - even if sometimes over-doing it. A society may do away with almost any other institution but not the family. Apart from being the seed-ground of the future, parents provide a marvellous system of links of continuity, passing down traditions, as no one else can. Parenting methods are copied - or avoided - from what we learnt at our own parent's knees. We act in ways that we have absorbed from our own parents, which is how families build up traditions of levels of honesty, personal integrity, work ethics. These are all the results of parental effort.

Parenthood begins, for the mother at any rate, the moment conception takes place. Our customs point to the all embracing influence of parents which extends even beyond their death. Education, marriage, the birth of a new generation - the cycle continues endlessly. We guide our children through their first faltering steps, through infancy and childhood to adulthood, wishing away all the evil, trying to enhance the good, sometimes failing, not knowing when to stop. If the emergence from chrysalis to butterfly is supposed to be painful for the child the emergence for parents from parents

from being all-knowing and all powerful to becoming detached yet concerned observers is not less difficult. Unfortunately, parents live in the past, while children inhabit the future. The bridge across this chasm is the love we feel.

In the public malnourished child is sub-Saharan Africa, but the truth is that South Asia's children are much more at risk. India and Bangladesh share the dubious distinction of having the highest child malnutrition levels in the world. Together with Pakistan, they account for half of the world's sad total of malnourished children in India are born underweight; in Bangladesh the proportion is one half. In sub-Saharan Africa, it is around one-sixth.

Branding one third of the population South Asia as undernourished has serious ethical, political and social implications which needs to be questioned. One is reminded of the debates on nutrition and mental development or protein vs. Calorie. It seems we are returning to this era were micro-nutrient becomes more important than overall quantity and quality of food. When one thinks about the role of the government, it is necessary to raise the issue of the present macro-economic policies.

Lethargy in government is hardly new. Some amount of bureaucratic wrangling, red-tapism and delay is part and parcel of governance. But when delays become endemic and all-pervasive, we have a recipe for complete collapse of governance. This is the risk that we in India are facing. Governmental inaction has become so commonplace as to render policy-making infructuous. This is most unfortunate. Policy formulation becomes a mockery when subsequent enactment is held hostage to the interests of vested groups. This must change. Policy announcements must be promptly followed through.

The difference between societies in terms of under-nutrition is a complex phenomenon and cannot be attributed to any single factor. Gender biases have a role in food distribution with the households but it cannot be understood in isolation from economic factors and the level of political and social consciousness. Evidence indicates that the low birth weight of infants of the sub-continent is a legacy of malnourishment in the womb, and of the fact that the mothers themselves were persistently malnourished during their own infancy. Even the most efficient delivery of food into a family does not ensure how that food will be shared. The denial of adequate nutrition to daughters, wives and moters persists and the babies pay. The poor care given to girls and women thus emerges as the first major reason for the child malnutrition levels in South Asia being markedly higher then elsewhere in the world.

Then there is disease. Every illness, every invasion by infection, every episode of fever, is an onslaught on a child's growth and development prospects, causing nutrition reserves to fall and healthy growth to falter. Frequent combat with disease compromises a child's immunity and increases vulnerability to repeated illness. The disease factor depends on the standard of sanitation, the surety of safe drinking water, the level of hygiene in personal habits and the handling of food, the dirt level of the dwelling place - and once again, South Asia scores poorly[1]. It cost the poor and hard-earned money to bring food into the home. Too often, the gains of this struggle to provide are wiped out by unjust sharing out of the pot it took such effort to fill. In societies where the sharing is based on intelligent, informed understanding of who needs most attention, the smallest children are not the hardest hit by food shortage, and the girls and women do not automatically come last. A very young child needs very little food in quantum terms. A baby can be assured breast-feeding from a mother who can be assured good health and nutrition herself, and whose milk diet can be augmented by semi-solids from the household food.

The matter of "programme strategies for children in specially difficult circumstances" needs a probe according to the norms of depth sociology on the pattern of depth psychology. Such sociology should ultimately show the way out of the decrepit social system by processes of transformation.

The UN Convention on the Rights of the Child adopted by the General Assembly of the United Nations on November 20, 1989, was ratified by all countries except the USA and Somalia in August, 1997. Article 32 of the Convention is particularly significant for developing countries like India. It says briefly that states recognise the right of the child to be protected from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development.

States "shall take legislative, administrative, social and educational measures to ensure the implementation of the present article. To this end, and having regard to the relevant provisions of others international instruments, states or parties shall in particular (a) provide for a minimum age or minimum ages for admission to employment; (b) provide for appropriate regulation of the hours and conditions of employment; (c) provide for appropriate penalties or other sanctions to ensure the effective enforcement of the present article."

It has been said on behalf of the Indian Government that while fully subscribing to the objectives and purposes of the Convention, realising that certain of the rights of the child, namely those pertaining to the economic, social and cultural rights, can only be progressively implemented in the developing countries subject to the extent to the available resources and within the framework of international co-operation in accordance with its national legislation and relevant international instruments to which it is a state party.

As Dr. John P. Correa points out, India, as a part of Asia, is not only the land of yesterday of old traditions and culture. It is also "a young region" a region of tomorrow. The existence of a large population of the growing generation has a great potential for development. But if the growth of children is not assured by the state or society, the future may turn into a liability and a burden. The nation has given no proof of a mass endeavour to give the child his or her legitimate place. However, the country does have a rudimentary base for child-protection activities. While, for example, the USA, Pakistan, Iraq, Nigeria, Bangladesh and Barbados have been executing the law is operation in the spirit of reform and rational compassion. It is time to build boldly and positively on this anti-destruction base.[2]

We, as a nation, are committed to ensuring a dignified status for our children. The sermons on human rights violations coming from the USA lose their relevance in the light of the facts just revealed by Associated Press. How will President Clinton react, for instance, to the revelation that 300,000 children are illegally employed in his country? Two-thirds of them have already lost their childhood. However, the cold statistics concerning the situation of the deprived Indian child reeled off at workshops in Delhi and elsewhere should shock every socially responsible adult into awareness and ameliorative activity. UNICEF deserves a tribute for letting the world known that out of about 30 million orphans or impressionable and vulnerable age in this country more than 12 million are condemned to destitution. About 4,000 homeless children die of malnutrition daily in India. Experts compare this tragedy to the crashing of 200 passengers each every day.[3]

At least 100 million child workers are being exploited by their employers in various sectors of production. Juvenile crime accounts for about 4 per cent of all cognizable offence. Maharashtra has the largest number of offending children. Gujarat, Tamil Nadu and Madhya Pradesh follow the leader. If authentic figures are obtained from UP and Bihar, the murk would thicken and a case of national delinquency involving the Central and state governments could be made. Gabriela Mistrel, the great poet of Chile, said much in a few words: "Many of the things we need can wait, but not the child. It will not do to say to him 'Tomorrow'. His name is 'Now'".

As we hurtle into the future, we must ask ourselves where our children will play. Tomorrow is Christmas. Christmans is a celebration for all us, but especially the children. After all, we have not simply inherited the world from our parents; we hold it in trust for our children. Let us pause a long moment in silence at the manager to wonder and find in this Christ-child our childhood, our children, ourselves and celebrate them all, this Christman and always.

Christmas beings us back to homeless at his birth, and soon to be a hunted refugee. Even before he could walk, he had to flee the persecution of a power-hungry king. Eventually, the Christ-child did find a home and recover his childhood. And so "Jesus[4] grew both in body and wisdom gaining favour with God and men". Through his hectic public life, Jesus never forgot the meaning of childhood, and would often call his disciples back to it: "Unless you change and become like children. You will never enter the kingdom of heaven. The greatest in the kingdom of heaven is the one who humbles himself and become like this child. And whoever welcome in my name one such as this, welcomes me.[5]"

And again, he said: " Let the children come to me and do not stop them, because the kingdom of God belongs to such as these. Remember this! Whoever does not receive does not receive the kingdom of god like a child will ever enter it.[6]"

Christmas is a celebration of this Christ-child, who calls us to be born again of the spirit and resurrect our lost, forgotten childhood. Christmas brings us back to childhood. Christmas is a celebration of childhood and of children, especially the defenceless, abandoned ones. Christmas brings us back to our children. How precious they are or ought to be! The hauntingly say and appealing eyes of children pierce us through as they glisten with a tear.

Christmas bring us back to the child like. Too few of us allow the playful, trusting child in us to be cherished by the nurturing, supportive parent and the mature, responsible adult in us. If we have lost our child likeness, we may never find ourselves or God's kingdom. We may never reach out and save our children or their childhood.[7] Christmas brings us back to ourselves.

It is to be remembered that during early periods of life, attitudes, habits, and patterns of behaviour are established which will determine, how successfully the individual will be able to adjust to life as he grows older, hence childhood is the most crucial period of a person in a life. It is period of foundation for physical and psychological traits. A child matures when he learns from his experience. And there is no substitute to an experience.[8]

Experience is the child to Thought, and thought is the child of Action. We cannot learn men from books.

- Benjamin Disraeli

Born free and equal, a child comes into the world with immeasurable possibilities that need to be brought out by parent and teacher, within a congenial family and community, with understanding and care and with least hurt to the child's personality. In any vision of a nation's destiny, the present and future of childhood must be central.

A cradle of civilization, freed of its colonial past to become a democratic republic and to ensure "social, economical and political justice" for all its citizens, it should not be hard for India to respect the identity and autonomy of each of her children, assuring a safe social and physical environment for all of them to come into their own. Nothing less is required by a commitment to her history, to the memory of some of the fines minds every who lived in this land, to the hundred year struggle for freedom spanning two centuries.

The quality of child life is influenced primarily by the human environment - the mother, the family and the community, in that order. Their motivation and capability, in turn, are sustained by the prevailing ethical and spiritual norms; for human relationship, at its core, is spiritual in character, more so between child and adult. The child's environment, including the safety of whatever physical surroundings it is born in, is also conditioned it is born in, is also conditioned by the socio-political system that oversees its management.

Children are not reared in separate social boxes, nor can their development happen in compartments of subject categories. Rhetoric on 'the whole child' does not address the reality of what passes for 'development administration'. Sentiment cannot stand in for action. The nature and extent of thesis national immobilize go far beyond the realm of child care and development and is traceable to what can only be called a bureaucratic culture of imperial lineage.

Once it is accepted that children are best looked after by their parents in the family and community setting, the task of the 'big' governments is to extend the kind of assistance needed but not actually available. This must be done through democratic processes and channels and not on benevolent impulses.[9]

Experience shows that many of the teachers do not teach at all in schools. They all have tuition classes. So we need not think of teaching to be the noblest of professions and the sorriest of trades. Why don't we use the principle of enlightened self-interest to tackle the problem both of illiteracy and unemployment, asks N. Vital:

Chairman, PESB, in an article, "Democracy on-line", Mr. Vital[10] elaborates : after all, nothing happens in our country unless there is a political will. Political will gets organised only under two circumstances. The first is when there is a crisis, as in 1991. The second is when there is a perceived and immediate advantage in terms of electoral gains. After all, unemployment is a national problem, and to the extent we are able to provide avenues for removing unemployment it will be a politically, popular vote-gathering measure. Look at the thousands of crores being spend under the Prime Minister's Rojgar Yojana, the Jawahar Rojgar Yojana and the Integrated Rural Development Programmes (IRDP). Why don't we say that the educated youth can become teachers, and give tuitions to the students in villages? They must be paid the same amount, if not even double the amount, which is available under the various employment generation and poverty alleviation schemes. My reasons for linking this idea with these schemes are : (a) the funds suboptimally used today will be better used, and (b) there will also be a direct link between efforts for removal of unemployment and illiteracy.

The National Policy for children declares that children are a "supremely important asset" of the nation, whose nurture is therefore a national responsibility. It affirsm that it shall be the duty of the state of provide adequate services to children both before and after birth and through the period of growth to ensure their full physical, mental and social development.

Keeping in view governmental and social obligations towards the children and the U.N. Declaration of the Rights of the Child, the Government of India has enunciated a national Policy for Children. According to it, it shall be the policy of the state to provide adequate services to children, both before and after birth and though the period of growth, to ensure their full physical, mental and social development. The state shall progressively increase the scope of such services so that, within a reasonable time, all children in the country enjoy optimum conditions for their balanced growth.

"And a woman who held a babe
against her bosom said, speak to us of children.
And he said :
Your children are not your children
They are the sons and daughters of
Life's longing for itself.
They come though you but not from you.
and though they are with you yet
They belong not to you.
You may give them you love but
Not your thoughts.
Fro they have their own thoughts.
You may house their bodies but not
Their souls,
Fro their should dwell in the house of
Tomorrow, which you cannot visit.
Not even in your dreams.
You may strive to be like, them, but
Seek not to make them like you.
For life goes not backward nor tarries with yesterday.
You are the bows from which your
Children as living arrows are sent forth."

- Khalil Gibran

REFERENCES

1. Razia S. Ismail, "Malnutrition in South Asia", The Economic Times, December 23, 1997, p. 11.
2. Kamaleshwar Sinha, "China without childhood", The Tribune, December 24, 1997, p. 10.
3. Ibid.
4. Luke, 2:52.
5. Matthew, 18:3-5.
6. Luke 18: 16-17.
7. Rudolf C. Heredia, "Celebrating the sanctithy of childhood", The Times of India, December 24, 1997, p. 13.
8. Shashi Kapur, The Practising Personnel Managers' Handbook (1999), p. 25.
9. Thomas Matthai, "Child in Society : Towards Another future", Mainstream, August 23, 1997, pp. 35-36.
10. Vital, "Democracy on-line", The Economic Times, February 10, 1998.

CHAPTER 36

ENVIRONMENTAL EDUCATION: SOME REFLECTIONS

The universal degradation and devastation of human environment has posed serious dangers for the survival of human race. Population explosion, resource depletion, phenomenal technological growth and industrialization resulted in an unprecedented air, water and noise pollution.

According to one estimate each year six million hectares of productive dry-lands turns into worthless desert which would amount to an area roughly as Saudi Arabia. More than eleven hectares of forests are destroyed yearly and this would equal an area about the size of India by the end of this century. The mass acid precipitation kills forest and lakes and this acidification of vast tract of soil may results the soil beyond reasonable hope of repair. The burning fossil raises the global warming. The green house raises sea levels to flood coastal cities and ruination of national economies[1].

For this reason global environment protection movement and the concern for sustainable development and environment has generated worldwide debate. For many of us environment has become a medium of learning and a process of education. In the arena of legal studies also environment has occupied the centre stage. In this brief paper we will probe into the efforts and endeavours made so far to make environmental legal education a reality in the light of policy, legislation and judicial enunciation of the country.

ENVIRONMENTAL EDUCATION

Today our human mind is very much looking at or very much involved with the external world. We are failing to take care of or stndy the internal world. We need scientific and material developments in order to survive, in order to get benefits and in order to have more prosperity. Equally we need mental peace. Mental peace must come from the mind. So everyone wants happiness, pleasure. Environment, or preservation of environment, it is related with many things. Ultimately the decision must come from the human heart. The key point is the genuine sense of universal responsibility, which is based on love, compassion and clear awareness.

To inculcate the feelings of love compassion and environment preservation, need is to educate every generation the topics relating to environment. The real purpose of the education is to bring

about a release of energy in pursuit of goodness, truth, nature or God, which in turn makes the individual a true human being. The aim of education is the knowledge and experience of values.

Environmental education is a medium and process of learning which covers man's relationship with natural, social and man-made environment[2]. The nature of environmental educational is multi-disciplinary in character. The basic aim of environmental education can be aptly summarized as under:

A basic aim of environmental education is to succeed in making individual and communities understand the complex nature of natural and the built environments resulting from the interaction of their biological, physical, social, economic and cultural aspects and acquire knowledge, values, attitudes, and practical skill to participate in a responsible and effective way in anticipating and solving social problems, and in the management of the quality of environment.

A near unanimity regarding its objectives has been reached at International Union for the Conservation of Nature (I.U.C.N.) and Natural Resources Commission of Education:

Environment education is the process of recognising values and clarifying concepts in order to develop skills and attitude necessary to understand and appreciate the inter-relatedness among man, his culture and his biophysical surroundings[3].

The scope can be summed as: "environmental education is not a separate branch of science or subject of study, rather it should be carried out according to the principle of life-long integral education".

The National Museum of National History has been spear-heading the environmental awareness campaign since its inception in 1978. The thrust of the institution is aimed at the younger generation and school children are encouraged to visit both individually and collectively. The various kits provided by the museum are gearod to cognitive participation and the fact that these educational kits are issued in both English, Hindi and other regional languages.

The aim of Environmental education being that it must create an awareness of the economic, political and ecological interdependence of the modern world so as to enhance a spirit of responsibility and solidarity among people and nation. This is an essential pre-requisite for resolving serious environmental problem at global level. Human being is inter-linked with the life support system which is itself has give elements: Air, Water, Land, Flora and Fauna. These elements have a dynamic, continuing and living relationship, and consciousness that humankind, being the most dominant of the species, has very major responsibility. The main objectives set for the global community at the Stockholm conference were:

To increase our knowledge of the environment, and to safe guard and enhance the environment for present and future generations. spread of environmental education, creation of awareness and dissemination of information are very crucial to protect environment effectively. The Ministry of Environment during the year 1986, launched a National Environment Awareness campaign. The objective to create environmental awareness at national level for varied target groups. The primary focus of the campaign has been on the students, teachers, judges and general public. Other key target groups have been people's selective representatives, professionals, and media personnel, especially Journalist.

Several Universities, voluntary agencies, non-governmental Organisation/professional societies, nature clubs, community action groups, etc. from virtually every state and Union Territory

have been involved in organising various environmentally related programmes. These programs relate to seminars, workshops, training programs, films, easy competition, rallies, etc. In this context the 100 day, 1500 Km. long march undertaken by various environment groups through six states "to save the Western ghettos" is a significant and like the "Chipco Movement", popularised by Sunder Lal Bahuguna, in the north, has helped to bring an awareness among the people to the dangers inherent in the mindless exploitation of forests and the disruption of ecological balance.[4] All possible media and target groups are continuously involved in such like campaigns. Regular TV Programme on environment are being telecast. The emphasis, during 1986 has mainly on creative awareness among the masses on general aspect of environment.

To inculcate awakening Environmental Orientation to school Education was introduced. The Ministry of Environment launched a National Environmental Awareness Campaign, since July. 1986. The National Policy on Education (NEP), 1986, provides that the protection of Environment is a high value which, alongwith certain other values, must form an integral part of curricula at all stages of Education. Operationalisation of this noble objective requires that the mind and intellect of the students must be sensitized to the hazards inherent in utter disregard and over exploitation of the bounties of nature. This step intends to inculcate awareness and respect among the student for the basic concepts relating to conservation of environment.

To this end, a centrally sponsored Scheme, "Environmental Operation to School Education", was initiated in 1988-89. The scheme envisage assistance to State Government/UT Administrations and voluntary agencies. The voluntary agencies are assisted for conduct of experimental and innovative programmes aimed at promoting integration of Educational Programmes in schools with local environmental conditions, while the States/UTs are assisted for various activities, including review and development of curricula of various disciplines at primary, upper primary, secondary and senior secondary levels with a view to infusing environmental concepts therein, review and development of text books on "Environmental Studies" at primary and upper primary levels, review of strategy of imparting environmental education at upper primary levels; development of teaching, learning material, and organisation of suitable innovative work experience activities.

The scheme also envisages assistance on NCERT during the 8th plan for Organisation of regional workshops for development of instructional material in regional languages for training of primary and upper primary teachers Environmental Education does not stop with acquiring information about environment but also helps to acquire attitudes and values conducive to environment protection and understanding of inter-dependence of nature and people.

Environmental education may be defined as a process of learning about the existing situation through which sufficient knowledge can be gained to understand environmental problems and contribute towards solving them. Environmental education provides a comprehensive knowledge with working of Nature and Environment; and experience in valuing Environment Quality, an understanding of the impact of personal choice of actions on environmental quality- and a source of guidance to the people to act as more responsible citizens with an increased civic sense.

Environmental education thus, includes awareness, real life situations, conservation and sustainable development. This has to be matched with the needs of the primary, lower secondary, higher secondary and adult education. And awareness includes making the individual conscious about physical, social and aesthetic aspects of the environment. Creative awareness is one of the main environmental goals stated in the Seventh Plan document. According to the document stress should be laid on developing creative awareness and knowledge. Develop attitudes and skills and abilities and participate in solving real life problems with a practical lias for developing a healthy environment around. The perspective should be integrated and interdisciplinary in character.

Environmental education is a very vast field dealing with diverse aspect like, human settlements, land, forests, mountains, island, coastal and other ecosystems, soil, water, Genetic resources, wild life, marine life resources, etc. The objective being that Environmental education must motivate youth of the country to study the range of environmental problems facing India and to project and identify suitable solutions that are in consonance and consistent with the economic, political and social temper of Indians. India now celebrates June 5, as World Environment Day[6]. The main object of celebrating World Environment Day, every year is to make people aware of the harms caused to environment.

Environmental education is the first and foremost step in saving the environment from further deterioration. As such, the real task of the day is to make the people aware, create interest and involvement in them to provide basic knowledge about man-nature interaction and its effects to adopt the recommended measure for maintaining the ecological balance. No programme of rational environmental management can be successful until and unless the common people are familiar with the theory, principles and practical methods of safeguarding and using rationally the national resources and improving man's environmental conditions.[7]

It is interesting to note that the complex association of man with nature changes geographically and evolutionary, exposes man to varied environmental influences in the course of history. Today it is becoming increasingly important to combat the danger inherent in the growing deterioration of our environment pollution of air, water and soils, physiological and mental aberrations resulting from the mechanization of life, the artificial and violent stimuli as noise- depletion of unrenewable resources- increasing contents of chemicals in human and animal foods and their lethal effects, deterioration of natural conditions and ecological balance and the life activities, detrimental to the natural environment. Environmental Education, Awareness and Training plays a significant role in encouraging and enhancing people's participation in activities aimed at conservation, protection and management of environment, essential for achieving sustainable development.

Way-back in 1972 when the entire world sat together in Stockholm to draft the Magna Carta of environmentalism popularly known as Stockholm Declaration, the phase 'human' environment was well discussed and the declaration in its second point emphasised on the protection and improvement of human environment. "Wisely the declaration did not attempt to define the term 'human environment' partly because it was felt that it could be difficult at that stage to achieve a definition that was not unduly restrictive." The word was 'inspirative' and essential aspect of human environmentalism were kept on record despite differing world community having different governmental system.

On the very basis of Stockholm Declaration our Constitution was amended so as to include this inspiration in Directive Principles and fundamental duties by our late Prime Minister Ms. Gandhi by 42nd amendment in the year 1976. 'Human Environment' was not defined in Stockholm Declaration because there were different governments but when Indian law makers developed their law on the basis of Stockholm Declaration there could not be any hitch in anticipating that 'human environment' means where humanity should live in humane condition. The Declaration reads:

> "Man is both a nature and moulder of his environment which gives him physical sustenance and affords him the opportunity for intellectual, moral, social and spiritual growth. In the long and tortuous evolution of human race on this planet, a stage has been reached when through the rapid acceleration of science and technology, man has acquired the power to transform his Environment in countless ways and on unprecedented scale."

Both aspects of Man's Environment, the national and man-made are essential to this well being and the enjoyment of basic human rights even right to life itself. It is clear that Environmentalism has been clearly linked with Human Rights. Right to live is our fundamental Right which has been acclaimed even in Stockholm. Healthy environment in also one of the Principles of State Policy hence it is covered by Art. 21 which is a fundamental right.

INTERNATIONAL PERSPECTIVE

The modalities of introducing environmental education has been delineated at various international seminars, conferences and declarations. From Fourex upto Rio we come across a number of recommendations. The Stockholm Conference followed by Belgrade charter (1975) the Inter Governmental Conference at Tbilisi (1977), International Environmental Conference at New Delhi (1981) are few to quote. In the post-Rio phase, the Banff Declaration of North American Association for Environmental Education Strategies (1984) is also an indicator in sight.

The Stockholm Declaration.[8] Considered it essential in order to broaden the basis for an enlightened opinion and responsible conduct by individual, enterprises and communities in protecting and improving the environment in its full human dimension. It also urged that the scientific research and development in the context of environmental problems, both national and multinational, must be supported and assisted to facilitate the solution of environmental problems.[9]

The Rio Declaration[10] of 1992 desires to 'integrate environment and development concepts in all education programmes'. To fulfill this goal it envisages the following measures:

Create a national Board, representative of all environmental and developmental interests to give advice on education.

Encourage cross-disciplinary university courses in fields which have an impact on environment.[11]

In addition to this, revamping of the legislative enactment's and codification has also found a mention. 'Agenda 21 proposals for international law on sustainable development focus on improving the legislative capabilities of developing countries. Enviro-legal education should be developed in such a manner that the 'law on sustainable development be given special attention to the delicate balance between environmental and developmental concerns and to the special needs of developing countries.[12]

It is noticeable that environment education has been recognised as an instrument of conflict resolution. One of its functions is the development of a sense of responsibility and solidarity among countries and region's as the foundation for a new international order which will guarantee the conservation, improvement of the environment and eco-friendly peaceful co-existence.

NATIONAL PERSPECTIVE

At home, a lot of effort has gone deep into making environmental education a reality. The concern has been well reflected in the planning and policies of the national bodies. The National Education Policy (NEP) of 1986 has voiced this commitment in the following words:

There is a paramount need to create a consciousness of the environment. It must permeate all ages and sections of society beginning with the child. Environmental Consciousness should inform in schools and colleges. The aspect will be integrated in the entire educational process[13].

In response to the integrated environmental education, University Grants Commission (UGC) has constituted a Curriculum Development Centre in Law. It has undertaken the task of revamping the course curriculum at the L.L.B. and L.L.M. level. The broad objective of environmental legal education stated in the report runs as under:

Any course in environmental law must necessarily demand stepping out of law and looking at the overall socioeconomic structure within which law functions. It is ideally suited to introduce the necessary inter-disciplinary approach in law.

The uniqueness of subject is also borne out by the new epistemological outlook which ecology related knowledge has brought in recent times. The development of ecological knowledge has necessitated an overall change not only in managerial and policy studies but also in natural sciences. Its impact on legal studies, therefore, is expected.[14]

Therefore, 'in view of the growing ecological knowledge the law curriculum will have to change', the report urged. The Model syllabus appended to the report for the L.L.B. is more leaned towards the jurisprudentially aspect of ecology. The substantive law on the subject has been covered within the epistemological framework of eco-jurisprudence and overall socioeconomic structure. At the L.L.M. level the course curriculum is exhaustive and specialised in nature. It envelops the following broad areas-.

Forest and the Law.
Agrarian reform Legislation,
Water resources: Problem of Productivity, access and equitable use.
Energy resource and the Law, and
Biological diversity and the legal order".[15]

The paramountcy of each of the above subjects can hardly be exaggerated. In addition to these subjects a wide range of topics are also covered the curriculum of 'science' technology and the Law'. Taking in view the interdisciplinary character of study, scientific and technological aspect of law also falls within the domains of environmental legal studies. But it is a sorry reflection on the part of us, that barring few prestigious law legal education.[16]

LEGAL PERSPECTIVE : INDIAN CONSTITUTION

In the given corpus of environmental statutes we will trace the element of policy specification relating to environmental education. Indian Constitution is amongst the few in the world that contains provisions on environmental protection. The directive principles of state policy and fundamental duty is an anchor sheet of the national commitment. Article 48-A mandates that 'the state shall endeavour to protect and improve the environment and to safeguard the forests and wildlife of the country. It shall also be the fundamental duty to every citizen of India 'to protect and improve the natural environment including forests, lakes, rivers and wild life, and to have compassion for living creature'. The judicial interpretation of 'right to wholesome environment',[17] right to health and right to education as the facts of right to life and personal liberty under Article 21 of the Constitution also strengthens the concept of environmental education. Any degree of slackness in imparting the ecological knowledge will either amount to detriment to the health of the citizens, deprivation of right to wholesome environment and education.

THE ENVIRONMENTAL LEGISLATION

The Water (Prevention and Control of Pollution) Act of 1974, the Air (Prevention and Control of Pollution) Act of 1981 and the Environment (Protection) Act of 1986 also incorporates the concept

of environmental education. It is recognised as one of the functions of the Central and State Boards to disseminate environmental education and awareness among masses. The Board should organise through mass-media a comprehensive programme regarding the prevention and control of water pollutions.[18] It shall also collect and disseminate information and encourage, conduct and participate in investigation and research relating to problems of water pollution and prevention.

Similar under Air Act of 1981 the Central Board may 'organise through mass-media a comprehensive programmes and collect and disseminate information in respect of matters relating to air pollution. State Board will collaborate with Central Board in organising mass-education programme. The Environment Act of 1986 also confers powers on Central Government to take adequate measures to protect and improve environment.[20]

One of its tasks is to "carry out and sponsor investigation and research for collection and dissemination of information. Invariably all these statues authorise central and state Boards to perform such other function which is deemed to be necessary and expedient for the purpose of securing effecting implementation of the provision of the Act.[21]

It is being recalled here that environmental education is a potential medium to control environmental pollution. Therefore, the pollution control boards should be revitalized to impart and disseminate environmental education in a more effective manner.

JUDICIAL RESPONSE

The judiciary has effectively dealt the cases of flagrant violations of environmental quality to vindicate policies embodies in the Constitution and the statues. The eco-friendly attitude of the court, has recognised environmental education as a key to environment protection. The observation of the Supreme Court in M.C. Mehta Vs. Union of India[22] is germane here:

Having regard to the grave consequences of pollution of water air and the need for protecting and improving the natural environment which is considered to be one of the fundamental duties under the Constitution, we are aware of the view that it is the duty of Central Government to direct all the educational institutions throughout India to teach at least for one hour in a week lessons relating to the protection and the improvement of the natural environment including forests, lakes, rivers and wildlife in the first ten classes. The Central Government shall get textbooks written for the said purpose and distribute them to the educational institutions free of cost. Children should be taught about the need for maintaining cleanliness commencing with the cleanliness of house both the need for maintaining cleanliness commencing with the cleanliness of house both inside or outside and of the streets in which they live. Clean surroundings lead to healthy body and healthy mind. Training of teachers who teach this subject by the introduction of short term course for such training shall also be considered. This should be done throughout India.[23]

The phrase "all the educational institutions throughout India" whether includes seats of higher learning's and universities also? 'Children should be taught about' gives the impression that its benefits are confined to school level education. But on a subsequent occasion the Supreme Court[24] very candidly laid down the modalities to be followed at different levels of education:

We accept on principle that through the medium of education awareness of the environment and its problems related to pollution should be taught as a compulsory subject.... University Grants Commission will take appropriate steps immediately to give effect to prescribe a course on Environment. They would consider the feasibility of making this a compulsory subject at every level in college education. So far as education up to the college level is concerned, we would require

every State Government and every Education Board connected with education up to the matriculation state or even intermediate colleges to immediately take steps to enforce compulsory education on environment in a graded way. This should be so done that in the next academic year there would be compliance of this requirement.[25]

The logical outcome that follows from the above judgements is the fact that environmental education and studies be treated as an integral part of educational policy, planning and administration. The policy-makers cannot further push behind the agenda by insisting on their flimsy alibis. Environmental education has become a matter of compliance of law. The authorities charged with the formulation of such policies are under the constitutional obligation to discharge their duties. Thus speaks the court.[26]

Whenever a problem of ecology is brought before the court, the court is bound to bear in mind Article 48A of the Constitution.... and Article 51-A(g).... when the court is called upon to give effect to the Directive Principle and the fundamental duty, the court is not to shrug its shoulders and say that priorities are a matter of policy and so it is a matter for the policy-making authority.[27]

The constitutional implication and obligation of protection of environment stated in the judgement will go a long way in monitoring and appraisal of policy specification and implementation. It will certainly make the authorities more responsive to the environment and ecology. Further it will accelerate the pace of learning and education furthering eco-friendly development.

TO SUM-UP

One of the natural qualities of a human being is his great thinking power. By nature he can contemplate beforehand about the future and can thus think about the various ways and means of dealing with future. Because of this whether it is the case of an individual, or a family, or a community, one is able to proceed forward and make progress in life. It is this capacity to think which, in fact, is the characteristic of a human being. To be able to utilize and develop further this innate power of thinking and to plan the future, information or knowledge become extremely important.

Mind in Buddhist is said to be fickle and difficult to control, but by training it can become stable and obedient.

> The control of thought,
> which is difficult to restrain, fickle,
> which wanders at will, is good;
> A tamed mind is the bearer of happiness.
>
> *-Dhammapada verse (35)*

It is discernible that while the scientific and technological progress of man has invested him with immense power over nature, it has also resulted in the unthinking use of the power, encroaching endlessly on nature. Nature has enough for 'one's need but not for greed' seems to be the panacea of environmental deterioration and devastation. Therefore, inculcation and imbibement of environmental ethics and values is the call of the time.

The global community has already given an anxious thought on the matter. The policy prescriptions, statutory provisions and judicial-law making in our country also reiterated its commitment to make environmental education a compulsory subject in all educational institutions. But law colleges and schools still seem to be indifferent. Hence there is an urgent need of restructuring, revamping and reorientation of course curriculum in the light of the U.G.C. report and guidelines.

Law being an instrument of social change and harbinger of peace in society, it is hoped that envirolegal education will herald a new era of eco-friendly peaceful co-existence at national and international level.

REFERENCES

1. Gro Harlem Bruntland (Ed.) Our Common Future, World Commission on Environment and Development, Oxford University Press, 1987, pp. 2-3.
2. P.R. Trivedi (Ed.) International Encyclopaedia of Ecology and Environment, Vol. 21, Indian Institute of Ecology and Environment, 1995, Delhi, p. 8.
3. Md. Zafar Mahfooz Nomani, in "Environmental Education: Some Reflection of Law and Policy", Encyclopaedia of Ecology, Environmental and Pollution, Vol. 5 (1997), p. 216, by M.G. Chitkara.
4. Yogendra N. Srivastava, Environmental Pollution, (1989), pp. 78-79.
5. Ministry of Human Resources Development, Annual Report 1995-96, Part-I, Govt. of India, Department of Education, (1996), p. 53.
6. Yogendra N. Srivastava, Environmental Pollution, (1989), p. 80.
7. Gopal Bhargava, Environmental Challenges and Ecological Disaster, (1992), p. 172.
8. United Nations Declaration Conference on Environment and Development, Stockholm, 1972.
9. Ibid., Principle, 19-20.
10. United Nations Conference on Environment and Development, Rio de Janeiro, Brazil, 3-14, June, 1992.
11. Ibid., Section IV, Chapter 36 of Agenda 21, p. 38.
12. Ibid., at 41.
13. D.D. Guru, 'Environment and Education' in Ghanshyam Singh et. al. (Ed.), Environmental Economics 1991, p. 236.
14. U.G.C. Report of the Curriculum Development Centre in Law, Vol. I, New Delhi, 1990, p. 273.
15. Ibid., 617-632.
16. Md. Zafar Mahfooz Nomani, "Environmental Education Some Reflection of Law and Policy", Encyclopaedia of Ecology, Environment and Pollution, Vol. 5, (1997), p. 217 by M.G. Chitkara.
17. Rural Litigation and Entitlement Kendra, Dehradun Vs. State of U.P., AIR 1988 SC 2187.
18. Section 16(2) of the Water (Prevention and Control of Population) Act of 1974.
19. Section 16(2) of the Air (Prevention and Control of Pollution) Act of 1981.
20. Section 3 of the Environment (Protection) Act of 1986.
21. Section 17(1) (I), (O) of the Water Act; Sections 16(4)(b), 17(1) (I) of the Air Act and Sec. 3 (2) (xii) of the Environment Act.
22. AIR 1988 SC 1115.
23. Ibid at 1127.
24. M.C. Mehta Vs. Union of India, AIR 1992, 382.

25. Ibid., at 385.

26. Sachidanand Pandey Vs. State of W.B., AIR 1987 SC 1109.

27. Ibid., 1114-15.

CHAPTER 37

LOVING LIFE AND FEARING DEATH

Loving Life, considering it as permanent and fearing death is the basic cause of environmental degradation. The life force is so strong that we find it impossible to accept that once we pass away, it's all over the world goes on as before. The root of all evil, according to the Buddha, is belief in the permanence of the individual, *satkayadristiprabhavah sarve klesah,* when we take anything as permanent, we become attached to it. Sin is darkness, forgetfulness, and unconsciousness.

For consider the World - A bubble, a mirage,
See the world as it is, and death shall over look you.

Dhammapada verse (170)

The mental faculties are dominated by mind, governed by it, and made up of it. The influence of thought on human life and society is great. All that we are is the result of what we have thought. In one sense it is true that we live in a world of hard facts, but in a more important sense we live in a world of thoughts. By changing our thoughts we change our life and indirectly we change the character of the world. The mind of man is the only cause for bondage or release; when it is attracted by objects of pleasure it is bound; when it is not attracted by objects it is released.

We are what we think
All that we are arises with out thoughts.
Without our thoughts we make the world.
Speak or act with an impure mind
And trouble will follow you
As the wheel follows the ox that draws the cart.

- Dhammapada verse (1)

We see the world going on even after the deaths happening every day but we can not reconcile ourselves to it. In the Mahabharata Yaksha asks Yudhishtra what the greater wonder in the world wars and the Yudhistra replies, though people die all around us, no individual thinks of his death". Our fear of death is not a fear of the unknown. It's a fear of what is known all too well. We seek to find meaning in life because we love being alive. And that is a lot better than fearing death.

It is their indestructible spirit, which helps them survive and draw upon inner reserves of strength and perseverance. They always lead by example. Their credo is. "You cannot begin to live unless you dare to die". They conquer not just their bodies and physical environment but also their minds.

Fear, whether logical or illogical, has that magical power to immobilize us, impair our vision and clarity of thought and most dangerously, feed on itself, magnifying the accompanying paranoia multifold. Most of the times we don't even question ourselves as to why we feel sacred, leave alone make a conscious effort to overcome it. To get the better of any fear, you have to first find the courage and will to confront it. Fear is never terrifying once you look unblinkingly into its eyes.

Interestingly, fear is not our arch enemy or destructive force against which we need protection. If we learn to respect and channel the emotion of fear for a higher purpose, it can actually guide and protect us. It is also thanks to the grace of fear that we learn to respect the laws of nature. It is deformity that caution and urges us to take immediate corrective action. Once we understand that the creator did not place fear in our hearts in order to destroy but to empower us with knowledge, wisdom and a sense of preparedness, we would find ways and means of conquering it.

If you go back into history and study the military tactics of war heroes, you will notice how calm and collected they were in the darkest hours of crisis. They never panicked. Even if they were scared, they did not allow their paranoia to be visible to their troops because they knew it would lead to chaos, confusion and defeat. It is not their physical strength which made them fearless, but the fact that they had a mind, spirit and attitude which refused to be crushed even when death stared them in the face, they met it as only courageous people can - head on. Today, we may not need courage to fight wars, but we need it all the time to guide us through our innumerable daily conflicts and dilemmas.

BASIC LAWS OF LIFE

When we make deposits of unconditional love. when we live the primary laws of love, we encourage others to live the primary laws of life. In other, words, when we truly love others without condition, without strings, we help them feel secure and safe and validated and affirmed in their essential worth, identity, and integrity. Their natural growth process is encouraged in all of life, there are sequential stages of growth and development. A child learns to turn over, to sit up, to crawl, and then to walk and run. Each step is important and each one takes time. No step can be skipped. This is true in all phases of life, in all areas of development. It is simply impossible to violate, ignore, or short cut this development process. It is contrary to nature, and attempting to seek such a shortcut only results in disappointment and frustration.

As such, we make it easier for them to live the laws of life- cooperation, contribution, self-discipline, and integrity - and to discover and live true to the highest and best within them. We give them; the freedom to act on their own inner imperatives rather than react to our conditions and limitations. This does not mean we become permissive or soft. That itself is a massive withdrawal. We counsel, we plead, we set limits and consequences. But we love, regardless.

When we violate the primary laws of love - when we attach strings and conditions to that gift - we actually encourage others to violate the primary laws of life. We put them in a reactive, defensive position where they feel they have to prove "I matter as a person, independent of you".

In reality they aren't independent. They are counter-dependent, which is another form of dependency and is at the lowest end of Maturity Continuum. They become reactive, almost enemy-

centered, more concerned about defending their "rights" and producing evidence of their individuality than they are about proactively listening to and honouring their own inner imperatives.

Rebellion is a knot of the heart, not of the mind. The key is to make deposits - constant deposits of unconditional love'.

Hammarshjold, Ex-Secretary-General of the United Nations, once made a profound, far-reaching statement: "It is more noble to give yourself completely to one individual than to labour diligently for the salvation of the masses. Creating the unity necessary to run an effective job or a family or a marriage requires great personal strength and courage. No amount of technical administrative skill in labouring for the masses can make up for lack of nobility of personal character in developing relationships. It is at a very essential, one-on-one level, that we live the primary laws of love and fife.

A good life in a good society is one, which is inspired by love. Discerning love, guidance of knowledge is needed. Bertrand Russell, said:

"Love and knowledge are both indefinitely extensible; therefore, however good a life may be, a better can always be imagined".

All religions are sounded in peace, but still not able to achieve a common ground. Religion and spirituality should not be perceived as antithetical to science and technology. Spirituality is the steering wheel and science is like an accelerator of an automobile. For direction and guidance spirituality was needed, whereas science provided the motion. A mutual dependency and inter-relationship exists and what is required is their synthesis in the formation of good society. The family was the most elementary institution of a good society, The good achieves different levels of fulfilment physical, intellectual and aesthetic as well as social.

Throughout the ages men of vision and social commitment have engaged in the task of defining a good society. The dream of such a society is the object of the yearning of human beings. Even if never attained fully, it is a valuable reassertion of the direction in which the leaders of the society should steer it though their effort and example - which is followed by others, as stated in the Gita:-

Yadydacharti Shresth tutdevetro Jana;
Saw yatprtnanam knrute lokstdenvertute!

Such intellectual exercise can yield prescient observations on the human condition and about preferred futures and well-rounded theoretical frameworks that offer both critiques of the existing dispensation and a blueprint for the future.

The teachings of the Buddha and the Gita can re-establish the basic truths of life as ethical principles. In redefining the good society, what we perhaps need to do is to rediscover, in each of our respective cultures and civilizations, elements of a past ethos that might apply with new force to the problems of our present. The objective of the Good Society must be to enlarge the concept of family to include not only humanity but, indeed, all creation.

The basic laws of life centres around the basic truth: Nobody wants to die, nobody wants to leave this world; even the poorest man, even the man who suffers the most, does not want to die, because deep within him there is the joy of life. It you can total up all the suffering and all the happiness in this world, happiness will be found to be more, that is why there is a will to live. Nobody wants to end his life. This is the secret of life: there is joy hidden in life, and all out education,

our culture, our religion must awaken this sense of joy, sense of happiness, sense of beauty in each one of us and to the extent we serve this ideal, we serve the humanity.

In the Buddhist approach, life and death are seen as one whole, where death is the beginning of another chapter of life. Death is a mirror in which the entire meaning of life is reflected. Life is nothing but a continuing dance of birth and death a dance of change. Every time I hear the rush of a mountain strewn, or the waves crashing on the shore, or my own heartbeat, I hear the sound of impermanence. These changes, these small deaths, are our living links with death. They are death's pulses, death's heartbeat, prompting us to let go of all the things we cling to. Life may be full of pain, suffering, and difficulty, but all of these are opportunities handed to us to help us move toward an emotional acceptance of death. It is only when we believe things to be permanent that we shut off the possibility of learning from change. Since impermanence to us spells anguish, we grasp on to things desperately, even though all things change.

The world, which is all around us, is constantly changing, moving and developing. This is shown in our everyday life, through science, human activities and by political struggle. Some of these changes do not attract our attention, while others are of great consequence for people, states, mankind and nature as a whole.

Galina Kirilenko, Lydia Korshunova, in a book, "What is Philosophy?" writes: The infinite universe is in constant motion; the planets circle the Sun, and stars are born and extinguished. Our globe, the Earth, is also changing: islands and mountains emerge, volcanoes erupt, earthquakes occur, the outlines of seacoasts and river banks are modified, and the flora and fauna are also transformed.

Since the dawn of history a firm faith in life after death and reincarnation have occupied an essential place in nearly all the world's religions. Belief in rebirth existed amidst Christians in the early history of Christianity, and persisted in various forms well into the Middle Ages. Oregon, one of the most influential of the church fathers, believed in the "pre-existence of souls" and wrote in the third century: "Each soul comes to this world reinforcebly the victories or enfeebled by the defeats of its previous lives". Although Christianity eventually rejected the belief in reincarnation, traces of it can be found throughout Renaissance thought, in the writings of major romantic poets like Blake and Shelley, and even in so unlikely a figure as the novelist Balzac. Since the advent of interest in eastern religions that began at the end of the last century, a remarkable number of Westerns have come to accept the Hindu and Buddhist knowledge of rebirth. One of them, the great American industrialist and philanthropist Henry Ford, wrote:

I adopted the theory of reincarnation when I was twenty-six. Religion offered nothing to the point. Even work could not give me complete satisfaction. Work is futile if cannot utilize the experience we collect in one life in the next. When I discovered reincarnation...

time was no longer limited. I was no longer a slave to the hands of the clock... I would like to communicate to others the calmness that the long view of life gives to us.

A Gallup poll taken in 1982 showed that nearly one in four Americans believe in reincarnation, This is an astonishing statistic considering how dominant the materialist and scientific philosophy is in almost every aspect of life[4].

It is an eye opener to the materialistic world, what, Henryk Skolimowski[5], in his book, "Dancing Shiva in the Ecological Age", elaborates:

We all know how intricate are the relationships between a single tree and the forms of life that live in and around it. Thought distinctive and different, human beings are part of the same heritage of life, The forms by which are through which the universe has evolved, the forms by which life has evolved. These forms are circular, spiral, and round, womb-like. When we contemplate the architecture of the universe: the galaxies and the atoms, the amoebas and the trees, then we immediately see that the dominant forms and shapes of nature and of the universe are round and spiral and so often amorphous.

The dancing universe does not move in straight lines. It moves in spiral, circular and irregular motions. The computer and its linear logic do, not choreograph the life dancing in and through the universe. The quintessential symbol of life is that of the womb.

All life has exerted from primordial womb, which is irregular, amorphous, and full of connecting loops and spirals. We individual human beings were conceived and nursed in the wombs of our mothers. Natural geometry had conditioned our early impulses. Nature geometry has shaped our early growth. Natural geometry has formed our bodies, which are but an expression of this geometry. Now, look at your own body and see it in terms of natural geometry. Your body is full of irregular shapes - round, oval, and asymmetrical. There is hardly any straight line within the architecture of our body. The head is such a funny irregular egg. The hands and legs are irregular cylinders. The eyes and the mouth, the neck and the stomach are but endless variations on the theme of natural geometry.

Artificial geometry of man-made environments is full of tension and stress.

To dissolve in the primordial matrix of life - this is sanity.

To enter the communion with the shapes, which spell out raging life - this is a silent joy.

To lose oneself in the forms soaked in the substance of life - this is a fundamental renewal.

Trees and forests are important to us for deep psychological reasons. In returning to the forest, we are returning to the womb - not in the psychoanalytical terms but in cosmological terms. We are returning to the source of our origin. We are entering the communion with life at large. Life wants to breathe. We breathe more freely when there are other forms of life, which can breathe around us. We respond positively to the forms, which breathe life for these forms are life enhancing. Life in us wants to be enhanced and nourished. Hence we want to be in the company of forms that breathe life. It is therefore very important to dwell in the surroundings, in which there are the forms that can breathe.

The disciplines or the laws of life which man, in order to express his innate divinity, has to follow with relation to all his relationships are compendiously called Dharma. This concept of Dharma is not just a bundle of arbitrary rules but is based on a comprehensive and integrated view of life. It does give due importance to all the physical needs and desires of men. In fact, Kama and Artha (fulfilment of desires and acquisition of wealth) are two of the four worthwhile achievements in life called Chaurvidha purus-hartha. But Kama and Artha are common to both man and animals. If these urges are allowed unbridled away, they lead to destruction of human peace, progress, and happen.

For, experience shows that desires are never quenched by their satiation. On the contrary, the unquenchable and ever-growing desires lead to ever-growing demand for objects of enjoyment, resulting in competition, class conflicts, economic rivalries and exploitation of one nation by another, international conflicts and wars. The senseless and unrestrained exploitation of resources has set the

man on an almost irreversible suicidal course. Not only depletion of nature's bounty but pollution of air, soil and water are clear warnings of the looming catastrophe. The rivers of desires will flow and reach the ocean of real and lasting human happiness only when it moves within the bounds of Dharma. In fact, Shri Krishna declares, 'Kama which is not opposed to Dharma is myself - Dharma viruddho bhuteshu Kamosmi Bharatarshabha.'[6]

History is a witness that for the last 2500 years India is wedded to the doctrine of peace goodwill, with no unholy desire for territorial expansion or conquest. India produced Gautma Buddha who was not a person but a realisation, which anyone on the path may, realised. And with his last breath Buddha forbade his followers to worship any person and as such Buddha was a realisation. And its Noosphere has centripetal force.

Noose means a loop with running knot, which ties the former the closer it, is drawn. Noosphere is the biosphere after human alterations; activities of human beings; especially intellectual. The thought was first conceived by French Palaeontologist Teilhard de Chardin. Gautma Buddha, unfolding the new path discovered by him said: "Two extremes there are, which he who strives after enlightenment must avoid. A life addicted to pleasure which is vulgar and worthless, and a life given to self-mortification which is painful and equally profitless". Then the Buddha enunciated the Four Noble Truths: Suffering; its causes; its cessation; and the path leading to the cessation of suffering. And added that the way to Nirvana emancipation, or the path that leads to cessation of suffering, higher wisdom and peace of mind is the Noble Eightfold path.

The first sermon of the Buddha at Sarnath is known as the 'Dhammachakra Pravartana', the Turning of the wheel of law, and constituted the beginning of the holy spiritual and cultural empire of Buddhist Dharma. Siddhartha Gautama - the Buddha, the Bhagavat, the Enlightened One, the Blessed One, to the thousands whose lives had been transformed by his teaching, Had taught that those who led a life of restraint, compassion and creativity - life illuminated by dharma. The Buddha had taught that the dharma - with its emphasis on unselfish service, joy, hope and dynamic interdependence - is the moral order of the universe. As such, it needs no symbol other than a life dedicated to right effort and founded on the recognition of the sacred inviolability of other beings.

In ancient times each family and almost every village was independent. There was no much necessity to depend upon others. Now the times have changed. In the world of today, we can no longer live like tribals who were isolated, happy and contented in their own world, impoverished and afraid of outsider. Globalisation is the inevitable consequence of communication and contact. We have to accept it, fight it where necessary, merge into it, and get the benefits. However, it need not mean the end of numerous diverse cultures and civilizations. Indeed, it may be rejuvenation.

The life is characterised by consciousness, which includes will, the power to know, the capacity to store knowledge, capability to experience, and so on. The life has also been evolving and has developed to the stage of the human being in the natural and historical process[7].

Life, according to Chambers Twentieth Century Dictionary means; the state of being alive: conscious existence; animate or vegetative existence: The sum of activities of plants and animals: continuation of such a state: continued activity, existence, or validity of anything: the period between birth and death.... Rather than opposing or relating to each other, death and life tend to get superimposed on pan-Indian thought, appearing as two aspects of a single phenomenon but considered from two different viewpoints.

Both life and death are changes of a state like that of water changing into steam when heated. Birth and death are far more universally used terms than life. An individual being who manifests

himself with the characteristics of name and form is necessarily endowed with life. All individuals remain in a latent state in their respective species, from the beginning of the cycle in which they enter a yoni, to develop a body made up of the five elements, Panch bhutas. The body is made up of five elements or panch bhutas-ether, vayu, fire, water and earth. The divers categories of living beings are classified such as birds, reptiles,'amphibians', fish and humans, and the process of death and birth through which the human being rises above those stages.[8] However, for a Hindu the term of life has a more restricted and, at the same time, a wider connotation than what the Western mind commonly attributes to it.

More restricted in that life defines only individual existence, and wider because this form comprises the whole span of an individual existence, not just the short of the gross body. Death is a natural, inevitable part of life, which we all will surely have to face sooner or later. There are two ways we can deal with death, while we are alive. We can either choose to ignore it or we can confront the prospect of our own death and, by thinking clearly about it, trying to minimise the suffering that it may bring, However, death is a normal process, a reality will occur as long as one remains in this earthly existence. Knowing fully well that one cannot escape there is no point in worrying about it. Death is like changing clothes when they are old, torn and worn out: as such there is life after death - reincarnation.

The doctrine of reincarnation as said forth in Hindu scriptures is that human beings, entangled in a web of unfulfilled material desires, are forced to return again and again to earth until they consciously regain their true status as children of God: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out".

The early Christian Church accepted the principle of reincarnation, which was expounded by the Gnostics and by numerous Church fathers, including Clement of Alexandria, Oregon, and St. Jermoe. The second Council of Constantinople first declared the doctrine a heresy in AD 553. Today many Western thinkers are beginning to adopt die concept of Law of Karma (q.v.) and reincarnation, seeing in it a grand and reassuring explanation of life's seeming inequities[9]. If people believe in a life after life, their whole outlook on life will be different, and they will have a distinct sense of personal responsibility and morality. There is a danger that the people, who have no strong belief in a life after life, are likely to create a society fixated on short-term results, without much thought for the consequences of their actions.

Lord Krishna taught: "The ego is continuously conscious of itself in childhood, youth, and old age-, the embodied soul is uninterruptedly conscious not only of these states but also of attaining another body after death (in the long series of 'lives' and 'deaths' that are the ego's alternations between the physical and astral worlds)."[10]

When Lord Buddha attained enlightenment on that momentous night, it is said that he went through several different stages of awakening. In the first with his mind "collected and purified, without blemish free of defilements, growt soft, workable, fixed and immovable", he turned his attention to the recollection of his previous lives. This is what Lord Buddha[11] tells us of that experience:

I remembered many, many former existences I had passed through one, two births, three, four, five .....Fifty, one hundred.... a hundred thousand, in various world-periods. I knew every thing about these various births: where they had taken place, what my name had been, which family I had been born into, and what I had done. I lived through again the good and bad fortune of each life and my death in each life, and came to life again and again. In this way I recalled innumerable previous existences with their exact characteristic features and circumstances. This knowledge I gained in the first watch of the night.

Life indeed is something more aim survival or animal existence. It embraces the life to live with human dignity. Life includes also those aspects of life which go to make a man's life meaningful, complete and worth leaving and that too with human dignity.

Some cognitive scientists, philosophers believe that the human beings exist only as vehicles for the molecular bundles-genes to be handed down to the next generation. However, people are more than mere DNA puppets. So says open university's professor Steven Rose[12], who has explored the molecular basis of memory. It is precisely our biology that makes us free. Prof. Steven Rose believes that the life is shaped by an "elaborate web of interactions that occur with in cell organism and echo systems, in which DNA plays one part among many". He insists that far from being puppets of our DNA we create our own features and concedes only that these "life lines", as he calls these are shaped by circumstances that we are some times powerless to change. Change is law of nature,

In the beginning
There was neither existence nor non-existence,
All this world was unmanifest energy.....
The One breathed, without breath, by Its own power
Nothing else was there.....[13]

Our ancestors believed that this creation was a direct manifestation of the God on earth; it was not a product of evolution. These were animals, plants, birds, waters, all of Nature and man had a spontaneously active relation with all. More than that, he wielded a power that could act directly on matter, without having to use material instruments. It felt as something that had fallen from above, not as pushed up from below. Indeed, there was no mind as we know it; there was no reasoning, no thinking, every thing was spontaneous - It was a kind of efflorescence of beauty, harmony and joy. It did not have the animal ways of procreation, there was no labour to maintain oneself. There was no impression of many beings, in fact there were only two beings. The forms were human.

Human existence and local environment that goes with it are linked with the large scale structure of the universe. Drnst Mach[14], philosopher scientist of the 19th century, in his famous book, "The Science of Mechanics", said: Nature does not begin with them. It is certainly fortunate for us, that we can, from time to time, turn aside our eyes from the overpowering unity of the All, and allow them to rest on individual details. But we should not omit, ultimately to complete and correct our views by a thorough consideration of the things which for the time being we left out of account.

The Upanishads were composed by visionary poets who lived in retreat from the pressures of the city, secluded in their hermitages, in remote caves and forests. This does not mean, however, that the renunciate composers Of the Upanishads had nothing of value to say to people who led the secular lives of householders. On the contrary, their counsel had the advantage of distance and detachment, and was the more acute and profound for that.

The Taittiriya Upanisahd, for instance, is famous for its convocation address - given by the guru to his pupil, who has completed his education and is preparing to leave the ashram. The pupil stands at the gateway to fife in the world, and the guru's advice encompasses a wealth of wisdom on how this new realm of experience may be negotiated in life. P.D. Shastri[15], in an article, "An ideal path in a material world", writes:

To this day, many institutions of higher learning in India use this text at their graduation ceremonies; the student are advised to the welfare of the community. "Never hesitate to follow the path of truth. Never be reticent in following the path of virtue. Never neglect prosperity, or tread

sinful ways. Do not be inactive in the path of progress. Never be lazy studying and preaching the Vedas. Never neglect your duties towards the gods and the forefathers", says the text.

"Worship your mother as a goddess. Be you one to whom your father is a god. Worship the guru as a god". It continues, "Be one to whom the guest is a god. Whatever acts are blameless and godly, practice them; never their opposite". It says further: "Give with reverence and faith. Give with modesty; do not feel proud of doing charity, for all wealth belongs to the Divine and you are only the medium".

On the question of conduct, the text counsels: "Whenever you are in doubt, about as to what your duty is, and what conduct is appropriate, consult learned masters of religion and scholarship. Whatever these ideal persons do, follow in their footsteps. When in doubt, follow what the noblest and best persons do. If there is something less than perfect even in the guru's establishment, don not imitate that. Avoid tainted or sinful persons".

This was the complete code of conduct for life on which India's ancient educational system was based. The pupils paid no fees; they were looked after by the guru, whose ashram was, in turn, supported by the endowments of kings, merchants and other patrons. In earlier times, the anchorites and the community of householders had enjoyed a symbiotic relationship: the brahmacharis or students would be provided food by the townspeople, which was considered a great privilege by the householders; in return, the anchorites would impart learning and make spiritual offerings on behalf of their benefactors.

The hermitages of ancient India were usually situated in sylvan surroundings, in forests and often on the banks of rivers - far from the madding crowds and the temptations of urban life. 'Theentire scene may be described in Shakespeare's memorable words: "And this our life exempt from public haunt/Finds tongues in trees, books in running brooks, Sermons in stones and God in everything'.

The chief aim of the ashram system was the formation of character and the development of a harmonious personality which knew how to dovetail its own interests with the needs and desires of others - a personality which had cultivated respect for other beings and for the natural environment. Thus, the virtues stressed in the convocation address are truth, virtue, goodness, disinterested duty, studious effort and respect for others. Since the occasion marked a rite of passage in the evolution of each pupil, each exhortation of the guru found a place acquired a powerful resonance. It served as a source of inspiration throughout the pupil's future career; the teaching was all the more effective because the guru asserted the primacy of the ethical way, not by precept, but by personal example.

The Upanishads expound the knowledge of the Divine and hold that the supreme purpose of human life is to attain union with It - moksha, in which state the liberated soul attains to the dignity and bliss - ananda - of God. Devoted as he is to the gross appetites, modem man seems to have forgotten this divine purpose for which he was fashioned. By substituting God with wealth and power as the object of his worship, humankind today has forgotten the very purpose of life.

What is needed is a reawakening and recommitment to the basic values of traditions - rooted in ancient and eternal wisdom that matters. The need is to know and practice the very purpose of human existence: the virtues of respect; honesty, truth, non-violence, fairness, responsibility, compassion, gratitude, friendship, brotherhood; maturity, faith, wisdom, contentment and the very purpose of life from cradle to grave. As a poet depicts: "What the mother sings to the cradle goes all the way to the cradles". And of course, the continuity of life i.e., life,. after death.

Nothing is impossible. No obstacle is insurmountable. If only one makes up his mind, stays decided and stands firm like a rock; no one can stop him from achieving his goal and crowning himself with success. However one has to think big and not small; looks ahead and plans well. Above all, acts works hard and executes in time. Does not vacillate; does not hesitate and does not rest till the job is accomplished. Know well what he wants and pursues it with single minded devotion, concentration and total resoluteness. Knows very well what is the life. And visualises the image of what he would like to become in life. His aspirations may mere day dreams and wild castles in the air, in the beginning. But one should never mind nor fear. What appears impossible today will become a reality tomorrow with one's determination, dedication and execution.

Need is to remember that anything which one regards now as a great value: its accomplishment is always a mere idea or dream at one time, be it the atom bomb, airplane or pathfinder. Common values. When the bells of life ring, they do so loudly and clearly. Such is but a call to share the responsibility in worlds progress; may be on "value" front. To participate in value based world, amounts to be "one with the humanity."

Man goes on making an upward progress from very crude and gross hunger to the highest type of hunger, the hunger for immortality - for liberation. The world must follow this path only, as there is no other way. Rivers, wherever they may have their origin and in whichever direction they may flow, with whatever obstacles in the way, have to reach the ocean. The Sanskrit Subhashita has declared categorically that every drop of water that falls from the sky has ultimately to reach the ocean in one form or the other. Human destiny shows this direction only and there is no short cut to it.

Every individual has his hunger for spiritual awakening. One must realise the goal of human life and must stand face to face with it. It is the destiny of man. Birth after birth he arrives and goes back and again return but he does not become a real adult unless he has the experience of that awakening. Hunger is the most important instinct in man. As a matter of fact, it is the propelling energy of his life. There must be some hunger in every individual, for, even the gross hunger will gradually lead him to hunger. A person without any hunger whatsoever is a dangerous creature in the society. A man must always be striving for something, An unambitious man is a curse to the society. Every man must become mad after something and then only he can achieve something, that may be divine or mundane. The world is being unfolded, gradually leading it to perfection.

Life is full of obstacles and difficulties. It is like the river which has to reach its destination, the ocean. The human destiny or goal is a settled fact and that there is no compromise in that. Individual mission has to be fixed for reaching that destiny and in India we do not believe that it can be acquired in one life only. We accept that there is long chain of births and this is only one link in it. Life after life, this soul is marching on a great pilgrimage. The human goal is for the human life consisting of all live taken together and the mission is for this span of life only. When the destination of human life is once fixed and the mission of this life decided, the scheme for the fulfilment of the mission comes into existence. Man does the things which he regards as most worthy, but that is his own valuation. Concepts, attitudes and way of looking at the things decide one's conduct. It is the touchstone on which one can test one's actions. The values of life dawn upon a person immediately when his mission of life is decided.

Life is described as a battle for survival of struggle for existence. The struggle for food in order to pacify the hunger is common even in animals, but the human struggle is peculiar in its nature. Because of the knowledge of he human goal, different hungers arise and the struggle to fulfil those hungers is peculiar to human beings. Not only in animals, but even in human beings, if there is no knowledge of the goal to be achieved, there is no struggle. The knowledge of the life's mission dawns and the battle emerges. This battle arises because of the consciousness of existence. The more is the consciousness, the more sever is the struggle[16]. Thus there is, so to say, a concomitance between the knowledge and the struggle.

Indians are the organisators of the principle of an organised life. It is not clear when the Hindu Religion began its march on this globe, but since the time it was started it has incorporated in its basic principles, the corporate life m the form of Varnashrama system, which is a shining example of the organised common life of the Aryans. In an age when the West was leading a savage disorganised life, Indians were living an organised fife in which every individual knew has abilities and live a very happy and contented life through Varna System. It is this system, those great savants and Sage-Sociologists, took into consideration two basic principles; firstly that all men are not equally talented or gifted by Nature, even though it has been generous enough to furnish a distinct and outstanding tendency to every individual. And secondly, that every individual in the society must be provided for.

Every individual in the society has some aptitude apart from somebody else, his qualities do differ from the others. Talents gifted to all are not equal. But these talents or aptitudes are complementary and thus they server the purpose of the society as well as of the individual. Some may possess the strength and the courage to stand boldly against any sudden attack and outrage on the society; still a third group of people may strive well to carry on the trade and business of the society and improve its economic condition, while there may exist the people who do not fit in any of the above categories. But their services are also equally important in the organised life of the society. They can render valuable and essential labour to the society to keep its life going ahead and live happily. In the past as every one knew and was aware of the equipment he possessed and the limitations of his talents, he was happy with the livelihood he received.

There was no sense of superiority or inferiority as everybody's talents were essential for the smooth working of he organised social life. All these varied tendencies were woven into a perfect and an ideal fabric of an organised society for thousands of years?[17]. Unfortunately, this institution has deteriorated into an ignoble and scornful casteism which is a natural outcome of the negligence on the part of later social leaders to breathe new air into the social life with the change of the order. The society is always progressive and the eternal principles and values, even though ideal and perfect, have to be presented in the new form in the context of the changed circumstances.

We have unfortunately, through the blind and irrational following of others, lost the technique of coming together and working together for the furtherance of a sacred cause. We must renovate it and try to remove the angularities from our conduct and character which prick others and keep them away from us, thus creating a hindrance in the progress of the society and of the nation. There should be no friction in work and our faces should avoid wrinkles and wryness. Only sweet and lubricant words will bring this old glory back to us again[18]. We have lost many good sciences like the science of Organisation and to cope with the progress of the world we are now forced to borrow ideas from others. Let us accept the challenge and march ahead boldly and confidently.

Good and bad are relative terms. What is good for one, may be bad for another. A visit to a lunatic asylum will prove that the people there lead a blissful life, without the least tension and awareness of the world outside. There is no struggle about what is to be done and what is to be avoided. In the case of persons like Duryodhana, the struggle is still worse. He knew what was Dharma and what constituted Adharma.

"I know Dhanna but I am not inclined to follow it; I know Adhanna but I do not refrain from it. I do as I am goaded by a certain power residing in my heart".

The prime doctrine of 21st century will not be capitalism not socialism or communalism. not feminism, it will be global's which in essence means One Worldism - Vasudhaiv Kutumbkum - One World family forged in love and compassion, based on global values, common to us all. It will probably be sponsored by all those who believe in the global values and that a Parliament of Man is the final goal of the human race, giving meaning to the life.

To sum up in die words of Kazuo Inamori[19], who in his book, "A Passion for Success" writes:

"An easy" lifestyle may initially seem carefree and pleasurable, but sooner or later, we all crave a higher purpose in life.

Regardless of the era in which we live, the essence of a human being remains the same. It is to seek goodness in life and achieve "immortality" by leaving something worthwhile to posterity. We should seek a fife that is fulfilling, so we can one day say "I worked hard, I made worthy contributions, and I am happy".

Some cognitive scientists, philosophers believe that the human beings exist only as vehicles for the molecular bundles-genes to be handed down to the next generation. However, people are more than mere DNA puppets. So says open universities professor Steven Rose, who has explored the molecular basis of memory. It is precisely our biology that makes us free. Prof. Steven Rose[20] believes that the life is shaped by an "elaborate web of interactions that occur with in cell, organism and echo systems, in which DNA plays one part among many". He insists that far from being puppets of our DNA, we create our own features and concedes only that these "life lines", as he calls them, our shaped by circumstances that we are some times powerless to change.

Our ancestors believed that this creation was a direct manifestation of the gods on earth it was not a product of evolution. These were animals, plants, birds, waters, all of Nature and man had a spontaneously active relation with all. More than that, he wielded a power that could act directly on matter, without having to use material instruments. It felt as something that had fallen from above, not as pushed up from below. Indeed, there was no mind as we know it; there was no reasoning no thinking, no thinking, every thing was spontaneous. It was a kind of efflorescence of beauty, harmonthy and joy. It did not have the animal ways of procreation, there was no labour to maintain oneself. There was no impression of many beings, in fact there were only two beings. The forms were human.

In this world, we are born to bear flower and fruit. If we do noble deeds, such deeds bring us contentment that leads to happiness. Life is an obligation. For his life man in any part of the globe, owns his debut to his parents, ancestors, fellow men, and other beings. The meaning of life is realized when we fulfill these obligations. Such obligations are redeemed through actions, big or small. Each individual who puts his worth in the fulfilment of his duties and obligations, performs great deeds. The true greatness of man comes out "in the little remembered act of kindness and love". The true nobility lies in performing honestly, sincerely and diligently the deeds which may not even attract notice. Rather a greater heroism is required in doing small insignificant deeds and humble actions. They also perform who stand and wait as a duty. They also perform deeds who toil behind the gaze of humanity. It is only deeds which makes us lamented and remembered. It is envisaged in Gita:

"You have right to the deeds only and never to it results". Thus, true life, consist in the performance of noble and heroic deeds. Noble deeds alone establish divinity. Life is earnest, life is

real, and we have had work to do and loads of life. Salvation lies in action, and ever hiding truth remains these works alone is worship. The man surely acquires spiritual nature by his work, conduct and thought. Thought lies hidden in our minds, and they can not be generally understood. It is only when thought are translated into action that they are capable of evolution. Not only the deeds but the way these are performed, gives significance to life.

I happen to read '101 Tales of Wisdom' as told by Yogiji Maharaj, Swami Narain. One of the story, "The Life Is A Dream' reads:

Louise woodword a teen-age British au pair received the mandatory sentence of life fifteen years, in prison, on October 31, 1997, a day after a Jury decided she had murdered an eight-month-old baby mattie by violently shaking him because he was being fussy. Before Judge, Hiller Zobel pronounced the sentence, the baby's mother, Deborah Eappen, read an emotional statement saying her other son, 2 1/2-year-old Brendan,"Cries, and I have no answers". She said, "Louis Woodword did not seen life a monster, or a child abuser or a murdered. And her own faith in life has been shattered: The unthinkable has happened now anything can happen".

However, sobbing 19-year-old Louise Woodword told the Judge to rightly.

"I am not responsible for this death. I did not kill Mattie".

As Woodword's wrecking sobs pierced the silent courtroom for several minutes, thousands of miles away there were tears of dismay from friends and supporters in her hometown of generated gavel-to-gavel coverage.

Gary Woodword, a carpenter and his wife, Susan, an employer at an English college, had said their daughter wasn't capable of murder nor unintentional act of shaking the baby amounts to murder.

Louise Woodword is Jailed, since her arrest in February, 1997. The occurrence took place on February 4, 1997.

Life sentence - 15 years imprisonment a warded to Louise Woodword is defedent. It is a challenge to American criminal justice system being violative of basic human rights - human rights are the rights relating to lifes liberty, equality and dignity of the individual as embodied in the International invented are universal.

The votary of human rights-the -Americans are to re-think about their criminal justice system which is not reformative.

The strength of people depend on their own roots in their culture and civilisation and not on the sermons doled out to it by people having vested interests. Indian culture and civilisation which withstood many influences in the past is resilient enough to face the cultural attack from outside and show to the world that it can still lead the world on the path of peace, prosperity, brotherhood, equality and rights common to all human beings all over the world. Simultaneously we have to see through the game plan of the foreigners who want to push their ideas through our brains in one garb of progressive thinking or the other. When the vedic rishis said:

Let noble thoughts come to us from all directions. They were open to Convictions and were ready to get better ideas from any source they could get but they were strongly anchored in their culture not to be swept away by any and every new fad. Let us solve all our problems with a sense of commitment bring equality of life to all our citizens through persistent efforts and strive to excel in

all fields and chant the hymns of Veda with Swami Vivekananda "Arise, awake and stop not till the goal is achieved'. The goal being welfare of all happiness to all human beings.

When the Vedic sages of ancient India prayed:

Sarve Bhavantu Sukhina Sarve Santu Niramaya
Sarve Bhandrani Pashyantu Ma Kashchd Dukhbhag Bhawet

they recognised the rights of all human beings throughout the nook and comer of the world irrespective of caste, colour, creed, sex, country or region to have good quality of life free from disease, want, degradation, tensions and worries. Its appeal was universal because the sages did not talk of the prosperity, health and freedom of a particular sect or section of a society in particular clime or country but of all mankind without any reservation or consideration whatsoever.

The Vedanta seeks the welfare of all creation, not only of human beings but also of what we call the lower creatures. In our arrogance and ignorance we have destroyed the environment of this platen. We have polluted the oceans, we have made the air unbreathable, we have desecrated nature and decimated wild life. But the Vedantic seers knew that man was not something apart from nature, and, therefore, they had compassion for all living beings[21]. Vedantic concept is that of the welfare of all beings: *Bahujana sukhya bahujana hitaya ca*.

The French Revolution has given the West the three precious principles of liberty, equality and fraternity. But it was found that the principle of liberty, when implemented, gave rise to gross inequalities; the principle of equality, when professed by the communist states, put and end to all liberty. And the ideal of fraternity has remained a distant dream. This historic failure has been caused by the materialistic base of Western thought.

The three principles of French Revolution have broken as under. The abstractions, freedom and equality, were held together there through the more concrete fraternity. For, only if men feel themselves to be brothers can they partake of a genuine freedom from one another and a genuine equality with one another. But fraternity has been deprived of its original meaning, the relationship between children of God, and consequently of any content. As a result, each of the two remaining watchwords was able to establish itself against the other, and by so doing, to wander farther and farther away from its truth. Arrogant and presumptuous, each sucked into itself, ever more thoroughly, elements foreign to it, elements of passion for power and greed for possession. Passion for power lead to communism and stalinism and totalitarianism. Greed for possessions lead to capitalism and imperialism.

The Vedanta does not seek to throw one class against another class, one caste against another caste, or one group against another group. The Vedanta seeks the welfare of all creation, not only of human beings but also of what we call creatures. We also have a social responsibility, and as long as we are embodied we have to continue to work for the welfare of all beings. We must work for the welfare of society as a whole and for the welfare of this entire ecosystem and not only for ourselves - if taken together provide us a comprehensive world-view which will greatly help us in these troubled times.

There is the reconstruction of society. It is our duty to work for the betterment of society, bahujana sukhya bahujana hitaya ca - for the happiness of the many and for the welfare of the many. The highest good is, to be found not in the domination of one race, religion or nationality over another, but in a co-operative common wealth in which the welfare of all beings is ensured. The goal of human life is a dual one: the spiritual release of our individual souls from bondage, and also the welfare of society and the world This welfare is not interpreted in any narrow racial or religious terms; it is defined as the welfare of the many, the happiness of many. Thus, our spiritual quest must manifest not only in our internal spiritual practice but also in our external activity devoted to peace and human welfare.

The concept of welfare, not of any particular person or group or class, but of all creation. As the ancient prayer goes: Sarvepi sukhinah santu, sarve santu niramayah - May all beings be happy, may all beings be free from fear[22]. Welfare is described not in limited terms but as all-embracing, covering not only the human race but animals and birds, insects and plants, as well as 'natural' formations, such as mountains and oceans[23]. We have indulged in a rapacious and ruthless exploitation of the natural environment. Thousands of species have become extinct, millions of acres of forest and other natural habitat laid waste, the land and the air poisoned the great oceans themselves, the earliest reservoirs of life, polluted beyond belief. And all this has happened because of a limited concept of welfare, an inability to grasp the essential unity of all things, a stubborn refusal to accept the earth not as a material object to be manipulated at will but as a shining, spiritual entity that has over billions of years nurtured consciousness up from slime of the primeval ocean to where we are today.

D.B. Thengdi[24], in Foreword to "Integral Humanism", by Kandarpa Ramamchandra Rao, writes : All animals are born with an equal claim to life and to the same rights of existence as man enjoys, and that it is the duty of man to use his knowledge for the welfare of all animals.

In the words of Shakespeare

"O, it is excellent to have a giant's strength,
But it is tyrannous to use it like a giant........"

A way of life that even more rapidly depletes the power of earth to sustain it and piles up even more insoluble problems for each succeeding generation can only be called violent.

Man's urgent tasks is to follow a nonviolent way in his economic life. It is a concept that needs to be widened out, to combat not merely the violence of man against man, but also the violence of man in his dealings with living nature around him mid with the limited and finite resources of the earth.

All men have material needs. It is neither wrong nor unworthy to devote thought and care to the satisfaction of these needs. In view of he universality of the economic aspect it is not surprising that a systematic body of thought, should have grown up, commonly called Economics. But one thing is surprising that the science of Economics is based on one particular outlook on life, the outlook of the materialist. Every concept of Economics is rooted in this outlook. Even where Economics admits that man does not live by bread alone, it counts as cost and activity that fails to cater for material needs. Economics distinguishes between productive and unproductive activities and only those are called productive which cater for material wants[25]. Not that Economics had failed to concern itself with welfare. But even welfare is a term completely rooted in materialism.

The lust yardstick of judging any economic system is human welfare. Economic institution needs to be judged in common good of all. Undoubtedly accumulation of wealth in few hands is immoral and always involves violence.

A loop with running knot which ties firmer the closer it is drawn may be termed as noos. And sphere a solid figure bounded by a surface of which all points are equidistant from a centre: its

bounding surface a circle of society. Buddhistic noososphere maybe, the wheel of life based on teachings of Gautam Buddha.

The human beings have culturally evolved into a single largest society that inhabits the planet earth. The wisdom in the traditional societies spread all over the world contain the seeds for our better future and for improving mother Earth, the Biosphere, the Noosphere or the Gaia. The Gaia theory looks at the life on earth in a new way. At a certain moment in the evolution of earth the living matter and its host fused to form a system called Gaia. The ideas of biosphere and Noosphere are closely associated the thinking that Earth is a living system. The Noosphere (noos-mind) implies that the evolution of human beings adds a much more significant dimension to the evolution of Earth.

There would not be any need of religion, if man were completely fine. Even though the literal interpretation of religion is often given as that which binds to God. Religion joins the human soul to God. Trying to re-establish an ancient bond which was in effect before man disobeyed the commands of God, became wilful and rebellious, and hence was expelled from God's grace. Obedience, religious, observance and faith, then, restored the original oneness in spirit with God, and man is "Saved'. Thus goes the story of man's search for freedom basically in Christian Terms. However, the Buddha, being a man a Prince of a royal house of ancient India, also searched for freedom. But instead of searching for the source of freedom without in some conditions of the world, in some superhuman or super-natural being, sought freedom within himself.

His overriding problem was, why do human beings suffer? Perhaps formulated more scientifically, he asked what are the conditions for suffering and the lack of happiness and the absence of freedom. The Buddha used the principle of reasoning to invertigate the causes of human unhappiness and so-called the bondage. The Buddha could not have been satisfied with a symptomatic treatment of the problem or sorrow and suffering, or by singling out one particular aspect of the human being and attacking it as the root cause of the malfunction: He went for the whole person. This he could do only after he had been enlightened, that is, after he had gained the complete view, achieved full integration on all levels.

Not having the proper knowledge, is the most serious element in human bondage. By knowledge, however, as has been stated, is not meant information, for if that were the case then learning Webster, the various encyclopaedias, the telephone books of all cities, would be tantamount to great happiness and contentment and the solution of all of our troubles. What determines happiness is not income, high intelligence or good health, but the way we structure and control our consciousness. Feelings of happiness, satisfaction and deep enjoyment come from flow – "a state of concentration so focused that it amounts to complete absorption in an activity." Knowledge must, therefore, be understood as wisdom, intelligence, true understanding, and nescience or avidya the lack of it. That would make sense, of course.

The Buddha's solution is the famous fourth Noble Truth which consists in the Eightfold Noble Path. With the analysis of the twelve nidanas in back; this path has a philosophic and logical basis in that it clearly shows that the out from our involvement in existence cannot lie in any of the factors that constitute the involvement. To seek salvation therein, being in feeling, emotion, pleasure, enjoyment, and happiness. These must lie on a different sphere altogether, in a way of life that is moral, ethical and dedicated to a contemplation of transcendent values.

The Tibetan value based religion and culture can reinforce the discipline of mental hygiene, if not for spiritual upliftment. It is the Wheel of Life that can help us to control our desires and

cravings filled with greed to derive sensual pleasure. It can help us to develop the ecology of mind to enrich the web of consciousness around mother Earth, the Noosphere. The traditional cultures like Buddhism found long ago that our desires are the root cause of our misery. The nonviolent behaviour with mother earth and curtainment of wants lead to peaceful relations between humans and other living beings and non-living things. We feel pain and sorrow because we are not free from greed, hatred, and ignorance. Gautama Buddha says:

O Bhikshus, Cut down the forest of passion but not real trees; from the forest of passions springs fear; cutting down both forest and brushwood of passion, be forestless[26]. When the Buddha said, "Cut down the forest", some newly ordained bhikshu misconstrued this saying and thought of felling trees. Warning them against such an action the Buddha uttered the above referred to verse.

Climatic change, depletion of the ozone layer, pollution of air and water, deforestation and desertification are serious threat to the human species itself and to other animals and plants. There are global threats. No country can protect itself from them, and no country can solve them alone. Environmental degradation in developing countries is caused by both and is a cause of poverty. To prevent desertification, deforestation, over exploitation of animal species and explosive population growth we must therefore eliminate poverty. The industrialized countries have a special obligation to stimulate faster and environmentally acceptable growth in developing countries.

The ozone layer in the stratosphere, 40 to 50 km above us, acts as the earth's sunglasses. As long as the ozone layer is in balance, the earth is protected against harmful ultra-violet radiation. But measurements made by the US Space Agency NASA show that the ozone layer has been considerably depleted during the last 10 years. Above the northern hemisphere it ozone concentration has dropped by about 6%. A number of industrialized countries, have now signed as agreement to reduce emissions of substance which deplete the ozone layer. The ozone layer acts as the earth's protective sunglasses. If we are to avoid damage to people and the environment we must stop ozone layer.

More intense ultra-violet radiation can damage people's natural defences against disease, increase the number of cases of skin cancer, and damage marine and terrestrial plant life. American research workers have estimated that a 1% depletion of the ozone layer may result in an increase in the number of cases of skin cancer by up to 4%. Throughout the world, about 100000 people die of skin cancer every year. Even if we were to stop all use of ozone-depleting substances today, it would take many years to repair the ozone layer.

The chemicals which have already been released will continue to break down ozone for 75 to 100 years. To avoid greater damage to the ozone layer, the world's production and consumption of such chemicals must be stopped quickly. In the so-called Montreal Protocol, which came into force 1 January 1989, more than 30 countries have committed themselves to reductions in their consumption of CFCs. A 20% reduction in the consumption of CFCs is required by 1994 and a 50% reduction by 1999, in relation to the 1986 level. The consumption of halons is to be frozen by the end of 1991.

The parties in the Montreal Protocol have agreed to stop production and consumption of CFCs at the latest by 2000. They also agreed to stop the consumption of halons, and that other important ozone-depleting substances should be controlled and reduced as soon as possible. Developing countries must be given financial and technological help to meet their commitments.

Three-quarters of the earth's surface is covered by water. Only 11% of the remaining quarter can be used for agriculture. The rest, 89% is unsuitable for agriculture production because it is too dry, too saline, too wet, frozen, or lacks sufficient soil. The world's population is entirely dependent on these limited agricultural areas which are now severely threatened by environmental degradation.

About 1% disappears each year: urban development, road-building etc., account for about half of this, while erosion, desertification, etc. are responsible for the other half. These trends threaten the most fundamental requirement for human existence: food production. Parts of the world's oceans are now severely polluted especially coastal regions where 90% of the world's fisheries are found This, in combination with over fishing of important food species, constitutes another serious threat to the world's food security. Access to adequate supplies of fresh water is a problem in many developing countries and some industrialized countries.

Development must be sustainable in other words, we must meet the needs of today's population without compromising the ability of future generations to meet their own needs. The principal task ought to be to find a way of life that is self supporting keeping in mind the inter-dependence of all sentient being and whole of the bio-diversity.

A way of life that even more rapidly depletes the power of earth to sustain it and piles upon more insoluble problems for each succeeding generation can only be called violent. It is not a way of life that one would like to see exported to countries not yet committed to it. Manos urgent tasks is to follow a non-violent way in his economic life. It is a concept that needs to be widened out, to combat not merely the violence of man against man but also the violence of man in his dealings with living nature around him and with the limited and finite resources of the earth.[28]

This is in keeping with the Buddhist vision of a world based on compassion; a world without enemies, a world of peace and true happiness. In Tibetan we have a saying many illnesses can be cured by one medicine: Love and compassion. Love and compassion are the ultimate source of human contentment. The practice of compassion is not a symptom of unrealistic idealism. It is the most effective means to pursue one's own interest as well as that of others. The real source of cooperation lies in recognising the practical value of altruism.

A mind committed to compassion, is like an ever-full reservoir; a constant resources of energy, determination and kindness. It is like a seed, which when it is cultivated, gives rise to many other good qualities, such as forgiveness, tolerance, inner strength and the confidence to overcome fear and insecurity. It is indeed like an elixir, capable of transmuting many an unhappy situation into a beneficial outcome. Therefore, the expression of love and compassion should not be limited to one's friends any family. Nor is compassion just the responsibility of the clergy, health care or social workers. It is the necessary business of every sector of the community.[31]

Non-violence does not mean the mere absence of violence. It is something more positive and more meaningful than that. True expression of non-violence is compassion. It can be developed and nurtured without following any particular religion.

The common factor among all religions is that, whatever the philosophical difference between then, they are primarily concerned with helping their followers become better human beings. Thus all religions encourage the practice of kindness and concern for all other sentient beings. In the Buddhist-view of life, the cycle of birth and death is characterised by suffering, physical pain, sickness and death, which are the consequence of our own actions in this and previous lives. The only way to break free from this bondage is to follow the path of morality and loving kindness while undergoing, at times, self-inflicted suffering.

As we approach the end of the twentieth century, we find that the world becoming one community. We are being drawn together by the grave problems of over population, dwindling natural resources, and an environmental crisis that threatens the very foundation of our existence, on this planet. To meet the challenge of our times, human beings will have to develop a greater sense of

universal responsibility. Each of us must learn to work not just for one self, one's own family or one's nation, but for the benefit of all humankind. Universal responsibility is the key to human survival. It is the best foundation for world peace.

Individuals can make a difference in society. Every individual has a responsibility to help guide our global family in the right direction and we must each assume that responsibility.

Times have treated the Tibetan nation brutally and the pity is that no power on earth has raised even its little finger to protect the people and their land from systematic annihilation, physical and cultural. Apart from providing them asylum and the succour, the Government of India too have done little on the political stage. Soon they would be delivered of their present nursery and once again would be in the enviable position to spread the message of love, compassion, non-violence, non-injury, tolerance and good-will towards one and all. Tibet I foresee would soon be the land of wisdom, contentment, peace and tranquillity, free from any outside interference to pursue its own Dharma standing shoulder to shoulder with other independent and sovereign States in the comity of nations.

Forests play a variety of important roles in the ecological cycle. Forests represent a living link with Tibet's past. Many botanical species in them have not been adequately studied, and they are home to many rare species of wildlife and medicinal plants. There was a time when man help Nature in reverence and when he considered trees as givers of food, shelter and firewood. Man then had an attitude of gratitude towards trees and looked on forests as bounties of Nature and that protected the green cover on the earth. It cannot be dispensed with at all, because each breath we take is purified by the natural forests. The forests are essential for our very survival.

The growing degradation and desertification is continuing unbated. He also taught his followers and disciplies an awareness of nature and the need for its conservation. The very first precept is not to kill, comes from compassion the central force in the spirit of Buddhism and supports the idea of conservation of all animals and human beings. He was against the destruction of any living trees and plants. He was concerned to keep the natural surrounding and water sources clean.

While nature should be preserved, protected and nourished; exploitation of natural resources is necessary for the sustenance of the human race. One single factor that contributes to a healthy environment is a dense and rich forest cover.

A forest is a large uncultivated tract of land covered with trees of different species growing close together. It is also the home for many animals of different species. It is virtually and Eco-system. Eco-system in the structural and functional unit of nature and it consists of living and non-living communities. Forest is an ecosystem consisting plants and animals and their environment. Forests are one of the renewable resources. Living being are dependent upon nature for their requirements. Hence the purity and balance of environment is essential.

The world has many nomads living peacefully in the midst of nature, believing in co-existence with all beings. Same is equally true of Tibetan nomades most of these nomads were peaceful.

A sensitive relationship exists between all life and its environmental surroundings and the nature. The nature meets not only the material requirements but also the spiritual needs. Tibet's nomads though non-vegetarians were true Buddhists because of a non-harming attitude and upholding the right of life in respect of all sentient being, such an attitude and behaviour enjoins to keep from ever destroying their habitats. The emergence of Tibet as a world peace sanctuary is likely to as to the world peace.

History is a witness that by maintaining neutrality, the Tibetan people have always been eager to contributing to regional and world peace. Traditionally, Tibetans are a peace loving and non-violent people. Since Buddhism was introduced to Tibet over a thousand years ago, Tibetans have not only believed but also practised nonviolence with respect to all forms of life. His Holiness the XIVth Dalai Lama explained: This attitude has also been extended to our country's international relations. Tibet's highly strategic position in the heart of Asia, separating the continents great powers India, China and the USSR has throughout history endowed it with an essential role in the maintenance of peace and stability.

The Buddhist pacifist code of conduct-Panchsheel, was adopted by Pt. Jawahar Lal Nehru as primary set of ideas which would provide a philosophy for international relations, bring about a peaceful settlement of disputes, eliminate political interference from the methodology of rivalries among nations and usher an era of mutual cooperation and co-existence.

Gautam Buddha emphasised and re-declared the eternal and unalterable existence of a moral government of this universe and unhesitatingly said that Law Dharma was God Himself. Dharma is the law of life. Every man is not only supposed to know the law but is to act and experience Dharma. Experience has always over weighed knowledge. Even Lord Krishna, the ocean of knowledge requested Bhishampitamah the man of wisdom while he was on his death bed of arrows in the battle field, go give Yudhishtra his sermon regarding the duties of worthy ruler because such knowledgeable discourses were his lifetime experience gained by the great hero. The importance of experience can never be minimized. Sri Pamiabansa Yogananda in "Man's Eternal Quest" asserts:

"The world has a habit of much teaching and little practising. You may hear a lecture on sugar a hundred times, but you will not know its flavour until you have tested it. Neither can glory of any true teaching be known except by practice. You have to live the teachings of the prophets and the great ones. Then their truths become your own, and you realize that truth is demonstrable and universal". William Shakespear philosophised: "Experience is Jewel, and it needs to be so, for it is often purchased at an infinite rate". But it is one of the sad conditions of life, that experience is not transmissible in its entirely. None can fully learn from the suffering of others. In order to have an experience one requires to undergo suffering.

The experience of a sage, while sitting and meditating under the sacred tree, is fundamental, to Buddhism. Buddhism did not spread mainly because of the gospel only. It spread because of experiences, which were tested and proved at every stage. The aim to gain experience for increasing inner strength and to serve others. Such a man is on the path of Bodhisattva the enlightenment.[29] The aim to gain experience is to increase the inner strength. Experience enables a person to acquire inner strength, courage and determination. Experience in any case is achieved by industry and perfected by the swift course of time. Practical experience would always aid a person effectively discharge his duties and is sure guide to assess the suitability.[30]

Teaching profession is one of the noblest professions, which is value based, principal Kasang T. Bhutia is justified in saying that: Education undoubtedly has played the pivotal role in carrying the experience in all walks of life through ages. The education was not confined to the teacher taught activity of the present day. It, however, encompassed all the experience that came down from ancestors and passed on to posterity, in different forms. Even the grand mothers tales formed an essential part of education. Buddhism believes that the environment, ecology and Biodiversity are to be experienced Buddhism has a concept of "Man-in-Nature" which perceives land river, forest, mountain and even the wild animals as His manifestations.

The concept of "Man-in-Nature" is the contradistinction to the concept of Man versus Nature, as if the nature is for the benefit of Man alone and deserves to be exploited to satisfy not only his needs but also his greed. The Man-in-Nature leads a contented life whereas the developments and acquisitions give rise to greed. Buddhist folklores and legends in many parts of the world teach that all the miseries are outcome of the greed; and that one should not be greedy. Nature has sufficient material to satisfy the needs of all beings but not the greed. Man is a co-sharer in nature. Such teachings are imbibed since birth and continuously hammered till death. This attitude saves environment and nature from depletion. Folklores and legends have their impact from cradle to grave.

Over consumption by the world's fortunate is an environmental problem unmatched in severity by anything but perhaps population growth. Their surging exploitation of resources threatens to exhaust or unalterably disfigure forests, soils, water, air, and climate. Ironically, high consumption may be a missed blessing in human terms too. The time-honoured values of integrity of character, good work, friendship, family, and community have often been sacrificed in the rush to riches. Thus, many in the industrial lands have a sense that their world of plenty is somehow hollow that, hoodwinked by a consumerist culture, they have been fruitlessly attempting to satisfy what are essentially social, psychological, and spiritual needs with material thing[31].

Of course, the opposite of over consumption poverty is no solution to either environmental of human problems. It is infinitely worse for people and bad for the natural world too.

Him I call a Brahmin who is fearless (like a bull), noble, heroic, the all-wise, who has overcome death, the sinless who has accomplished his study, the awakened.

-Dhammapada verse (422).

Desires are suckers, parasites; they leave you empty. When you are overflowing with energy there is no death. The body will go, the mind will go, but this power that you have felt is going to remain. It is going to expand; there is no way to destroy it. And when there is no death there is no fear. All fear is death-oriented, all fear is the shadow of death.

All men tremble at punishment,
All men fear death.
Likening others to oneself,
One should neither slay nor cause to slay.

-Dhammapada verse (129)

All men tremble at punishment:
All men love life.
Likening others to oneself
One should neither slay nor cause to slay.

-Dhammapada verse (130)

Wisdom means the capacity to see the truth. Whenever a man becomes enlightened, the whole of existence exalts him, the whole of existence bows down to him. Buddha says: *when you are full of power and all desires and all possessiveness have disappeared from you, that means your mind has died ceased to exist. Now you can see things as they are. He sees by virtue of his purity. Now everything is pure. He does not see through any screen, he sees through purity.*

We fail to even stand stoically by our convictions and values. We prefer taking a neutral stance, adopting the middle-of-the-road approach, instead of fighting for what we believe to be correct. We make compromises, swallow our pride, get intimidated in the face of adversity, bend rather than confront. lie and even run away when the odds seem insurmountable.

Men ability to surmount their fears, complexes, insecurities and inadequacies, as they valiantly fight and staunchly stand by what they strongly believe in. Napoleon said, "when faced with a mountain I'll not get. I'll keep on striving until I climb over, find a pass through, tunnel underneath or simply stay and turn the mountain into a gold mine, with God's help". This is the indomitable spirit of a courageous person who combines the qualities of perseverance, confidence, expertise, infectious positive energy and humility. There is an indefatigable undertone, which takes into account the unforeseen and which intelligently plans for the worst. Courage more than anything then is the conquering of fear in all its manifestations. Fear could relate to physical danger, financial insecurity or failure.[35] Basically, fear inherent in the mind of man is due to ignorance. One who is born must die. There is no place where man can overcome death.

> Knowing that this body is like forth.
> Knowing that it is of the nature of a mirage.
> Breaking the flowery shafts of Mara.
> He will go where the king of death will not see him.

- Dhammapada verse (46)

REFERENCES

1. Stephen R. Covey, The 7 Habits of Highly Effective People. (1990), p. 199.
2. Galina Kirilenko, Lydia Korshunova, What is Philosophy? (1985), p. 99.
3. Hans TenDam, Exploring Reincarnation, (1990), p. 377.
4. George Gallup Jr., with William Proctor, Adventures in Immortality: A Look Beyond the Threshold of Death (London: Souvenir, 1983).
5. Henry Skolimowski, Dancing Shiva in the Ecological Age. (1991), pp. 128-132.
6. M.G. Chitkara, Encyclopaedia of Ecology, Environment And Pollution, Vol. 6, (1998), p. 63.
7. R.R. Diwakar, Mahayogi, (1954), p. 234.
8. Gian Giuseppe Filippi, Mrtyu Concept of Death in India Traditions by D.K. Printworld (P) Ltd., New Delhi. Printworld Fiuseppe, D9.
9. Paramahansa Yogananda, "Man's Eternal Quest" (1977), p. 479.
10. Bhagavad - Gita II:13.
11. H.W. Wehumann, "The Historical Buddha", (1989), pp. 54-55.
12. Prof. Steven Rose, in "Life bydong genes", by Anjana Ahuja, The Statesman, Oct. 8, (9917), p. 9.
13. Hymn of Creation, The Rig Veda.
14. Drnst Mach, The Science of Mechanics, (1893).
15. P.D. Shastri, "An ideal path in a material world," The Times of India, 9th Oct. 1997, p. 13.

16. Ekanath Ranade, Sadhana of Service (2nd Ed.. 1985), p. 33.
17. Ibid., p. 40.
18. Ibid., p. 41.
19. Kazuo Inamori, A Passion for Success, p. 6.
20. Prof. Steven Rose, in "Life beyond genes", by Anjana Ahuja, The Statesman, Oct. 8, 1997, page 9.
21. Karan Singh: Essays on Hinduism, (2nd Ed. 1993), p. 47.
22. Kandarpa Rama Chandra Rao, "Integral Humanism", (1995), pp. 132-133.
23. Ibid., p. 141.
24. D.B. Thengdi in Kandarpa Ramamchandra Rao, Integral Humanism (1995), p. XXVI.
25. Jai Narain, Economic Thought of Mahatama Gandhi, (1991), p. 151.
26. Dhammapada chapter 20 verse 11:

    vanam chindatha ma rukkham, vanato jayate vhayam
    chetva vananca vanathanca. nibbana hotha bhikkhavo (283).
27. D.L. Snell Grove, Buddhist Himalaya, (1957), pp. 11-12.
28. A.A. Shiromany, "The Spirit of Tibet: Universal Heritage" 1995, p. 333.
29. Jai Narain, "Economic Thought of Mahatama Gandhi, 1991, p. 150.
30. Bhagwat Prasad Versus Delhi State Mineral Development Corporation, AIR 1990 SC 371 at p. 379.
31. Paul Wachtel, The Poverty of Affluence (Philadelphia: New Society Publishers, 1989); Amy Saltzman, 'The New Meaning of Success", U.S. New & World Report, September 17, 1990; Joseph T. Plummer. "Changing Values", The Futurist. January/February 1989; Ronald Henkoff, "In Greed Dead? Fortune. August 14, 1989. Also see Alan During, "State of the World", 1991, p. 153-154.
32. Taru Bahl, "You cannot begin to live unless you dare to die", The Tribune, February 7, 1999, p. 2.

CHAPTER 38

EXCEL EXCELLENCE WITH INDIAN ETHOS

At the threshold of 21st century, a revolution is taking place before our very eyes, we are to see and perceive it. We are caught up in a very changing world which gives us very little time to settle down after one change before another is foaming on the horizon. And change is not made without inconvenience. Actually, things do not change, we change and adopt ourselves with the situations. Adaptability to change with excellence is key to the success.

However, adaptability to the experience of others may be helpful but solutions found by others cannot be followed blindly and wholesale. It needs adaptation to the local environment. Even in the field of management; as it has evolved in the west, may not be adaptable and suitable in toto, to Indian conditions.

While Japan, after a brief period of hobnobbing with American management fashions after the Nuclear bombing of Nagasaki and Hiroshima during the second world war, reverted to her own ethos after style with great confidence; china seems to be cautiously leaning towards both American and Japanese styles in the post - Mao era in search of more viable substitutes for the earlier socialist management style.

Management styles in India, however, unfortunately appear to be a queer cocktail made up of the hang over of colonial education, the sudden storm of new world education; and the distorted elements of our own traditional system of education. Right from the start, unlike in China or Japan, no independent grassroots efforts have been made in the post-independence India to evolve styles that are true to her own ethos[1]. And such ethos itself has to be understood with dedication. The thods are to be implemented, keeping in mind that India's strength lies in diversities. These diversities are under invasion of new hegemony is well underway.

Indian Ethos as contained in Buddhism has a concept of "Man-in-Nature", in contradiction to Man Vs Nature, which preceives land, river, forest, mountain wild animals and even, ant to elephant in terms of gods and Goddesses, worshipped and adored in its poetry and literature. In India all our Lords, Gods, Goddesses and Devtas ride on one or the other animal:

Saraswati with duck;
Laxmi with Owl;
Durga with Lion;
Shiva with Snake;
Krishna with Cow;
Ganesh with Rat;
Brahma with Peacock.

All these animals are worshipped in Indians with these gods and goddesses. Indian worship Ganga, Yamuna, Saraswati, Triveni, Kshtruanjaya, Tapti and several others. The river Ganges is said to be the most sacred among them and lacks of people takes holy dip into in every year. We are also the worshippers of Mountains. We worship Giriraj Parwat, we worship Goverdhan Parwat, we worship Sammed Sikhhar and Girnar Parwat. Not only this we treat cow as Gow Mata, and earth as Dharti Mata i.e. mother earth and naturally we respect her.

Man's Paradise is on earth.
This living world is the beloved place of all;
It has the blessings of nature's bounties;
Live in a lovely spirit.

\- Atharva Veda

Earth is our Mother,
The earth does not belong to Man;
Man belongs to earth.
Hence whatever befalls the earth;
Befalls the sons of earth.
If Man spits upon ground, they spit upon themselves.[2]

Thus a careful study of our ethos, traditional heritage, customs and usages reveals that Indian pay respect and worship this three substance system as part of their culture with the sole object of maintaining environmental balance or ecological balance whether knowingly as it is part of their sacrament. Emotionally and intellectually they are attached to the environment.

We are staunch followers of tenets like :

"Charity for all and malice towards none", "Live and let live" a "non-violence towards human being, wildlife, flora and fauna".

We are staunch believers of dharma just social order Ahimsa (non-violence). Ahimsa and Dharma are the key words of our ethos, tradition, culture and philosophy propounded by Great Indian Religious Leaders and Philosophers like Buddha, Mahavira and Gandhi.

The Vedas are the ultimate authority regarding all matters pertaining to man's conduct. The knowledge they impart is of eternal principles that govern the entire creation in which man has to understand his role and discharge his duties. The moral order which sustains the creation is referred to as "Dharma".

No one could destroy Dharma. There may be degeneration in its practice from time to time but there can never be total annihilation because of its universal and eternal nature. Lord Krishna in the Gita has said, "Whenever righteousness is one the decline and unrighteousness is in the ascendant, then I manifest", and has not indicated that there will be total destruction of Dharma at any time.

The nuances of Dharma cannot be understood by the human intellect. It is for this reason that the scriptures have categorically declared in many instances that the intricacies must be learnt from elders.

For all practical purposes it is safe to assume that those practices which are sanctioned by pious elders are best to follow and one must abstain from doing such actions that do not meet with their approval. Dharma has been classified as general and particular for the purpose of easy adoption in daily life. Some, like and caring for our environment, applicable to all, whereas, there are specific ones which are applicable only on certain occasions or at a particular stage of life.

The standard of numerous institutions appears to have deteriorated and politics has entered where it ought not to have been. However well designed a building, its strength basically lies in its bricks. And however, well conceived any institution its future ultimately depends on the human running it. The tragedy of these closing decades of twentieth century is the declining values. The brick kiln is sick.

The problems human society is facing in terms of economic development, the energy, and crisis the tension between the poor and rich nations, and many geopolitical problems are invariably an outcome of the mental pollution. Unless and until the mental is controlled, the other type of pollution may not be successfully tackled. Industrialization today implies of development. In this pursuit of development and progress, we have today reached an extraordinary level of industrialization. The less industrialised countries are focusing all efforts at accelerating industrial growth, while those already heavily industrialised are pushing on for more. The pace of industrial development has reached feverish levels. And with it we are polluting, degrading and destroying the very environment, which has given birth to life and sustained it so long on Earth. The Earth's living environment is getting poisoned, is becoming less and less sustainable and is steadily losing its life-giving capabilities.

There is growing evidence of man-made harm in many regions of the earth; dangerous levels of pollution in air, water, earth and living beings thereon, major and undesirable disturbance to the ecological balance of the biosphere; destruction and depletion of irreplaceable resources; and gross deficiencies harmful to the physical, mental and social wealth of man, in the man-made environment particularly in the living and working environment.

Article 51A of the Constitution imposes as one of the fundamental duties on every citizen, the duty to protect and improve the natural environment including forest, lakes, rivers and wildlife and to have compassion for living creatures. To enable the citizens to fulfil their duties as mandated by Article 51A requires awareness and education.

The roots of education are bitter but the fruit is sweet.

\- Aristotle

Living stone thinks that the primary purpose of education is to improve character. For Plato education is the basis of the state but the ultimate aim and essence of education is the training of the character to be achieved by the discipline of the body, will and the intelligence. Dr. Radhakrishnan's dictum is that civilisations are not built with brick and mortar, steel and machinery. They are built with men and women, their quality and character.

The "crisis of the character" is the "crisis of the mind" and ultimately the "crisis of environment". The mind has been polluted in absence of the real education. The "crisis of character"

has often attracted the attention of the Commissions and omissions. But perhaps the reports on such matters as character building gather dust on the shelves of the Central and State Government Secretariats. There was a well-written, well-meaning and wholly unexceptional report submitted by the Sri Prakasa Committee was a familiar one: to report on the need for moral and religious education. The Committee strongly urged deliberate inclusion of moral and spiritual values from the earliest years of life. The real education - character building alone can bring an era of stability. No short cut to such a high and laudable achievement is possible.

Education means the free development of the personality and an unhampered unfoldment of innate qualities. The real aim of the education should be to produce complete human beings. True education aims at building up an integrated personality, simultaneous and harmonious growth of body, mind, senses and "the spirit". Mahatma Gandhi says that there should be the education of intellect, spirit and body. Shastras laid emphasis on the all round development of the human personality. Aristotle believed that the aim of the education is to give knowledge as a "fixed and unilaterally conditions of the soul". Bertrand Russell points out that a teacher must try to give unbiased ideas to the taught. Education equips the individual with the necessary intelligence, judgement and foresight.

The for sight before entry into the now millennium requires administration and management of its resources inclusive of human resources development.

Administration is the part of management which is concerned with the installation and carrying out of the procedures by which the programme is laid down and communicated and progress of activities is regulated and communicated and progress of activities is regulated and checked against plans.[3]

Gandhiji believed in administration and power at the ground level. He visualised "seven hundred thousand" villages of India organised according to the will of the residents of the villages themselves. Gandhi's rare description according to the will of the residents of the villages themselves. Gandhi's rare description of village self-government is fully relevant in the present-day context. He believed in power at the ground level. His idea of village Swaraj (self-government) is of complete republic, independent of its neighbours for its vital wants, and yet inter-dependent for many others in which dependence is a necessity. However, Shriram Maheshwari is perhaps justified in his view that India is on its way to having a strong rural Government. The objectives of the rural administration, rural government, has also been to generate employment, in consonance with Indian Ethos.

The primary and the pivotal unit of administration is district. If the districts are well administered, then whole of the country can be said to be well administered. It is at the district level where the difference between the good and bad administration is made and its impact is immediately felt both upwards and downwards. The lowest unit for all administrative purposes is, however, a village, at the village of cluster of villages level, the last instrument in the hands of the Government are functioning like the Patwari, Gram-sewak, Chowkidar, Village Accountant, Record-Keeper, and the Headman or lambardars or patel. The village lambardar collects the revenue and deposits it in the Treasury. The patwari is responsible for all the work connected with the land record. He is the busy-body is the kingpin of the revenue administration in the district. However, the administration and the Government at all levels from village to the capital is for the governed — the people and unless the people are taken into confidence in decision-making, participation, awareness and execution of works, there can be no progress and prosperity in the real sense.

In essence, what we need is general awareness through mass education of public control of pollution. The plea that pollution can be prevented only at great expense is hardly tenable. In a welfare State, like ours, no investment and expenditures is excessive if we look at the conservation

and preservation of the ecological balance, the health of the people, and the economic growth and the all round development of the human people, and the economic growth and the all round development of the human community at large, without any discrimination.

It is heartening to note that the Government of India has been seized of this subject since the year 1948, i.e. immediately after attaining Independence. A good deal of legislation has been passed on the subject of Environment Control from pollution. Fortunately, the subject of Law and Environment has come to be taught in some law Colleges to train young people in this discipline. The study of this neobranch of law is still in nebulous stages, and the recommendations of C.M. Jariwala, offered in an article "Six Years" Banaras Experience of Teaching Environmental Law - Some Guidelines need urgent implementation.

The paramount duty of the State (the ruler), in conformity with the India ethos from time immemorial, is the ensure the happiness, welfare and all-round development of its subjects. The maximum people needs education and learning from the very childhood. With the advancement of science and technology, the industrial and all round growth of the community, the menace of pollution of air and water in industrial towns is assuming alarming proportions. The importance of teaching a course on environmental law right from school to post-graduate levels cannot be over emphasised. Coupled with this, a strong public opinion should be mobilised creating an awareness, before enacting a legislation on the subject of protecting natural environment.

General awareness of the people about the importance of protection of environment has increased due to the sustained work of certain agencies and individuals. Need is to try to harmonise the developmental activities with environment because development is also a very important aspect of life. After all beings are incapable of enjoying the same, the very purpose of development will be defeated. However, the efforts to increase the awareness have to be made manifold.

In the name of development, activities are undertaken without taking care to protect the environment and as such the biggest threat to life perhaps comes presently from degradation of environment. Environmentalists and other experts have been warning the world about the impending dangers of these reckless activities which are severely affecting the environment and the ecology. In spite of these warnings, environmental degradation is taking place everywhere. Uncontrolled exploitation of natural resources and industrialisation ignoring the importance of environmental protection is causing worry for all, untreated industrial effluents are straightaway emptied into rivers and thereby polluting drinking water sources. Poisonous fumes and smoke emitted by factories have polluted the atmosphere too. Increased vehicular traffic without sufficient pollution control measures has already made life in cities miserable and the health of people has become the biggest casualty. Natural forests are slowly vanishing and weather pattern is changing. Rainfall has become scanty in many areas. Noise pollution has assumed alarming proportions. The root cause of this malady is the ever-increasing population and their quest for more and more convenience and luxuries is life. The issue is a very complicated one and to find a solution to this problem is not very easy. The damage once caused to the environment cannot be easily repaired and any further damage will imperil the human existence itself. The hole found in the ozone layer over the Antarctic area is a clear indication that more dangers are in store for us if pollution is not controlled immediately. The best gift that we can give to the future generation is a clean environment and without which developments will have no meaning, because survival is more important than anything else.

In order to reach a consensus - the need for which is paramount-policy-makers in the "one-third", as in the "other two thirds", could endeavour to appreciate the other's sensitivities, in order that at some point "subsequent thinkers can manoeuvre to reconcile the Southern yearning for

'development' with the Northern call for 'sustainability' for, as President Robert Mugabe of Zijmbabwe put it: "we all share this tormented earth, and harm done is any part of it will exact a heavy toll from all of us".

The marches are on and the shape of things also go on changing. However change is one thing and change for excellence is quite another thing. Until fairly recently the people operated with the assumption that they enjoyed limitless resources and plenty of time to build profitable enterprises, but today finite resources, new technology, and accelerating change are placing unprecedented pressure on every organisation. Only those leaders who learn to anticipate and even invent the future will profit for, rather be surprised by, change to excel-change for excellence. It may appear to be astonishing but a reality of life that a number of excellent ideas that have been turned down just because somebody discovered some very minor flaws in them and very sensible people often assume that if they spon even a minor flaw, the whole scheme, which otherwise might be very sound, is also full of flaws and weakness and lack desires strength of the chain lies in the weakest link and collectively and winners know that the time is the meaning of change for the best.

In any case winners do take more risks than losers. This is why they appear lucky, scoring more winds than most of us. What the sceptics fail to see is that they also lose but since they risk so much, so often, it squares up and in the end winners get applauded for victories not failures. We remember Edison not for the thousands of bulbs that failed to light but for the one which worked. So each one of us has a choice. It is the choice between really living are merely existing. Anyhow, the success made by the winners is full of sacrifices and then change the mere existence into meaning full living.

Change is an unending process, so effort for excellence. If the Human Brain has not come to the tether end of its evolution and growth, it will unendingly go from one height of excellence to another. Chess is supposed to be a game of mind and brain. The defeat of Garry Kasparov, the world chess champion by the deep blue, computer in one of the bouts of chess is a top ranking sensation. Questions have cropped up as to whether the human brain has reached the dead end, so as to be defeated by a mere machine. The sceptics seem to forget that victorious machine was not born as a creature of nature but was the creation of the same human brain. If any thing, it is a step forward in excellence and next step may be par excellence, for the brain to create a computer itself.

India's strength lies in the diversities and these diversities are under the invasion of new hegemony is well underway. But unfortunately the present generations in its selfish growth pursuits do our children need squandering the resources. In other words we are promoting a direction less and future less growth and our development is not at all sustainable. Economic growth in India as such has virtually by passed poor and weaker sections of the society, we are probably the most iniquitous society in the world with the situation becoming worse every year. Generally economic growth is treated as the end and the people as the means. Unless the content and character of growth is reoriented an defashioned the present stalemate cannot be changed.

India has completed 50 years of Independence, and the anniversary celebration has churned out a lot of literature reviewing an era dominated by Mahatma Gandhi. There is a clear nostalgia about the era among many of the older generation, and there is disappointment about the most cherished prize of the movement led by him-free India, having turned sour. A Delhi-based newspaper, the other day, on Gandhi Jayanti - October 2, 1997 carried detail of sumptuous lunch served at a high level meeting convened to discuss the poverty removal programmes. The nation has moved ahead in the 50 years since independence not because of but in spite of the false promises of the leaders. It is a miracle, what the country needs today is not the distorted message of the Mahatma but another

Gandhi for launching the second freedom movement referred to by Lok Sabha Speaker P.A. Sangma in his address at the Special midnight session of Parliament on August 15, 1997.

Indian philosophy recognized the role of intuition and inspiration as source of knowledge with a view to help excelling excellence. Mahatma Gandhi[4] some seventy five years ago in Navjivan, wrote :

A man had to cultivate the inner sense. It did not belong to every man as a natural gift its cultivation needed spiritual surroundings and constant effort. What to talk of continuous efforts, India so far is not on the tract. Our political class too is an institution. But when it is itself unstable and uncertain, there can be no pursuit of excellence. As the Bible puts it: "Unstable as water, thou shall not excel".

Equally where the sovereign is incapable of admiring excellence, it becomes purposeless for the citizen to excel. For example post independence, we had built many outstanding institutions for higher medical education and research. These were conceived as centres of excellence. By now they are vastly deteriorated. The pursuit of excellence has been replaced by political patronage and the quest for vote bank.

It is not difficult to conceive, perceive, create and recognize excellence. Besthoven, Mazard, Shakespeare, Hemingway and Leonardo da Vinci created it. Gandhi, Socrates, Franklin, Confucius, and Einstein had acquired excellence John Wooden, the legendary KCLA coach, brought it to the basket ball floor, Vine Lombardi inspired it on the football field and Jesso Owens showed it at the 1936 Summer Olympics and Lee-Lococco excelled in corporate world. Everyone knows and recognizes that an Olympic god medal and a Nobel prize reward it. For excellence on the organization level "the Demning Prize"[5] named W. Edward Demning, the famous statistician and founding figure in modern quality control, the Demning prize was instituted in Japan in 1951 in order to spur productive activities and promote the use of statistical methods as a management tool. The prize is awarded annually in two main categories :

1. The Demning Application prize, awarded to companies, divisions and small enterprises in recognition of outstanding success in practice of quality control;
2. The Demning prize for individuals, awarded to person in recognition of outstanding contributions in the area of research and education.

The Demning prize is generally considered the most prestigious honour of its kind not only in Japan but all over the world, it was officially opened to overseas companies in 1986. The prize is administered by the Union of Japanese Scientists and Engineers (JUSE), an independent, non-profitable body of quality control experts from universities and research institutions. A key objectives behind the prize process is to stimulate people to go beyond mere conformance to standards and lead them to discover ways and means to adapt quality management to their own organization and excel others engaged in the similar endeavours.

Why is it that we cannot produce a single world class Olympic gold medallist in any branch of athletics? Why can't we produce a single company, winning and demning prize instituted in Japan or a Nobel prize winner in science of the level of Hargovind Khurana, who was awarded not because he was an Indian but because he was in Americans. What is that will excel others and produce excellence in India? The present generation appears to have failed the mother India so far. However, hope sustains life and future is the hope.

"We must welcome the future, remembering that soon it will be the past; and we must respect the past remembering that it was once all that was humanly possible".

-George Santanyana

Humanly possible there or here, as the human brain is not the preserve of any one nation.

Individuals who have developed specific skills create superior performance leading to success. Excellence does not happen meticulously but springs from pace setting levels of personal effectiveness and efficiency. Great business, government and non-profit organization owe their greatness to a few individuals who mastered leadership skills and passed those skills on to the succeeding generations.[6]

Of course, an excellent extends to each and every activity, that to the extent of excellence, Achieving this would require not only the best from each and every individuals but an excellent organisation overall as compared to all others, such an organization has no parallel, as it excels all others. However, individuals not organisation necessarily create excellence. With their unique skills they lead others along the path to excellence; carefully cultivating those who will later assume the controls. To groom future leaders successfully, the mentor makes sure that he passes on both is gifts for strategy and his flair for building a strong team culture.

The process of successfully challenging for any prize what so ever, is to create strength of the team as a whole. Actions aimed at team culture building instills a collective commitment to a common purpose, foster distinctive competence among each and every member of the team, to deliver superior performance, and establish a consistency that helps attract, keep and develop leaders-team members at all levels. However, it must bear in mind that working satisfactorily with his team members is not part of his captaincy but entire responsibility entrusted to him. He can successfully achieve objective through his team members.

To make the ensuring 21st century, "A century of excellence", each one will have to excel his own excellence. And of course, the each will have to excel the one who has already excelled in a particular field.

Excel the Excellence is the message of our forefathers to the people of India generally and more particularly to economists, scientists, engineers, doctors educationists generally to the people of India millennium. The people in some parts of the world have achieved excellence in different spheres of life and India is yet to put herself on the path of param Vaibhavan Pinnacle of greatness-not variably transitory superpower status, but the pre-ordained jagad-guru-pada. In order to have correct grasp of this goal, we will have to understand how to attain and maintain the param Vaibhavan the glorious condition of our nation. Ordinarily, the glory of a nation is measured in terms of material affluence. And that there is no doubt that a nation in glory has necessarily to be affluent. All the necessities of life must be fully provided to every individual in the society. The society, however, must have strength to protect itself from external aggression and internal chaos. And when we assert that our society should be taken to the pinnacle of glory, it also means that the people should be made alert, organized and powerful. The first requisite is, to steel our will for a nation-wide, determined and organize effort. The struggle is likely to be long and bitter. All of us will be called upon to undergo sufferings and sacrifices. Let all the individuals in the society face these difficulties steadily and with good cheer, and move towards excellence individually and collectively.

Article 51A of the Constitution enumerate fundamental duties, addressed to the citizens. Every citizen owes these duties to the state of the country and the nation. Article 51A mandates that it shall be the duty of every citizen of India, to strive towards excellence in all spheres of individual

and collective activity to make the nation constantly rise to the higher levels of endeavour and achievement. And by a collective efforts towards excellence to raise the stature of the country to the pinnacle of greatness. To establish the Mother India on the seat of world Power its children will have to excel others in their respective fields.

We are born in the present tying situation and in adverse circumstances we get an opportunity to show best in us and to give the best results. Each one of us, notwithstanding various limitations around, should pick up at least one lofty etho and strive to put it into practice. And none can say that he or she has no scope for discretionary choice and practice. Eash obstacle can, thus, be converted into an experiment in self-growth and march towards excellence.

REFERENCES

1. S.K. Chakraborty, Human Response in Organizations: Towards the Indian Ethos, (1985), p. 1.
2. Chetan Singh Mehta, Environmental Protection and the Law (1991), p. 105.
3. Breach Quoted in : Shashi Kapoor, The Practicing Personnel Manager's handbook (1999), p. 127.
4. Mahatma Gandhi, Navjivan, August 24, 1924.
5. Craig R. hickman and Michael A. Silva, Creating Excellence (1985), p. 23.

CHAPTER 39

APPRAISAL

The Buddha has presented us with no new astounding philosophical theories, nor did he venture to create any new material science. He explained to us what is within and without, so are as it concern our emancipation and ultimately expounded a Path of Deliverance which is unique. The Buddha did not teach all that He know, He taught us only that which is absolutely essential for our emancipation. Incidentally, he has, however, forestalled many modern scientist and philosopher.

Schopenauter in his World as Well and Idea has presented the Truth of Suffering and its cause in a Western garb. Spinoza whilst admitting the existence of a permanent reality asserts that all existence is transitory. In his opinion sorrow is conquered by finding an object of knowledge which is not transient, not ephermeral, but is immutable permanent, everlasting. Berkley proved that the so-called indivisible atom was a metaphysical fiction. Hume analysed the mind and came to the conclusion that consciousness consists of fleeting mental states. Bergson advocated the doctrine of change. Professor James refers to a stream of consciousness. The Buddha expounded these doctrines to transience (Anicca), Sorrow (Dukkha), and soul-lessness (Anatta) some 2500 years ago whilst He was so journing in the valley of the Ganges. As Dr. Dahlke says, Buddhism, alone among all world religions stands in not a prior contradiction to scientific thought. Buddha no doubt accords with science, but both should be treated as paralleled teachings, since one deals mainly with the material realm whilst the other confines itself to the metal and moral realm. The subject matter of both are different.[1]

The moral truth He taught is not merely to be preserved in books, not is it a subject to be studied from a historical or literary point of view. On the contrary, it is to be studied and practised in the course of one's daily life, for without actual practice one cannot appreciate the truth. Buddhism, therefore cannot strictly be called a philosophy because it is not merely "the love of, inducing the search after, wisdom". Nor is Buddhism a hypotehtical interpretation of the unknown (as in metaphysics), or of the in exactly known (as in ethics or political philosophy)[2]. If by philosophy is meant as after the fundamental character of this world in which we find ourselves, and of the kind of life which in such a world it behaves us to live. Buddhism may approximate a philosophy[3]; but it is something very much more.

Buddhism is not a religions[4] in the sense in which that word is commonly understood, for it is not "a system of faith and worship".

Buddhism does not demand blind faith from its adherents. A Buddhists seeks refuge in the Buddha because it is He who discovered the Path of Deliverance. It is the Buddha who shows us the Path of Deliverance. It is He who holds the Light of Truth to us benighted travellers. We grope in the dark, not finding a way of escape.

Frijof Capra on Buddhism,[5] "The Tao of Physics", writes : Buddhism has been, for many centuries, the dominant spiritual tradition in most parts of Asia, including the countries of Indochina as well as Sri Lanka, Nepal, Tibet, China, Korea and Japan. As with Hinduism in India, it has had a strong influence on the intellectual cultural and artistic life of these countries. Unlike Hinduism, however, Buddhism goes back to a single founder, Siddhartha Gautama, the so-called 'historic' Buddha. He lived in India in the middle of the sixth century B.C. during the extraordinary period that saw the birth of so many spiritual and philosophical geniuses Confucius and Lao Tzu in China, Zarathustra in Persia. Pythagoras and Heraclitus in Greece.

He further celebrates : It the flavour of Hinduism is mythological and ritualist, that of Buddhism is definitely psychological. The Buddha was not interested in satisfying human curiosity about the origin of the world, the nature of the Divine, or similar questions. He was concerned exclusively with the human situation, with the suffering and frustrations of human beings. His doctrine, therefore, was not one of metaphysics, but one of Psycho therapy. He pointed out the origin of human frustrations and the way to overcome them, taking up for this purpose the traditional Indian concept of maya, karma, nirvana, etc., and giving them a fresh, dynamic, and directly relevant psychological interpretation.

After the Buddha's death, Buddhism developed into two main schools, the Hinayana and the Mahayana. The Hinayana, or small vehicle, is an orthodox school which sticks to the letter to the Buddha's teaching; whereas the Mahayana, or Great Vehicle, shows a more flexible attitude, believing that a spirit of the doctrine is more important that its original formulation. The Hinayana school established itself in Ceylon. Burma and Thailand, whereas the Mahayana spread to Nepal. Tibet, China and Japan and eventually, became the more important of the two schools. In India itself, Buddhism, was absorbed, after many centuries. Flexible and assimilative Hinduism, and the Buddha was finally adopted as an incarnation of the many-faced god: Vishu.[8] According to Buddhist tradition, the Buddha expressed the Four Noble Truths.

The root of Buddhist doctrine lies in four truths suffering, sources cessations, and paths. The four truths are two groups of effect and cause : suffering and their sources, and cessations of sufferings and the paths for actualizing those cessations. Suffering is like an illness the external and internal conditions that bring about illness are the sources of suffering. The state of cure from the illness is the cessation of suffering and of its cause. The medicine that cures the disease is true path.[6]

Geshey Ngawang Dharjay offers insight the one who has attained Enlightenment is endowed with. The powers of Understanding; Four kinds of Fearlessness; Four specific kinds of Knowledge; and Eighteen kinds of knowledge Exclusive to the Buddhas.[7]

The Ten Powers of Understanding are explained as enumerated hereunder : Understanding that virtuous actions must inevitable produce the fruit of happiness, selfless giving leads to attainment of wealth and that they cannot possibly result in suffering although this may superficially appear to occur at times :

Understanding, the ripening force of Karma, Buddhas are able to trace the causes in former lives of even such things as facial features, ailmetns, etc. All phenomena have their causes and no suffering occurs without its cause of non-virtuous action.

Understanding the dispositions of individual sentient beings. Buddha know the capacities and abilities of each being and can adept their teaching accordingly.

Understanding the likings and potential for spiritual growth of each sentient being. Thus knowing the most effective methods for revealing each individual's Buddha nature.

Understanding the different levels of intelligence of sentient beings and teaching them accordingly.

Understanding the different spiritual paths and where they lead. The Mahayana path leads to Enlightenment for the sake of all sentient beings, and the Sravaka and Pratyekabuddha paths lead to personal Liberation.

Understanding that which path is to be abandoned and that which is to be practised; The ability to remember the past lives of sentient beings. During the time of Buddha Sakyamuni, there was a bhikshu who, no matter how hard he tried, could gain no attainment while sitting in meditation. The Buddha examined his past lives and, finding that he had been born a full many times in succession, told him to meditate while lying down, as a bull usually rests. Arhats, too, can remember some past lives, but the Buddhas are able to look back much further into the past.

The power to foretell all states of future existence and the place of death of all sentient beings. The Buddha sends forth rays that reach all sentient beings and are then reabsorbed into their source. If these rays strike one's keens, one's next rebirth will be in one of the three lower realms; if at the heart, the human realm; if at the throad, the Deva realm, and if at the Ushnisha crown of the head, the next rebirth will be in one of the higher Deva realms. Buddha Sakyamuni prophesied much that came to pass in Tibet, and in his reincarnation as Padma Sambhava, made many prophesies about the future;

The power to see which klesas and obstacles each sentient being has overcome.

The Kinds of Fearlessness, are as follows :

Frearlessness in expressing one's own intuitive understanding before all sentient beings, including, Enlightened ones. Fearlessness in guaranteeing that one has abandoned all the obstacled to be abandoned. Fearlessness in stating what sentient beings must abandon in order to progress spiritually. Fearlessness in explaining which opponent powers are to be used against klesas. For example, understanding of sunyata is the cure for instinctive klesas and bodhicitta is the cure for ordinary klesas.

The Four Specific Kinds of Knowledge are discussed hereunder:

Undeluded knowledge of the right means of communication. Undelued knowledge of the specific and general meanings of words. Undeluded discriminating ability knowledge to understand all aspects of things. Knowledge of the structure of words as opposed to random sounds.[8]

These four, relating to the spoken word and its meaning, are attained not only by the Buddhas but also by the Arhats and Aryabodhisattvas who have abandoned klesavarana.

The Eighteen Kinds of Knowledge Exclusive to the Buddhas are enumerated as follows :

Ability always to remain calm. free of any disturbed physical reactions. Freedom from disturbed vocal responses in reaching to such things as danger. Never-decreasing memory. The Buddha's total awareness is like the sun shining on all sentient beings. The more one removes the obstacles steadying

between one and His light, the more one shall be able to receive His blessings. for the Buddha never fails to help ripened beings. Unbroken contemplation of Sunyata. For the Buddha there is no division between meditation and post-meditation periods, and they are able to do many things simultaneously. Freedom from the concept of the independent self-existence of that which is to be abandoned and to be practised. and of the attainment of enlightenment. Never felling in different towards any sentient being, but always being ready to examine each individual's abilities, liking and disposition in order to give him all possible and in advancing his spiritual growth.[13]

These six attainments are governed by the Buddha's action than means : supreme Bodhisattva conduct. It is helpful to meditate on these referred to above six qualities when taking refuge. It is essential that an object of refuge be free of all internal and external fears.

The following six traits are governed by the Buddha's insight and wisdom:

Never-decreasing intention to help sentient beings. Enemies and those who wish to harm one are the people whom one has the least willingness to help, but as they are the direct cause of the development of Bodhicitta one should truly make them the object of offerings and devotions.

Never-decreasing enthusiastic perseverance. Regardless of any difficulties involved, the Buddhas are always ready to act immediately for the sake of benefitting sentient beings. To illustrate this, there is the account of the Indian Pandit Rahula's having gone to Tibet when, with his clairvoyance, he had seen there was a mediator there (who later became the founder of one of the two main Kagyupa traditions), whose Buddha Nature was ripening to the point at which he would need further initiations.

Never-decreasing awareness of the methods needed to help sentient beings. The Buddha, manifesting himself as the Nirmanakaya, is able to assume any form, such as trees, bridges and roads for the purpose of helping sentient beings. Both his wisdom and speed are able to take on physical form. After attaining Enlightenment, it takes one at least seven months to realize the full extent of a Buddha's powers.

As opposed to this, most people's present awareness is as limited as that of the nomads who came to Lhasa and were astounded at seeing bicycle, thinking the riders were people with wheels for legs. Similarly, there was an old Tibetan woman who simply could not grasp the idea that there could be a lake bigger than her garden pond. It is valuable to become familiar with these at first amazing and sometimes seemingly irrelevant qualities of the Buddhas; Never-decreasing single-pointed concentration on Sunyata; Never-decreasing wisdom; A never-decreasing ominicient state of mind invulnerable to klesas.

The remaining six kinds of knowledge are the result of the union of Buddha's action and wisdom; and may not be easy to explain. The difference between the Bodhisattvas and Buddha intention to help sentient beings is that the former still need to make efforts towards this end, whereas the latter do not. Like a clear mirror, the Buddhas effortlessly bring images upon themselves, thus assuming many forms. Although His gross form has dissolved, Buddha Sakyamuni is still present in the world din His subtle form, which is visible to those with high spiritual attainment. Maltreya, though already Enlightened, is now active in the world as Bodhisattva. There are stages in the Mahayana path.

Geshey Ngawang Dhargey in "Tibetan Tradition of Mental Development" explains the qualities of the Buddha. The Buddha's body in its Nirmanakaya, or physical incarnate form, has thirty-two major and eighty minor characteristics. The former are marks signifying the Buddha's supreme

attainment as one who guides other living beings, and the latter signs of his inner wisdom. The Buddha's voice goes far and wide, and with one utterance. He answers the question of many.

At one time, upon being questioned by a great number of disciples. He answered simply, "Man is impermanent", thus, satisfying all the question, stilling all doubts, his speech having different depths of meaning depending upon the individual disciple's level of attainment. His voice is soft, rhythmic, and pleasing, not fading as one move farther away, it is not a voice to which one becomes attached. He loves all equally all the timing beings on call. His mercy is constant. The Buddha's caution is the manifestation of himself in physical forms, radiating peace and virtue in order to stimulate others along the Path. A Buddhist is one who takes refuge in the Triple Gem. Taking refuge means foundry all moral conduct and all growth of insight and wisdom, and is, thus, essential for all spiritual practice and development. Do not depend on others for guidance, but rather on the growth of the Three Refugees within yourself.

In his famous book, "Recovery of Faith", Sarvepalli Radhakrishnan[9], says that the earlier Buddhism mainly subscribed to ethical idealism. In its fundamental idea it approximates to scientific thought of the nineteenth century. As to the dynamic concept it is a splendid prophecy suited even to the wants of the present day and reconciles conflict between faith and sciences.

Swami Vivekananda[10], in lecture delivered in Detroit on March 19, 1894 "On Buddhist, The religion of the light of Asia", he said : Buddha leads shoulders above all other man. He protested against the inequality of man and man, or man and beast. All life was equal, he preached. He was the first man to uphold the doctrine of prohibition in liquors. Swamiji said : "Buddhism was the foundation of the Christian religion, that the catholic church come from Buddhism, yourself wholly". Having taken refuge in the Dharma, one must avoid all harmful actions, including harmful thought which leads to suffering for others. The main teaching of the Refuges is to live in accordance with the Law of Cause and Effect, i.e. implies following virtue abandoning the vice.

According to Buddhism one who is engaged in the service of others with a will wish to benefit others, can achieve Nirvana. Thus the aim of achieving Nirvana is to relive oneself of sufferings. Dr. Ambedkar suffered, mentally and physically, to relieve others of their sufferings and bring happiness to them. His aim was not Nirvana but he was on the path Buddhahood, as he had been helping other throughout his life.

N-A Buddhist does not seek refuge in the Buddha with the hope that he will be saved by His personal salvation. The Buddha gives no such guarantee. It is not within the power of the Buddha to wash away the impurities of others. One can neither purify no defile another. The Buddha, as Teacher of devas and mean, is instrumental, but we ourselves are directly responsible for our purification or defilement.[11]

People revel in pleasure, and suffer. The advancement of science and technology seems to have achieved little more than linear, numerical improvement; development often means little more than more mansions in more cities. As result, the ecological balance the very basis of our life on earth has been greatly affected. Today, all over the world, ecological degradation is fast overtaking us. If all of us do not make a concerted effort, with a sense of universal responsibility, we will see the gradual breakdown of the fragile eco-system that support us, resulting in an irreversible and irrevocable degradation of our plenty, Earth.

According to Buddhist teaching, there is a very close interdependence between the natural environment and the sentient beings living in it. If we examine different animals, for example, those whose every survival depends on taking others lives, such as tigers or lions, we learn that their basic

nature provides them with sharp fangs and claws. Peaceful animals such as deer, which are completely vegetarian, are more gentle and have smaller teeth and no claws. From that viewpoint we human beings have a non-violent nature. As to the question of human survival, human beings are social animals. We should not only maintain gentle, peaceful relations with our fellow human beings but also that is very important to extent the same kind of attitude toward the natural environment.[12]

Everybody wants to have friends and does not want enemies. Genuine, human friends stand by you whether you are successful or unlucky and always share your sorrow and burdens. To think more deeply, if you must be selfish, then by wisely selfish, not narrow-mindedly selfish. The key thing is the sense of universal responsibility; that is the real source of strength, the real source of happiness. If our generation exploits everything available the trees, the water, and the minerals without any care for the coming generations of the future, then we are at fault, aren't we? But if we have a genuine sense of universal responsibility as our central motivation, then our relation with the environment will be well balanced, and so will our relations with our neighbours, both domestic and international.

We do need scientific development and material development in order to survive and to increase the general benefit and prosperity, but equally as much we need mental peace. Even today's sophisticated computers cannot provide us with mental peace. Mental peace must come from the mind.

Buddhism, teaches the importance of a caring the attitude the environment. The practice of non-violence applies not just to human beings but to all sentient beings any living thing that has a mind. Where there is a mind, there are feelings such as pain, pleasure, and joy. No sentient being wants pain; all want happiness instead.

In Buddhist practice we get so used to this idea of non-violence and the ending of all suffering that we become accumstomed to not harming or destroying anything indiscriminately. Although Buddhist do not believe that trees or flowers have minds, yet they treat them also with respect. Thus they share a sense of universal responsibility for both mankind and nature. The belief in reincarnation is one example of their concern for the future. If you think that you will be reborn, you are likely to say to yourself, I have to preserve such and such because my future reincarnation will be able to continue with these things. Even though there is a chance you may be reborn as a different creature, perhaps even on a different plenty, the idea of reincarnation gives you reason to have direct concern about this planet and future generations.[20] Many of the earth's habitats, animals, plants, insects, and even micro-organisms that we know as rare may not be known at all by future generations.

A path toward the twin goals of social justice and environmental protection also is described as sustainable development. This approach calls for ethics that has persistent appeal because of its simple rule for solving ethical dilemmas is utilitarianism. It holds (among other things) that an action is right if it produces the greatest good for the number of people.

Because he named it, the utilitarian philosophy is usually associated with the English philosopher Jeremy Bentham (1748-1832); however, something very similar had been suggested by Socrates, Plato and Aristotle. Bentham was an eccentric genius and a hedonist who equated goodness with happiness and happiness with pleasure. He claimed that pleasure was the only thing worth having in it sown right, and, therefore, the good life was a life or maximum pleasure. Insofar as people are moral animals, they should act to produce the greatest pleasure for the greatest number. To do so is good; not to do so is wrong.

Utilitarianism was modified and made less hedonistic by Bentham's brilliant protege (and godsòn), John Stuart Mill. Mill believed that pleasure of the intellect were superior to pleasures of the body. He held that the greatest pleasure was to be educated and to act according to enlightened, humanitarian inspired Gifford Pinchot and the early conservation was the protection of resources to produce the "greatest good for the greatest number for the longest time."

Although utilitarianism is often practical and fairly easy to apply, it had drawbacks. It can, for instance, be used to justify reprehensible act. Justice and freedom take precedence over pleasure or sound economic development and real progress in alleviating hunger and poverty everywhere. It aims toward reducing income disparities and increasing access to health care, chelter, education, jobs, and other essentials of life. It requires management of all assets and natural and human resources to increase long-term wealth and well-being for all. Sustainable development rejects policies and practices that require depletion of the productive base and that leave future generations with poorer prospects and greater risks than our own.[13]

Ethics is a branch of philosophy concerned with morals (the distinction between right and wrong) and values (the ultimate worth of actions or things). It considers the relationship, rules, principles, or codes that require or forbid certain conduct. The famous questions posed by Socrates in the fifty century B.C. remain the focus of moral philosophy: "What is the good life? How ought we, as moral being, to behave?"

Many branches of moral and ethical philosophy have developed in the 2,500 years since Socrates. Philosophers have argued about a prior versus empirical knowledge, about the nature of truth, about whether humans have real freedom and choice in our actions, about the end purposes (if any) of life, and about the ultimate worth of the goals we wee. Often these discussion lead to abstract arguments that are difficult to follow. One school of even happiness, although it could be argues that furthering justice, freedom, and right action ought to bring the greatest happiness.

The environment that is inhabited, or the inhabitants, both of them are composed or five of four basic elements. These elements are, earth, wind, fire, water and vacuum, that is space. It is on the basis of these five basic elements that there is a very close inter-relatedness or interrelation between the habitat that is the natural environment and the inhabitants, the sentient beings living within. According to Buddhist teaching, there is a very close interdependence or interrelationship between the environment and the inhabitants.

India today is faced with many problems. To name a few, two-thirds of the population is illiterate; one-third is living below the poverty line. Add to this the large-scale unemployment and under-employment, population explosion, low per capita income threat of national disintegration, environmental degradation, fall in ethical standards, degeneration of socio-political institutions, human right violations, and we have a handful of agenda for action. Our best hope rests on human resources development, based on a multi-dimensional programme of education, at the kernel of which is an all-round, integral, man-making. And of course, an ounce of action is better than a ton of paperwork, and the universities, indeed all educational institutions, are the reservoirs of youthful energy and springboards for a dynamic nation's everlasting quest for the onward march with dignity towards a better future, in 21st century.

The lifestyle and the environment to which humans have been adapted by evolution and which must thereby most favour the maintenance of human health. Washburn and Landeaster point out the common factors that dominated human evolution and produced homo-sapients were pre-agricultural. Agricultural ways of life have dominated less than one percent of human history and

there is no evidence of major biological changes during the period of time... the origin of all common characteristics must be sought in pre-agricultural times.[14] The creation of vast urban conglomerations has provided a perfect niche for burrowing rodents, including the rats that transmit bubonic pleauge.[15]

Significantly, it was around 200 BC that malaria seems to have developed in Italy. The marshers which bred the Anopheles mosquito were man-made. They were created by soil erosion from badly-cultivated sloping lands, which being deprived of their topsoil, were by the same token, made largely unproductive. The Pontine marshes supported sixteen Volscian towns supported mosquitoes.[16] Lucsretium believed that the earth was dying. Livy woundered how the vast armies of the Volscians, Aequieans and Hernicians, which the Romans had fought four centuries earlier, could have been sustained by lands which, in his time, were so poor that they could support but a small population of slaves tending their masters' livestock and earning for sparse olive groves and vineyards.[17] St. Cyprian of Carthage, around AD 250, complained that the world was dying. Springs were drying up and famines were increasing over the whole Mediterranean area. Most eloquent perhaps was Columella, who argued against the thesis that the deterioration of the land was a natural process - an act of God', as we would refer to it; the consequence of the earth's natural ageing process.

Urbanisation has also put us in close contact with parasites that had previously established a stable relationship with the animals we had domesticated. Large-scale irrigation projects have also provided an ideal habitat for water-borne diseases. The result is the spread of schistosomiasis and malaria which even the World Health Organisation (WHO) acknowledges to be our doing. As he constructs dams, irrigation ditches to alleviate the world's hunger he sets up the ideal conditions for the spread of disease.[18]

In general, with the development of industry, the environment we live in resembles ever less that to which we have been adapted by our evolution. We are forced to live in massive industrial conurbations which bear little resemblance to the living environment in which we evolved. We live in nuclear families, often truncated ones at that, in a vast atomised society, if indeed we can dignify it with that term; that bears no resemblance to the extended families and other cohesive social groupings within which we have lived over the last few million years. We eat food that is grown by unnatural processes, making use of a host of chemical substances, hormones, antibiotics, pesticides, including insecticides, herbicides, nematocides, fungicides, rodenticides, etc., of which residues are to be found in practically all commercially available food today. Our food is then processed in vast factories with the result that its molecular structure is often totally different from that of a food we have been adapted to each during the course of our evolution, and it is further contaminated with thousands of other chemicals, emulsifiers, preservatives, anti-oxidants, etc. designed to impart to it those qualities required to increase shelf-life and otherwise improve its commercial viability.[19]

We drink water contaminated with heavy metals and synthetic organic chemicals, including pesticides, which no commercial sewerage works or water purification plants can effectively remove.[20] We also breathe air that is polluted with lead from petrol, asbestos particles from brake linings, carbon monoxide and nitrogen oxides from car exhausts, sulphur-dioxide from chimney flues, radioactive caesiu, stronitium and plutonium from nuclear plutonium from nuclear tests, and a host of other radionuclides from the flues of nuclear installations.[21]

We can easily think of countless examples of the principle of phylogenetic maladjustment operating in homo sapeins. The traditional 'scourages' of mankind, such as plague and typhus and the great deficiency diseases such as scurvy, beriberi, pellagra and kwashiorker are all straight forward examples of the principle. An examination of reports on the reason why patients visit their physicians in the most developed countries in Western society today shows clearly that the majority of the

disorders of which they complain fit into this category, and diseases of civilisation', in the sense that they would have been rare on non-existent in primeval society (e.g. virus infections of the respiratory and alimentary tracts, peptic ulcers, cardiovascular diseases, obesity, diabetes and probably much physchoneurosis.[22]

The function of pseudo-adaptation is not to deal with the causes of a disease, but only to mask its symptoms. While since they are part of the pattern of resource-intensive and polluting economic activities that are making our planet an ever less suitable habitat for complex forms of life, to apply them is, the long run, to increase the incidence of the diseases they are supposed to cure. Indeed, the most successful treatments provided by modern medical science are those that seek to create the optimum conditions within which the healing process can occur on its own.

Our modern industrial society cannot function in the way it is proceeding because it has disintegrated into a mass of unrealed and alienated individuals who do not have the capacity to take a real hand in the running of their affairs. In this way we have become totally dependent on eternal agents of control. Society is so structured that it is impossible to treat a disease at any level higher than that of the individual. Experts in different fields, reared on the specialist knowledge contained within the watetight disciplines into which modern knowledge has been divided, are employed to fulfil carefully defined tasks. Each specialist has a limited brief, he or she cannot venture outside what is considered the legitimate field of activity without venturing on to territory over which some other specialist holds sway.[23] For a health service to be truly adaptive, for it to treat the cause of diseases and hence reduce their incidence and their severity, it would have no treat a population's social and physical environment and its relationship with them and thereby the larger system.

Our society is committed to a course; that of further development and industrialisation; that can only exacerbate all the basic problems that confront it, including the growing ill-health of its members. In the long run of course, the problem will be solved, for conditions are becoming level less propitious to the industrial process, so much so that we are faced in the not too distant future with inevitable socio-economic collapse. It is only then that our health could take a turn for the better, for our of the ruins of our industrial society, we can hope to see emerge smaller, more decentralised societies in the natural environment, close to mother earth and that might eventually develop the capacity for cultural self-regulation and thereby create conditions that are more favourable to the maintenance of human health as well as that of whatever forms of life may have survived the industrial holocaust.

It is essential to the world-view of industrialism that humans should not be regarded as an integral part of nature but rather as above, it, and thereby largely exempt from the laws governing of behaviour of other forms of life on this planet. To justify this, one can postulate a number of abstract entities whose possession by humans is supposed to distinguish them from the other less fortunate forms of life. Thus only humans have a soul, they alone display consicousness, their behaviour is supposed to be intelligent, while that of other forms of life is said to be governed by 'blind' instinct. Only human societies are supposed to be capable of cultural behaviour. Such notions are unknown among stable societies for whom nature is holy.[24]

It is by desanctifying nature that it has become socially feasible to destroy it, and by sanctifying human progress in its stead that the process has been able to proceed at the present disastrous pace. For humanism we must substitute naturalism - respect for the natural world of which we are an integral but only a modest part. Such a carrying attitude is needed by mother earth.

REFERENCES

1. Narada Thera, The Buddha-Dhamma or the Life and Teachings of the Buddha, (1991), p. 11.
2. William Durant, The Story of Philosophy, p. 2.
3. A Philosophy in the sense of an epistemological system which furnishes a complete reply to the question of the what, of the what is life? This is not, "Buddhism" by Dr. Paul Dhalk, p. 25.
4. Prof. Rhys Davids "Buddhism", p. 1.
5. Frijof Capra, The Tao of Physics, Revised editions, February, 1984, p. 6.
6. The Fourteenth Dalai Lama His Holiness. Tenzin Gyatso. Kindness, Clarity, and Insight, Fifth Printing, 1988 pp. 21-22.
7. Geshey Ngwang Dhargyey, Tibetan Tradition of Mental Development, (1974) p. 222.
8. Ibid. pp. 224-225.
9. S. Radhakrishanan, Indian Philosophy, Vol. I, (Sixth Impression, 1993), pp. 341-76.
10. The Complete Works of Swami Vivekananda, Vol. VII, (Tenth Reprint 1986), pp. 429-430.
11. Narada Thera, The Buddha Dhamma or the Life and Teaching of the Buddha, 1991, p. 91.
12. His Holiness the XIV Dalai Lama, On the Environment, 1994, p. 12.
13. Ojnnigham, Saigo, Environmental Science, A Global Concern, 1990, p. 531.
14. Sherwood L. Washburn & C.S. Lancaster, The Evolution of Hunting In : Lee and Devore, Man the Hunter, Chicago Aldine, 1968.
15. C.C. Huges and J.M. Hunter, Development and Disease in Africa, The Ecologist, Vol. 2, No. 9 & 10, Sept./Oct., 1972.
16. Edward Coldsmith, The Great-U-Turn, 1992, p. 81.
17. Ibid, p. 21.
18. WHO Chronicle, 1973.
19. Edward Goldsmith, The Great-U-Turn, 1992, p. 81.
20. M. Fielding and R.F. Packham, Organim compounds in drinking water and public health, The Ecology Quarterly, Summer, 1978.
21. Edward Goldsmith, The Great-U-Turn, 1992, pp. 81-82.
22. Stephen Boyden, "Evolution and Health", The Ecologist, Vol. 3, August, 1973.
23. Ibid, p. 94.
21. Edward Goldsmith, The Great-U-Turn, 1992, pp. 205.

APPENDIX I

THE WHEEL OF LIFE AND THE NOOSPHERE*

INTRODUCTION

The human beings have culturally evolved into a single largest society that inhabits the planet earth. This is a most remarkable event that human beings have achieved at the end of twentieth century.

About six billion people live together in *the great vehicle,* the planet earth. For a cohesive group need to its members leave the path of fierce competition in all spheres of life. Interdependence is natural. Substitutability of actions among members of a group may produce efficient division of labour among its members and reduces competition.

Let the emotions of love and compassion guide our actions so that we develop an empathic concern for each other. Such an attitude dissolve all kinds of ill will towards each other and develop warmness and respect for each other's actions. The suffering of other moves us. The feelings of inflicting suffering on other do not arise in the mind. Whenever any conflict arises between two individuals and two nations there are always other individuals or nations that intervene to abate it by respecting the individuality of the opposing sides. The resolution of conflict gives way to amicable relationship.

Therefore, the task for world peace is the development of cohesive relations among its members. We can evolve our relationships on the way shown to us by some ancient cultures. For example, today the Buddhism is showing the way of life for people all over the world. A web of consciousness is developing where we live peacefully in the social group. One reason for our concern about world peace may be our behaviour with mother earth. Although our economy is showing growth but the environmental indicators tell us that the earth's ecosystem is becoming unstable for human life. The unequal uses of resources by certain human groups marginalize the prudent users of natural resources to starvation.

* Prof. Raghubir Singh Pirta, Department of Psychology & Vidya Sagar Negi, Centre for Buddhist Studies, H.P. University, Summer Hill, Shimla-171005 (India).

The modern science and technology aim at unveiling the truth, however, it blurs our vision and entangles us in *maya*. However the traditional cultures like Buddhism found long ago that our desires are the root cause of our misery. The non-violent behaviour with mother earth and curtailment of wants lead to peaceful relations between humans and other living beings non-living things. We feel pain and sorrow because we are not free from greed, hatred, and ignorance. Lord Buddha spoke as follows :

Vanam chindatha ma rukkam
vanato jayate vhayam
chetva vananca vanathanca
nibbana hotha bhikkhavo

Dhammapada, Chapter 20, Verse 11.

We are exploiting our natural resources increasingly faster, the rich consuming more than the poor. The inequality among human beings is both cause and consequence of this disparity in our manipulation of the material, transmaterial and non-material world. It does not disturb most of us led by the modern science. There are a few who attempt for egalitarian society and develop a concern for this planet.

The *Buddha's Noble Eightfold Path* shows us the way for right livelihood. As a follower of the Buddha, Mahatama Gandhi said, *"My ideal is equal distribution, but so far as I can see, it is not to be realized. I therefore work for equitable distribution."* (Prabhu and Rao, 1967 Page 268). Shumacher (1973) synthesized the teachings of the Buddha and Gandhi in his *Buddhist economics* where the basic assumption is :

"First : that universal prosperity is possible;
Second : that its attainment is possible on the basis of the
materialist philosophy of 'enrich yourselves';
Third: that this is the road to peace." (page 12).

For Mahatama Gandhi the Buddhist concept of *"**Nirvana** is not like the black, dead peace of the grave, but the living peace, the living happiness of a soul which is conscious of having found its abode in the heart of the Eternal."* (Prabhu and Rao, 1967, page 97). Richard St. Barbe Baker expressed similar idea, *"I believe in oneness of mankind and of all living things and in the interdependence of each and all. I believe that unless we play fair to the Earth, we cannot exist physically on this planet. Useless we play fair to our neighbour, we cannot exist socially or internationally. Unless we play fair to better self, there is no individuality and no leadership."* (Baker, 1989a, page 60).

The founder of *Deep Ecology,* Arne Naess (1989) cautioned that the two greatest catastrophes in India have been the elimination of Buddhism and deaf ear turned towards the green teachings of Gandhi. We find the revival of the latter in Chipko movement of the Garhwal Himalaya (Bahuguna, 1987-88; Baker, 1989b). The Buddhism is invoked for creating environmental consciousness through the spiritual ceremonies and speeches by the XIV Dalai Lama of Tibet from exile in India (Dalai Lama, 1992; Anonymous, 1995). Some Buddhist monks are taking direct action to protect the natural environment (Rajesh, 1992; Batchelor and Brown, 1994). The Buddhists perform many rituals all over the year for the purification of physical and mental environment. These religious and cultural rituals not only regulate the social relationships within the group but they also modulate the interactions of an individual, a group, or a population with its surrounding environment (Park, 1936). *"It is interesting to note that we actually use the term culture for microorganisms or cells growing in a defined environment, the culture medium. Culture is that which sustains and enables—in this case growth and reproduction. I suggest that a bacterium, for instance, knows its environment that allows it to sustain its own process, which is life cycle. The dynamics of this process includes the known environment in which organism and environment define a single dynamic process."* (Goodwin, 1996b, page 138).

A Buddhist develops a compassionate and loving attitude towards all sentient beings on Earth. They inculcate these attitudes of compassion in common people through various modes. The Jataka tales, stories about the Buddha's previous lives, are very popular among all people. One of the Jataka tale goes like this (Batchelor, 1994):

"In one of the Buddha's previous lives before he became a Buddha, he lived as a monkey chief high in the Himalayas where clear mountain streams tumbled through ancient forests. The monkey chief's home was a large banyan tree which towered over the other trees, its thick could of foliage bowed by a constant abundance of large, juicy, deliciously sweet figs." Once a king with his greedy soldiers arrived to plunder the figs of the Banyan tree. They threatened the monkeys living on the Banyan tree. The monkey chief thought that the only way to rescue the members of the troop was from the top branches of the tree to the adjacent mountain peak. It was however a long distance to make a leap from the Banyan tree to mountain. The monkey chief, with all his might jumped to the mountain side, picked up a cane and tied it to his leg. He leaped back to the tree and grabbed a branch on the top of tree. In this way a bridge was ready. One by one all the troop members jumping over his back escaped for the safety. In this process the monkey chief was almost dead and fell on the ground. The king asked him with respect and dignity.

"Your honour, what are you to these monkeys or they to you that you show no concern for your own life, but sacrifice your body to save them?'

The dying monkey replied: 'They charged me with the burden of being their ruler and I, bound to them with the affection of a father for his children....'

.. 'True, my body is broken, your Highness, but my mid has come to a state of great soundness, since alleviated the distress of those whom I ruled for so long and who showed me such affection and reverence. I am happy to bear this pain and separation from my friends and my approaching death. It seems to me the approach of a high festival." (Batchelor, 1994, page 2-3).

The neglect of social and cultural factors by modern science may only increase our miseries. The wisdom in the traditional societies spread all over the world contain the seeds for our better future and for improving mother Earth, the Biosphere, the Noosphere or the Gaia.

THE NOOSPHERE

The Earth is a living entity. This idea is immanent in human consciousness in traditional societies. However, modern science refutes it. There are a few who believe that the ideas of Biosphere and Noosphere are closely associated with the thinking that Earth is a living system. The earliest reference to it is ascribed to *"the Englishman, James Hutton, who is a remarkable statement made to the Royal Society of Edinburgh in 1785, concluded: 'I consider the earth to be a super-organism and its proper study should be by physiology.'...This tradition of physiology takes us up to Vladimir Vernadsky (1863-1945) who realized the importance of life in transforming geology. His mentor was Russian philosopher Corrolenko and, in Bolandin's excellent biography of Vernadsky, the story is told of the young Vernadsky going for walks with Corrolenko in the forests near Keiv, during which the old man would talk about the Earth being alive."* (Lovelock, 1996, page 15).

Today we find the idea of a living Earth in James Lovelock's Gaia Hypothesis (Lovelock, 1987). He says, *"The Earth was also being viewed from space by the more discerning eye of scientific instruments and it was this view that confirmed James Hutton's vision in the eighteenth century of the Earth as a super-organism."* (Lovelock, 1996, page 17). The Gaia theory looks at the life on Earth in a new way. At a certain moment in the evolution of Earth the living matter and its host fused to form a system called Gaia. This supra-organism behaves differently then the theories of conventional science of the Earth as a non-living matter predicts.

We are born in families. The families make a community. The community form the ecosystem which intern ins part of our Biosphere. *"Critical to the development of the modern theory of Biosphere was the realization that atmosphere was a creation of living things rather than the product of purely physical and chemical forces."* (Goldsmith, 1993, page 99). This revolutionary thinking of Biosphere was conceived long back but did not receive much attention. Eduard Suess, an Austrian geologist coined the term Biosphere in 1875. It is the plant and animal life covering the face of the Earth (Grinewald, 1996). We recall **The Face of Earth** when scared by **The Fate of Earth**.

In Paris, two geologists, Vernadsky and Teilhard, and a philosopher, Edouard Le Roy, together developed the idea of Biosphere into Noosphere (Krumbein and Lapo, 1996). In literature different writers use the ideas of Biosphere and Noosphere interchangeably. Vernadsky emphasizes the materialistic conception of the Biosphere - the bio-geo-chemistry. For Teilhard the Noosphere is an anthropocentric idea where human consciousness play a major role. The Noosphere (noos-mind) implies that the evolution of human beings adds a much more significant dimension to the evolution of Earth. It is a long transition from intuitive, mythological or unconscious life processes to attributes of human conscious activities. Human beings can change the bio-geo-chemical processes in the biosphere for their own survival; this sphere of interaction is the Noosphere (Vernadsky). It may simply be an ideal wheel of thought or consciousness, the unique human attribute, by which we envelope the globe (Teilhard). *"The formation and development of the Noosphere, and its extension into outer space, i.e. of the sphere of the rationally directed (and not simply spontaneously established) development of the interaction of nature and society, is the alternative to the further progressing of crisis phenomena in the society/nature ecosystem."* (Trusov, 1983, page 75).

The important question now in front of humankind is how to develop the Noosphere. One way is to go ahead with conventional science and technology. Another is to develop our traditional wisdom to envelope the living Earth. Schumacher (1973) clarified that, *"While the materialist is mainly interested in goods, the Buddhist is mainly interested in liberation. But Buddhist is 'The Middle Way' and therefore in no way antagnonistic to physical well-being. It is not wealth that stands in the way of liberation but the attachment to wealth; not the enjoyment of pleasurable things but the craving for them. The keynote of Buddhist economics, therefore, is simplicity and non-violence."* (page 41).

Denys Trussell (1990) stresses that writers are vital in helping establish a 'noosphere' or a web or consciousness around the planet Earth. He says, *"It is one of the vital tasks of literature to maintain the health of noosphere; to cleanse it of spiritual pollution, venality and lies of economism."* The message of *Chipko*, a most popular environment movement in India, reached among people by the folk songs of Ghanshyam Sailani, a great poet of Garhwal Himalaya.

The pioneer of *Chipko* movement, Sunderlal Bahuguna (1987), writes, *"Humankind has always aspired for peace, happiness and fulfilment. Buddha was the first social revolutionary who searched for the root causes of human misery. He found that the main cause of all misery (Dukh) was insatiable desire (Trishna) and the way to peace, happiness and fulfilment, which he defined as*

the goal of true development, was ending of desires (Trishna Kchhayya). Buddha made basic difference between needs and desires. The needs of all living beings should be satisfied, but the materialistic civilization advocates the continued increase in desires"

The mechanistic world view must give way to a new vision of reality that is *"based on awareness of the essential interrelatedness and interdependence of all phenomena-physical, biological, psychological, social and cultural."* (Capra, 1983, page 285). He elaborates upon the systems view, *"Every organism - from the smallest bacterium through the wise range of plants and animals to humans - is an integrated whole and thus a living system. Cells are living systems, and so are the various tissues and organs of the body, the human brain being the most complex example but systems are not confined to individual organisms and their parts. The same aspects of wholeness are exhibited by social systems - such as an anthill, a beehive, or a human family—and by ecosystems that consists of a variety of organisms and inanimate matter in mutual interaction. What is preserved in a wilderness area is not individual trees or organisms but the complex web of relationships between them.*

All these natural systems are wholes whose specific structures arises from the interactions and interdependence of their parts." (page, 287).

Brian Goodwin (1996a) feels that there are some basic areas in biology where the reductionist and popular genocentric approach fail. He argues that *"organisms cannot be reduced to the properties of their genes, and must be understood as dynamical systems with distinctive properties that characterise the living state."* (page 3).

The survival of nature and humankind is major issue before the present civilisation. *"Traditional management relationships between society and nature, amount to the man changing the latter in a deliberate and purposeful way. In as much as nature as a reality serves the man's needs this aspect of management relationships in principle cannot be removed from the structure of interaction between society and nature."* (Kotlyar and Novik, 1989, page 298). Kotlyakov (1991) suggests that, *"The future global 'intellect', cannot be purely 'technocratic' or primitively 'scientific'. Inevitably, it should be based on, first, the imperative of humanitarian thinking, and second, on the thinking which is exactly geographic and adjusted to individual features of the Earth as planet, as well as its zones, regions, landscapes."*

It is imperative that we develop culture specific socio-ecological perspectives for spreading an environmental ethos among people (Young, 1983). For a socio-ecological perspective, analogies are to be drawn between the socio-biological systems and the socio-cultural systems and the socio-cultural systems (Eibl-Eibesfeldt, 1975; Harlow and Mears, 1979; Rappaport, 1979; Mann, 1981; Lorenz, 1981). It is a difficult task, visualizes Sempa Dorje (pers.com.). On the side is the realm of science, whereas on the other side is the realm of spiritualism, both incomprehensible for a common man. Therefore we should bring both these realms at the cultural level so that the "cognized models" of human beings assimilate the "operational models" of nature (Rappaport, 1979). In other words we want to stress that the ecological and social issues are closely related and most fundamental to our future (Southwick, 1972; Bueva, 1981; Parmar, 1985; Gorelov, 1990; Kapato, 1991; Singh, 1998). Therefore, attempt should be to build new gestalts of the surrounding environment by absorbing the current data into it (Naess, 1989; Rock and Palmer, 1990). It is easier for a common man to grasp the new ideas related to ecology by associating them with existing perceptions of environment in their culture. Therefore a holistic approach is needed that takes into account all aspects of human life. One such example is the Gestalt approach that highlights the integration of parts into a whole that creates an impression different from the sum of its parts (Phillips, 1977). It is more meaningful,

more beautiful, more comprehensible and perhaps more natural for us, for example the Wheel of Life in Buddhism.

THE WHEEL OF LIFE

A look at the figure of the Wheel of life (Read et al, 1959; Aas and Minke, 1978; Losal, 1982; Clifford, 1984) makes it very easy even for an ignorant to understand the various principles of Buddhist doctrine. Dummer (1994) summarises it in the following words :

"The wheel graphically depicts the whole of samsara (phenomenal existence) not only in terms of karma and rebirth in the long term but also the states of mental confusion as they occur now, and indeed continuously in this present life. The Three Poisons etc. are depicted at the hub. Then like spokes in a wheel, there are six sections symbolizing the six Realms :

The Three Higher Realms are the :

1.	*Human Realm;*	*based on pride and allied to passion.*
2.	*God Realm (Devas);*	*self-satisfaction and hedonism predominate, grasping is still operative.*
3.	*Jealous Gods (Asuras);*	*always quarrelling, envy dominates leading to fighting, intrigue, worry, anxiety.*

The Three Lower Realms are the :

4.	*Animal Realm;*	*stupidity characterizes this realm. Applied to human life - a state of being uninvolved, small minded and narrow, unimaginative, unable to adapt, reflex-thinking, smug and self satisfied.*
5.	*Hungry-Ghost Realm (Pretas);*	*visualized as having big bellies and tiny mouths, can never get enough. They are miserly, greedy and never satisfied, having got things find they don't want them.*
6.	*Hell Realms (Avicci); two in number*	*based on anger and aggression* *a. Hot hell — characterized by explosive anger with hot passion.* *b. Cold hell — hidden cold anger, plus pride, sulking and withdrawal, resentful depression.*

The Six Realms make up samsara - we are constantly in one or the other, throughout each life and as our consciousness passes on from this life to the next life.

The rim of the Wheel represents the twelve Nidanas, 'the twelvefold chain of causality whereby beings are ensnared life after life' (Blofeld). Yama the Lord of Death grasps the Wheel, and Sakyamuni Buddha is depicted pointing at the Wheel of the Dharma - the Buddhist alternative to a life of suffering, frustration and unsatisfactoriness (dukkha)." (page 28-29).

The principle of dependent origination *(pratityasamutpada)* (Clifford, 1984; Chhogdup, 1986) can be explained easily to a layman through the figure of the Wheel of life. This idea is analogous to the biological idea of interdependence among all living beings. It is fundamental for understanding the relationship of various components of an ecosystem, which refers to the dynamic interaction of

all parts of the environment. The study of such interactions between plant and animal species in their natural environment had begun at the end of the 19th Century and named 'ecology' by Haeckel (Trusov, 1983). Then we did not know that ecology would concern everybody on this planet by the end of the 20th Century. It simply means looking about our household things. As Dalai Lama says, *"—taking care of planet earth is nothing special, nothing sacred, and nothing holy. It is something like taking care of our own house. We have no other planet or house except this one."* (Anonymous, 1995, page 28).

Radhakrishnan (1940) recapitulates the concepts of *Pratityasamutpada* (*pratitya* = dependent; *samutpada* = origination) as follows :

"From ignorance spring the samskaras (conformations), from the samskaras springs consciousness, from consciousness spring name and form, from name and form spring the six provinces (of the sex senses, eye, ear, nose, tongue, body or touch and mind), from the six provinces springs contact, from contact springs sensation, from sensation springs thirst (or desire), from thirst springs attachment, from attachment springs becoming, from becoming springs birth, from birth springs old age and death, grief, lamentation, suffering, dejection and despair. Such is the origin or this whole mass of suffering. Again, by the destruction of ignorance, which consists in the complete absence of lust, the samaskaras are destroyed; by the destruction of the samaskaras, consciousness is destroyed; by the destruction of consciousness, named and form are destroyed; by the destruction of name and form, six provinces are destroyed; by the destruction of the six provinces, contact is destroyed, by the destruction of contact, sensation is destroyed; by the destruction of sensation, thirst is destroyed, by the destruction of thirst, attachment, becoming is destroyed, by the destruction of becoming, birth is destroyed, by the destruction of birth, old age and death, grief, lamentation, suffering, dejection and despair and destroyed. Such is the cessation of this whole mass of suffering." (page 410-411).

The *Pratytyasamputpada* reveals the mystery of the phenomenal world. *"Buddhist view hold that everything within the universe are in a constant state of flux: that all phenomena are characterised by impermanence and that the only permanent feature is its impermanence. 'No matter whether perfect beings arise or not,' the Buddha said, 'it remains a fact and hard necessity of existence that all creations are transitory'."* (Anonymous, 1981, page 5) *"Ignorance causes three metal poisons of attachment, hatred and delusion which lead to the dynamic discharmony of rlung, mkrispa and badkan, respectively. These three mental poisions can be seen at the center of the Tibetan wheel of life, where they are represented symbolically: Attachment is illustrated by a red rooster, hatred is a green snake and delusion is a black pig. Liberation from these afflicting emotions is only achieved by taming ones mind through various forms of spiritual training, which lead to both an understanding and realisation of the law of impermanence and interdependent origination of all phenomena."* (Rohrer and Qusar, 1995, page 27).

Another important aspect of dependent origination is view of *Karma*. It says that since cause and effect are inseparable; there is natural relationship in our action and thoughts and its consequences. Our past *karmic* influences effect our present life and our present *karmic* influences effect our future life. *"The rotating wheel is the symbol of the series of lives determined by the principles of karma. The dissolution of the old is the formation of the new. Death is nothing but birth cradled in flames. Throughout life their are changes. Birth and death are vital changes to which we attach names. When the mass of actions meant to receive retribution here is exhausted, death occurs. The wheel of life presents us with fresh opportunities where, if we choose, we may improve our fate. In this wheel are not only men, but all living things constantly ascending and descending."* (Radhakrishnan, 1940, page 443).

In the preservation of our environment Dalai Lama says, *"Our belief in reincarnation is one example of our concern for the future. If you think that you will be born, you are likely to say to yourself, I have to preserve such and such because my future reincarnation will be able to continue with these things. Even though there is a chance you may be reborn as a different creature, perhaps on a different planet, the idea of reincarnation gives you reason to have direct concern about this planet and future generations."* (Anonymous, 1995, page 16).

The major problem today is to make people responsive to current environmental issues related to the destructive influences of modern science and technology. It is difficult for common people to understand these dangers. A fear shared by those associated with the study of or living in traditional societies. Zoller (1990) writes about a west Himalayan community with deep regret, *"Bangan is a dying world. Sadness sits upon it like a cloud, and very soon its culture and tradition will live only in books."* (page 171).

Undoubtedly, the environmental problems, global (Eckholm, 1982; Stone, 1992) and the region specific (Kumar, 1990; Valdiya, 1992), can be studied regirously by few investigators, however, to find out their solutions we will have to involve the masses. It is our firm belief that religion and culture can play an important role in the latter process. Furthermore most of us on this earth follow certain religion, for which education is not a hindrance, and their is an inherent reverence for nature. For example **An Appeal for the Mountains** (Mountain Agenda, 1992), circulated on the occasion of the United Nations Conference on Environment and Development held at Rio de Janeiro 1992, states, *"All the major and many minor religions render mountains spiritually significant. And despite the spread of modern scepticism, these emotional, religious or spiritual forces prevail throughout much of the world."* (page 10).

We are aware that our viewpoint may annoy some people for whom religion and culture are hindrances in people's thinking (Sadagopal, 1981; Shkolenko, 1983), however, the recent experience tells that, at least in the protection of environment, science and religion is compatible. A few examples are: the devotion of Richard St. Barbe Baker popularly known as the Man of the Trees, the non-violent and compassionate struggle of the Buddhist monk His Holiness the XIV Dalai Lama, the altruistic service by Vedanti Sanyasi Swami Chindananda of Divine Life Society, and the crusade of Chipko leader Sunderlal Bahuguna. The spiritual leaders (Dalai Lama, 1992; Chidananda, 1987; Sai Baba, 1992) of India have a crucial role to play in spreading environmental consciousness. They represent the **Chartiya Chitta Manasa and Kala** (Dharampal, 1993), the Indian Mind and the Indian sense of the flow of Time. For example the idea of education may be totally different for a Buddhist in India. Samdhong Rinpoche, a great Tibetan scholar from Tibetan Institute, Sarnath, Varanasi, said that he did not know the meaning of English word 'education'. *"But he knew what is meant by the term Siksha. And Siksha in his tradition, according to him, meant the acquisition of the knowledge of Prajna, Sila and Samadhi. In rough translation these terms mean right intellect, right conduct and right meditation."* (Dharmpal, 1993). For awakening Indian minds we have to remind them their fundamental civilisational consciousness.

SOCIO-CULTURAL PERSPECTIVE

The Buddhist religion has its followers all over the Himalaya and cuts across the political boundaries. Therefore, it can serve as an important medium for enriching the environment and culture of Himalayan mountains. In simple words our approach reflects an interdisciplinary viewpoint by drawing analogies from socio-ecological theories (Box, 1984; Soule, 1986; Wynne-Edwards, 1986; Dunbar, 1988; de Waal, 1989; Hinde, 1990) with insights from gene-culture co-evolution (Aoki, 1986; Cosmides and Tooby, 1989; Eaves, Eysenck and Martin, 1989; Cavalli-Sfroza, 1991), to study environmental issues. It is now widely accepted that there is a close link between social,

ecological and developmental issues. The myth implanted by conventional economists that the increase in the gross national product is development should be discarded without further enhancement of inequality, poverty, malnutrition and racial conflicts (Gadgil and Malhotra, 1981; Sen, 1983 Young, 1983; Ramchandran, 1986; Shroder, 1989; Rees, 1990; Feeny *et al* 1990; Lohmann, 1990; Gadgil, 1991; Tucker, 1991).

From time to time the followers of the Wheel (Joshi, 1967; Narendradeva, 1971; Dargey, 1978; Snellgrove, 1978; Shantideva, 1979; Suzuki, 1981) enrich our consciousness by the precious knowledge from an ancient culture refined in the encapsulated environs of Himalaya. For example one may ask what message Tibetan culture (Hass and Minke, 1978; Nonavia and Bartlett, 1981; Yonfan, 1981) has for solving our environmental problems? The Tibetans have no technology to cap the ozone holes and stop acid rains. Neither they have nor the plan to develop some meditations or tantric prescriptions. The holy lamas do not have any patents to evolve new varieties of plants and animals to increase biodiversity. There is certainly a Way of Life (Jamspal, Chophel and Santina, 1978) open to all for observation and experimentation. It is our hope in it we shall find some ingredients of wisdom (Holiday and Chandler, 1986) to develop human consciousness (Rhys Davids, 1900; Sinha, 1958; Govinda, 1969) to envelope this planet for its safe delivery to future generations.

Long ago the Tibetan *lamas* climbing down the sacred Himalayan mountains and stepping into plaints evoked immense curiosity among people. The novices like the Kim of Rudyard Kipling (1901) would ask the *lama,*

"What is your caste? Where is your house? Have you come far?"

'I came —from beyond Kailas — but what you know? From the hills

where' — he sighed — 'the air and water are fresh and cool.'" (page, 499).

These words are about one century old. Since the, the most conspicuous change is a shift of Tibetans from beyond the Mansarovar to the vicinity of modern culture. Now the abode of His Holiness the XIV Dalai Lama lies in the lap of Dhauladhars, not so hided from the plain's men. Although the place is left far away the culture seems transplanted at Dharamsala with utmost care for posterity. Since *"The secret of success in establishing and maintaining a unique harmony among humankind, nature and the sacred in the Tibetan tradition lies not in the human species and the land of the Tibet, but in the spiritual and moral traditions which Tibetans inherited."* (Yuthok 1992).

The Tibetan doctors say, *"Opposed to the Cartesian view of life which reduces man to a mere machine, the Buddhist view holds that man qua man is a complete whole of mind, body and spirit. Hence, the Tibetan art of hearing is an integrated or wholistic approach to health care."* (Anonymous, 1981, page 5). The imbalance of psychological and cosmophysical elements lead to illness. However it is our misunderstanding or ignorance about the impermanence of creation that is the root cause of all kinds of suffering. At the secondary level dietary, behavioural, seasonal and environmental factors are essential for keeping the body in a state of equilibrium. It is also important to take the help of astrologers and astronomers in the holistic treatment of diseases (Dagthon, 1995). The astrologers help in finding out the influence of past and preset life *karmic* influences and the influence of evil spirits. The astronomers study the heavenly bodies and seasonal changes to understand its influence on the individual. One of the oldest school of astrology has been established at Dholanji, near Shimla. The astronomers and astrologers also play an important role in traditional community life also. Often peasants and pastorals use their services in deciding sowing and harvesting time and selecting pastures for animals. This holistic medicine system based on teachings of the Buddha is practised

throughout the Himalayan belt, from Bhutan and Sikkim in the east to Lahaul and Spiti, Kinnaur and Laddakh in west.

Are our feelings about environment solely based upon our religious teachings The revered Dalai Lama asks the same question regarding the caring and compassionate attitude of Tibetans towards environment. He says Tibetan feelings about environment, "*.. are derived from the whole Tibetan way of life, not just from Buddhism. For example, consider Buddhism in Japan or Thailand, in environments different from ours. Their culture and their attitudes are not the same as ours. Our unique environment has strongly influenced us.*" (Anonymous, 1995, page 16-17).

The archeologists and historians are also looking into the material basis of socio-cultural systems. It can help us in understanding the environmental process shaping a culture. Secondly, this information may warn us in making certain changes in our environment that may harm us in future. The Early Historical Period begins around 6th century BC and coincides with two great epires like those of the Mauryas, the Satavahanas, the Kushans and the Guptas (Dhavalikar, 1997). During these one thousand years, "*the monsoon was probably regular and vigorous and hence its pattern was observed by a Greek sailor, Hippalus in 44 A.D. who is credited with its discovery. This discovery was of momentous importance particularly because of the boost it gave to Roman trade with India..... With the discovery of the monsoon, the Egyptian and the Green merchant-traders, who were Roman subjects, could use the monsoon to their advantage in travelling to India and back and hence the trade between the two countries received a tremendous boost. It has been recorded that almost one ship left every day from Egypt to India.*" (Dhavalikar, 1997, page 21). The Jataka stories are rick in information about activities of traders. The Gupt's empire declined after the 5th century AD onwards. For about five centuries there was severe drought, lowering of water in rivers and consequently famine all over India. The urban centres started decaying due to fall in trade. We must improve our water harvesting technologies to avoid the repetition of the similar situation in the 21st century.

For this we have to learn lessons from those cultures that have survived in the scarcity of water. It is the deserts of Rajasthan and the cold deserts up in the Himalaya. In Rajasthan people over the centuries have learnt to store each drop of water. We find well established, practical, and widespread organization to collect the rain drops in the desert land. The system is so large in space and time that the whole community seems unified with it (Mishra, 1995).

People in these areas, particularly the Vishnoi, regard trees essential for their survival. "*The story of Amrita Devi, the leader of first Chipko movement, is well-known. She lived in the desert area of Rajasthan in the domain of Maharaja of Jodhpur, when it was covered with trees. As a child Amrita had been taught to love and protect their trees. Tree care was one of the most important tenets of the Vishnoi faith of her family. When the Maharaja wanted to built a new palace he sent his men to feel timber for lime burning. When they came to Amrita's village they found the villagers hugging the trees, and had to return with only one part of the wood they were sent to fetch, and reported to the Maharaja that to get amount they had to cut through the bodies of 363 people.*" (Baker, 1989b, page 80).

Bhagsunag, s scenic spot near Dharamsala in Himachal Pradesh, is associated with a folk story related to the scarcity of water in Rajasthan. In *dwapar yuga* a king named Bhagsu of Ajmer in Rajasthan came to the Himalayas for meditation to take water for his famine struck kingdom. When the king Bhagsu reached at Dal lake in Dhauladhars above Dharamsala he thought that it was a right place to carry water. But to his utter surprise, the *nags* (=snakes) guarded the Dal lake. After charming the snakes with magic power he filled the *kamandal* (a holy pot) with water and started climing down. He felt tired after some downhill walk and slept under a tree. By this time the *nags* recovered from the spell of charm and bit the king. The latter died on the spot, his *kamandal* rolled down

releasing the water that became a permanent stream. The place is perhaps since then known as Bhagsunag. This story the mythological association of snakes and water also.

The Rincheen Zangpo (=Ratan Bhadra) (V.S. Negi, 1991) was a great scholar of Tibetan and Sanskrit, a renowned translator, and a tantricist. Once he carried three water snakes in a box of rhinoceros skin, from Hopu in Kinnaur to Kyuvang in Guge Province of Western Tibet, for the sake of water. While carrying the box, a disciple of Ratan Bhadra opened the lid of the box at Drati of Sumanam Village. A big and blue water snake ran out of the box at once and afterwards a brook of water came out at that spot. Another snake fled, when under some influence of the snake, the disciples again opened the lid of the box, at Tugthang near Spu (Pooh village) by the side of Sutlej river. At this Ratan Bhadra said that had they been able to carry all the three water snakes on to Kyuwang, a township of about a hundred households could have been established, but now that would be a place devoid of livelihood and suffering from famine.

The rich cultural heritage of the Buddhists in Himalaya as paintings, weaving, dances, rituals etc., is a resource to mobilize rural masses for a social change. We dare transform the humanistic scientific knowledge in the language of common people (Mukhopadhyay, 1997), the fold arts, for the enrichment of the Noosphere. Some success stories are there from various parts of India. In the Himalaya the pioneers of Chipko Movement spread the message to the save forest by folk songs and *Bhagvat Katha*. A local poet Ghanashayam Sailani would lead the procession singing in Garhwali with *dholak*, a beating drum. At times he used the harmonium while narrating his poems and songs in to a gathering of villagers. These poems and songs conveyed the message about value of forests, tree plantation, biodiversity and local traditions. Indu Tikekar a philosopher and activist conveyed the message through interpretations of *Srimad Bhagavat* (Tikekar, 1988) which men and women heard with devotion. It brought a spiritual quality in the men and women who joined the movement. The tradition forbids women as exponent of Srimad Bhagavat but Swami Chidananda told her that she must not hesitate and go ahead with this good work. Those who associate such pious deeds with physical personality are ignorant.

Some lessons from Buddhism relevant for resolving current environmental issues are : Follow the wheel to mobilize you inner energy to enrich the web of consciousness around the Mother Earth; Explore it for awakening the caring side of man; Seek it to save one's psyche from alluring consumerism; Propagate the Way of Life to strengthen the bonds of love between living and non-living; and, Utilize its artistic work to spread the message of environment protection among the people from all walks of life.

MOTHER EARTH

A collection opinion is taking its shape among various disciplines that the Earth is a living entity. The Man of Trees, Richard St. Barbe Baker (Baker, 1989a), saw inherent reverence for trees in peasants of U.S.S.R., the peoples of China, the aborigines of Australia, the Maoris of New Zealand, the Indians of Canada and U.S.A., the villagers of the Himalaya, and the villagers from European countries. Tibetans are cherishing this idea over centuries and strive to improve the vitality of Earth (Atisha, 1992). A reverential attitude towards living and non-living things is inculcated from the very birth in Buddhist children. And Tibetans share this belief with several other cultural groups all over the Himalaya who live in proximity to Nature.

The Gaia hypothesis (Lovelock, 1987), besides scientific basis, has its origin in viewpoints of various religions that the Earth in alive. In contrast to the modern viewpoint, Lovelock has suggested that the Earth surrounded by atmosphere was maintained effectively by the living things and together they form a self regulating system, the Mother Earth or Gaia. A gardener, the fater of Lovelock,

living close to mother Earth shaped the thoughts of his child, *"I remember him rescuing wasps from drowning after they have blundered into the water butt."* (page, 141). The gardener would explain to the young child that the wasps were there for a purpose, like they controlled aphids on plum trees. As a propounder of Gaia hypothesis the scientist in Lovelock later on reasoned that like country people his father inherited a moral system from his religion by which he felt an innate kinship with all living things. Similarly the pioneer of eco-philosophy, Naess developed the intuitions of his thinking about the Nature over a long life spent in the wild (Rothenberg, 1989).

Such relationship is the message of many Jataka Tales (Choudhary, 1971; Jones, 1979; Wray *et al* 1979; Dorjee, 1987) in which the main theme is an altruistic feeling towards all living beings. For example, in a story (Choudhary, 1971) the lioness after giving birth to cubs felt herself too weak to kill a prey for herself. She decided to kill her own offspring for food. A *Bodhisattva* perceived her intentions. He thought, the lioness, a protector of her offspring, is turning into a killer. She will receive the severest punishment in her rebirth for committing this sin. Besides, the innocent offspring will die. Therefore, the *bodhisattva* presented himself to the lioness as a source of food.

The dehumanization occurring in the industrial society has found its expression even in works of art that are lacking meaning, the Gestalt. According to Trussell (1990) we need art that *"has a sense of integration, a spiritual ecology which translated in to the collective consciousness, could result in the awareness of one that is planet."* The paintings (Snellgrove, 1978; Wray *et al*, 1979; Ryusen, 1981; Pal and Fournier, 1982; Tucci, 1988) on wall, roof, cloth or paper is powerful medium for communicating complex ideas to illiterate and literate people. It is a very popular tradition in Buddhism and can be found even in a remote Mahayani Buddhist village of Lahaul and Spiti in Himachal Pradesh or the famous Ajanta caves (Menon, 1991). *Thankas,* paintings on the cloth, are attractive and colourful visuals, conveying difficult Buddhists concepts in very simple language that is understandable by all. For example the story of Shavers, a cruel hunter of Vikrama hills. The great Avlokiteshvara, he taught Shavers about the ill effects of cruelty to animals and the latter gave up hunting and made profound penance for his deeds.

The purity of environment is essential for living beings. Buddhist believe that the internet environment is very important and external environment is secondary. By purifying the internal environment we can improve the external environment. The story of **Thunpa Poonshi** or **Kapinjjal Pakshi** explains in very simple terms the harmonious coexistence of differing living beings and their mutual dependence (Dorje, 1993).

"Once upon a time Bhagvan Tathagat was residing in the Jetavana Anathapindada Araam of Shravasti. They many monks were sitting together in the assembly hall and talk was going on. Long live people! Who among us should give or receive honour from each other. To whom should we respect as greatly or the guru. Who should bow to whom. Who should worship whom etc. Then one of them said, only those individuals are eligible to respects who are from the shakya *dynasty and joined asceticism. Another said only those who came from the* Brahman *dynasty and became ascetics should be recipients of honour. Similarly somebody said from the* kshatriya *dynasty, somebody said from* the shudra *dynasty, somebody said from the* shreshthi *dynasty, are eligible to receive the honour. In this way, some favoured giving honour* sutradhar, *some to* vinayadhar, *some to* matrikdhar (=abdhisharamadhar) *and some to* arahatas. *All of them decided to go to the Bhagavan as they could not come out with a solution by mutual talk. The matter was placed before the Bhagavan after praying respect to him, the Buddha said - O monks! You must pay respect to each other by the order of elderlies and sthavirhood. It means that you should pay respect and service to the individual who is older to you. To make the point clear the Bhagavan further said, long live people! You should pay respect, bow down, worship and pray to an individual who is elder to you, greater*

to you in knowledge, intelligence, deeds and education, and who had received diksha earlier to you.

One is showering with virtue at every place, in all public organizations and always by doing service and showing respect in this manner. The earth where such virtuous deeds go on gets mangalmaya and its environment also starts purifying. The life of all living beings becomes happier and peaceful. O monks! People doing such virtuous deeds live happily and enjoy bliss in this life. Besides,that those people accumulate all resources of joy for their next life and after the end of their journey of this life they go happily to heaven. I am talking of those virtues by which many people from this Jambudweepa had gone to trayatrinshata deva loka at some early period. All the people asked with great curiosity from the Lord Buddha, how was than? The Buddha said :

O monks listen! At an ancient time four kinds of living beings inhabited a dense forest in the northern part of the Kashi district. They were - a bird Kapinjjal, the second was a rabbit, the third was a monkey and fourth was an elephant. All the four lived with close friendship in that part of the forest. They were heartily well wishers of each other. They greeted each other on meeting, they addressed each other without doubt and with great confidence, and they were ranging in the forest the happy mind and without conflict. Their close friendship and immovable love were not able to stop the movement of time. In other words they were also flowing with the movement of time. The memories of sweet life formed in their heart slowly with the passage of time.

(2) *A sublime thought was sprouting in their minds when they remembered their past memories. Then they said to each other, friends! We are living in this forest with very close friendliness, without any conflict and doubt we are ranging in this enchanting forest, and spending the days with mutual respect. However we do not know that who should give respect to whom, who should pay regard to whom, who should worship to whom, who should bow to whom. We also do not know who is elder to whom? Who is older among us? All the four friends started thinking who is elder among us.*

(3) *The* kapinjjal *bird, pointing towards the enormous banyan tree, asked - friends! Who among you has seen the tree first and to which extent in physical form.*

(a) *One friend, the elephant, then said — I saw this banyan tree first when passing through this route with my heard. Then it was about the height of my body.*

(b) *The monkey friend said — saw this free for the first time when I was passing though this route with my group. Then the tree was equal to the height of my body. Everybody said, then you are greater and elder than the elephant.*

(c) *The rabbit said — friends! When I first cam here only two small leaves of the banyan tree were there having droplets of dew on them, I went and licked the drops of dew. At this all of them said - if this is so, you are greater and elder than the elephant and money.*

(d) Kapinjjal *said - friends! You have seen this banyan tree grouping up. This tree bears some fruits also. At some early period I saw another banyan tree like this, ate its fruits. After eating the fruits with seeds I came to this place and drank water at the bank of lake and defecated. This banyan tree grew from the seed left with the defecation. The friends then said, if it is so you are greatest and eldest of all.*

(4) *The elephant started serving the other three according to the rules laid down previously. Monkey payed respect to rabbit and* kapinjjal. *Rabbit payed respect to* kapinjjal. *These people started living in the forest area as usual with mutual respect and service; The three bowed*

down to each other according to the elderlies orders. They walked together, the monkey climbed on the elephant, the rabbit on the monkey and the kapinjjal *on the rabbit, whenever they need to visit other distant difficult areas. The* Kapinjjal *kept an eye on all divine problems and unfavourable situation by his sharp vision on distant places. Rabbit kept guard at night. Monkey brought different kinds of fruits, flowers and leaves and fed his friends. The elephant enjoyed the affection of his friends and he would leisurely go to sleep after taking food. The gods and goddess of the trayatrinshat dev lok were envious those animals whose journey of life was care free and blissful.*

(5) *The animals living with growing mutual concern and pride developed an intelligence. One of them said - O friends! Although we are living with pride and mutual affection, we can attain some more virtuous deeds. On this all of them asked the elderly* kapinjjal *- which virtuous deeds should we perform?*

(6) *Kapinjjal said - we must refrain from violence on life. The people asked what kind of violence on life is performed by us? The* kapinjjal *replied some fruits, flowers and leafs are with life and some are without life. Therefore we take a vow that we shall only take fruits, flowers and leaves that are without like and we shall not take fruits, flowers and leaves with life. From that time onward according to the vow those people stopped taking leaves etc. with life and only used leaves etc. those without life.*

(7) *Again those people started thinking - we have vowed to renounce violence of life but we have not taken a vow to refrain from theft. Then some one asked that what be theft for us? The* kapinjjal *answered - O friends! Others also eat the grasses, flowers and leaves that we take. We take a vow not to take grasses, flowers etc. others take, we shall only take those grasses, flowers etc. that others do not take. From that time onwards they took only those grasses, flowers etc. that were not used by others, they never took those grasses, flowers etc. that others used.*

(8) *Among them again a question arose that we have definitely left theft; we have still far not refrained from adultery. Let us take a vow to retrain from sex adultery. Some one asked - what is sex adultery among us?* Kapinjjal *said - O friends! We visit those that are approachable and we also visit those that are unapproachable. We take a vow from today that we shall only visit those that are approachable and we shall not visit those that are not approachable. From then onwards they practised that vow.*

(9) *As the time passed, they thought after self assessment that - although we have taken a vow to refrain from sexual adultery, still we do not refrain from tilling lies. Why not to take a vow to refrain from telling lies. Another said that what was telling a lie among us?* Kapinjjal *said - O friends! We are all the time busy in unnecessary talks. From today onwards we take a vow not to indulge in unnecessary talks. We shall think before we talk, we shall speak only at right time and we shall use our tongue according to the need. From then onwards all those people took a vow to speak after thinking and speak according to the occasion. They started behaviour accordingly.*

(10) *In this way they were progressing towards self introspection on the way of right deeds. Again their intelligence showed their inclination to look towards a special crime. After a mutual discussion someone said - all right; we refrain from sins of lying etc.; still we do not refrain from taking addictive agents. Why not to take a vow to refrain from the use of addictive agents. Other people raised the question that - what are the addictive agents for us?* Kapinjjal *said - O friends! Many roots, fruits, flowers, stems and leaves are addictive agents. Therefore, from today onwards we take a vow to renounce the use of addictive fruit, flowers, leave etc.*

We shall only use non-addictive fruits, flowers, leaves etc. From that day onwards those people started behaving according to this vow.

(11) *After ordination the four friends in preceding five vows, one day the* kapinjjal *bird said - dear friends! We have ordained ourselves in these five vows. We have not told these to other people. Why not to ordain the other people living in this forest with these five vows. All the friends then agreed to the proposal of* kapinjjal *and said we shall do accordingly.*

(12) *The* kapinjjal *bird asked again - if all people agree to do this job, please also tell - who among us will ordain which people with these vows? Monkey according to his unstable temperament was the first to reply, he said - I will ordain all the monkeys and all other species of deer with these vows.*

After that the rabbit said - I will ordain all the other rabbits and all other brothers that are having on the body, with the five vows.

After listening all this the elephant said I will ordain of all my elephant friends, the tiger, lion, cheetah, dwipin, etc.

After than kapinjjal *said - O saintly friends! Very good, in short I say that I will ordain all those creatures left by you. I will ordain all those family creatures that are without legs, with two legs, with many legs, those that fly in the sky, those that swim in water.*

In this way all tiryag yoni living beings of Kashi received ordination from the four friends.

(13) *A peaceful environment prevailed all around the forest. All living beings roamed fearlessly, freely and independently. The district Kashi looked like a divine world. That was the effect of the comfortable living, happy life and the purity of the vows of the living beings of that region. The forest deity was not able to manage the limit of growing forest. The* nag *deity was looking at the charming youth of the goddess earth with frozen eyes. The minds of the invisible spirits, yakshas, rakshashas, gandharvas etc. were full of emotions of love, friendliness, compassion and altruism. The rain was in time due to happiness of gods. All plants dazzled with grass, flowers, fruits, buds, branches etc.; the fields were full of crops.*

(14) *The men and women in Kashi were very happy seeing the prosperity of mother earth, happy life of living beings and divine atmosphere around all four sides. It was difficult for them to explain their happiness.*

Brâhma Dutta the king of Kashi said - I am running my state according to dharma. I have always followed strictly rajadharma. It is the influence of all this.

The queens of antahapur said - this divine atmosphere is due to our following of stridharama, faithfulness to husbands and purity of our character.

The princesses, princes, ministers, government servants, chief of the army and the municipal corporations said that all these good signs were the consequences of our services and obedient attitude.

The youths, adolescents, servicemen and other people of the town said - these effects are the results of our good qualities. The purity in the environment is due to the qualities of obeying our parents, respectfulness to elders, affection to same age groups, love to small people, compassion to unhappy people and purity of character.

(15) *The king thought - these people say that each of them is individually contributing to the prosperity of the environment. How do we know that who is contributing and in which way.*

The king invited the astrologers and placed his question to them with strangeness. Whose influence is contributing to the quality of great prosperity and pure environment in his state? Those astrologers also could not find that whose influence was that.

(16) *By chance then there was a beautiful garden at some distance from Varanasi. A saint possessing* panchabhigya *lived in that garden. All people of Varanasi worshipped him turn by turn. Everybody paid him respects and regards. The king knowing about the saint approached him, after worshipping his feet and bowing down he said :*

O revered saint! from human beings to animals, all living beings are free from all kinds of crime and violence and living freely with joy, wisdom, willingness, and mutual friendliness. The gods allow rain at right time. The earth is always bearing good crops. Threes are always loaded with branches, leaves and flowers. There is no diseases, framine and disasters. From these qualities I thought that I have obeyed the rajadharma *truthfully, my rule is following dharma, and therefore the result is the prosperity. This shows my effect. Everybody from the district and municipality, the queens of* antahapur, *princes, ministers, the army, all are saying that it is the effect of their good character. There is nobody to tell that what is some one's effect on the environment. Each is showing curiosity. O revered saint! Please remove our doubt. Whose experience is all this? Whose influence is this?*

(17) *The saint said to the king - O king! The prosperity of the country is neither your experience nor your effect. It is not the effect of the queens of* antahpur, *nor any leader or people of the district. Right now four specific persons are living in the forest of your kingdom, and it is due to their experience, your kindgom has achieved this prosperity.*

(18) *The king became more curious after hearing the words of the saint. Then the king said - O reverred saint! If it is so, I would like to see those creatures. Again the saint said to the king - O king! you will not see them. Nothing is going to happen from their sight. The best things is to adopt and practise those five vows internalized by them.*

King said - Which are the five vows adopted by them and brought into action?

Saint - Five vows.

King - O revered saint! Which are those five points?

Saint - They are like that :

(a) *Non-violence towards the living organisms.*

(b) *Not to commit theft.*

(c) *Not to involve in adultery.*

(d) *Not to tell a lie.*

(e) *Not to take addictive agents.*

These are five vows.

(19) *King - O revered saint! If it is so I will also adopt these vows and practice in my behaviour.*

After that the king Brahma Dutta adopted those five vows rightly in the presence of the saint and started practising them.

The people of the antahapur *also adopted the five vows after their king. After that princes, ministers, armed forces, and the public of municipalities and district, in this order, followed the five vows and worked according to its rules.*

(20) *The kings of the surrounding territories heard that the king of Kashi Brahma Dutta, including his queens, princes, ministers and public of the district adopted the five vows rightly. They were rightly following them. Those kings including their queens, princes, ministers, public of municipalities and districts also adopted the five vows and followed them.*

(21) *In this way all living beings of Jambudwipa became the followers of truth and escaped from corruption. It became ladden with forest wealth. The municipalities and the districts also became prosperous in food grains and wealth. People went to the* trayatrinshat deva loka *after finishing the journey on the Earth. Then after seeing the expansion of divine council and growing population Devendra Shakra said :*

The rightful and dignified kapinjjal, *who was living with pride in the Tapo Vana, enlightened the whole world.*

After narrating the story Bhagavan said :

O monks! What do you think? Who was the kapinjjal *bird of that time? It was no body else then me. The rabbit was this monk Shariputra. The monkey was Modgalyayan and the elephant was Ananda.*

(22) *O monks! I established the path of paying respect to old age people and paying respect to the elderly when I was living worldly life. Then the people of Jambudwipa went to* trayatrinshet deva loka *following this path and spending their complete life. Today I am Samyak-Sambuddha, and give my sermon that pay respect to the elderly people according to their age and qualities. Following this path the virtuous deeds of the people will grow and blossom like the lotus in the lake filled with pure water.*

O monks! Therefore moral of the story is that there should be honour, welcome, respect, bowing, and worship. This should be according to quality, age, and education among the sabrahmcharies, sthaviras, same age group monks and new generation. You must learn to live under the control of politeness and fear from wrong deeds. In this way you accomplish all god deeds and it is a fact and a truth." (Dorje, 1993).

There are always people who carry such traditions to the future generations, for instance Penelope Chetwode (1984), a lover of hills and temples of Himachal Pradesh. Once the old mule Durgi hit the muleteer accompanying Chetwode in a journey on the chest since the man had beaten her. Chetwode explained the muleteer, "*Remember that one day we all have to answer to God for our treatment of animals and if you are not careful you may find yourself as a mule in your next incarnation. Then you will know what it feels like to be hit and kicked every day. Please try in future not to loose you temper with you mules. They will then serve you all the better.*" (page 213).

The Buddhist philosophy influenced the famous economist Schumacher (McRobie, 1982) in Burma. He had the experience of a wartime agricultural labourer. Schumacher preached to treat soil as a living substance and behave with it by great care, love and non-violence. There is a need to develop this culture on a much larger scale all over the World. It is essential to conquer the violence by man towards their fellow men and towards other living and non-living things. Similarly Gorelov (1990) also felt that the miserable state of ecology in Soviet Union was partly due to technological revolution; to some extent it was a consequences of culture and lifestyle. He cautioned "*we must learn to lover our fellow humans and nature.*"

Rudyard Kipking's (1901) Kim was so much influenced by the *lama* that he became his disciple and roamed with him various parts of north India plains. During their journey back to the high mountains they encountered a Russian and the French near Rampur up in the Sutlet valley.

During their interaction the Russian got annoyed with the *lama,* since the latter refused to oblige the former with the picture of the Wheel. The Russian tried to snatch it from the *lama* due to which the picture tore to pieces. It was not enough, he struck the holy man on face. Kim, the *chela* of the *lama* could not bear it, grabbed Russian by the throat and both rolled down the slope. Their porters from Ao-chung in Spiti also revolted against the insult to the *lama*. One of them picked a rifle to kill the Russian, but the grand old man shouted,

'"Hast thou heard? I say there shall be no killing'—

'Anger on anger! Evil on evil! There will be no killing —

Just and sure is the Wheel, swerving not a hair! -'." (page, 643)

A similar expression can be found in a verse of *Dhammapada*. Which means that?

Hatred is indeed never appeased (by) hatred in this world. It's appeased only (by) loving-kindness. This is an ancient law.

(Dhammapada, 1.5)

It took very long for Russians to realize that they have made a similar crime in their country too. Although the voice was rising from time to time by some very eminent persons (Solzhenitsyn, 1983; Kozyrev, 1991), their voice could not reach the masses under the prevalent social system in U.S.S.R. (Medvedev, 1990). On the brink of the collapse of the socialist empire, Chelyshev (1991) admitted that the immediate task was to save a culture from total destruction. The oldest spiritual-ethical values are part of this culture. Even more urgent is *"A careful, loving attitude towards Nature, land, which has always been associated with Mother."* (page, 118). *"This is how Tibetans tried to live for over a thousand years"* said His Holiness the XIV Dalai Lama (1992) at the Earth Summit in Rio de Janeiro, Brazil in 1992.

MYTHOZOOLOGY

There is unique association of wildlife with the folklore and 'the legendary beliefs' of India. In **The Book of Indian Animals,** Prater (1980) wrote that such an interest is *"not confined to India alone, but has spread among men of culture everywhere because of the esteem and admiration in which her sacred books and sritings are held."* (Page, XVI). He further said that the third century BC Fifth Pillar Edict of Ashoka was still far the first record of the laws of the preservation of animals in India. The various species of monkeys, the rhesus monkey (*Macaca mulatta*) in north, the bonnet monkey (*Macaca radiata*) in south, and the Hanuman langur (*Presbytis entellus*) all over India is surviving today in the temples and streets of villages towns and cities due to religious belief of Hindus (Pirta, 1993). Another closely related species of macaques, the Tibetan macaque (*Macaca thibetana*) studied on a slope of Mt. Emei in China receive food offerings from Buddhists in the name of lord Buddha (Zhao and Deng, 1988). There are several other examples of man-animal worship in India (Gadgil, 1985). We have to spread this reverential attitude towards animals and plants (Pandey, 1985) all over the World. The Buddhist literature is a rich and worthy source for disseminating such education among various groups through its paintings, stories and ceremonies.

In *triskandhadharamaparyaya* (Dorje, 1991a) one form of the Buddha described in *nag vyapi,* in blue shade, having twigs of *nagavriksha* and blue snakes in his hands. He posses knowledge of *the nag,* the lord of the sea. The sea showers with sweet water so essential for germination of seeds. It has a variety of precious jewels in it. The sea can destroy enemies with its highly concentrated poisons. It is perhaps due to this belief that people in Mahayani Buddhist areas worship snakes. There is a ritual to bring rians, in which the people pollute the area surrounding a spring, because of

which the *nags* living nearby it become annoyed. To clear the pollution the *nags* start showering rains in that area. In a folktale (Dorje, 1991b) of Kinnaur one finds a unique conjugal love between a *Nagkanya* and a Kinnauri boy, a form of communion between man and animal. Such stories greatly affect the consciousness of young ones and perhaps develop caring attitude towards snakes.

The people believe that there is relationship between the water-snake and the availability of water. If one kills a water-snake near his house or drives it away, the water source will dry up. Not only this, if you pollute the area around a water source, the water snake becomes unhealthy causing scarcity of water. Above all, if you worship and take care of the water source the water snake will be pleased, there shall be plenty of water, resulting in prosperity by increasing crop production. It is common observation that the outlets of water, carved out of wood or chiselled out of stone, have snake heads.

Romulus Whitaker (1983), the founder of Madrass Snake Park, says that his organisation is to help the tribal Iruals. This will help in the propagation of their knowledge accumulated over centuries through deep study of the nature. Irulas' knowledge about the life of snakes is so rich, says Romulus Whitaker that no professor of biology in the world could have had taught it to him. This is a unique experiment where tribal contribute through their traditional knowledge and in return earn their livelihood; the crop of poison is used to prepare medicines to cure patients of snake bites; and the tribal no more kills and snakes to sell their skins because of which the reptiles check rodents.

The myths about *nags* among the Buddhists of the Himalaya (Vogel, 1972) charm us for another reason also, which is their duality in form. A *Nagakanya* as a female reptile and as a charming young woman is an elusive phenomenon for artists and biologists. Similarly the paintings of a large variety of known and unknown animals in Mahayani Buddhist areas are a rich treasure for a new area, the mythozoology (Roonwal, 1989; Pirta, 1993).

INTERDEPENDENT ORIGINATION

For about 45 years Lord Buddha travelled along the Ganges and in the lower mountains of Himalayas. A collection of teachings given during this period as verses is called Dhammapada. Each verse contains a truth (*dhamma*), an exhortation, and a piece of advice (Tin, 1990). For amateur the meaning of the Dhammapada verses finds depiction as stories, the Dhammapada Attakathas. Many holy stories of Dhammapada can serve a very fruitful purpose in developing positive attitude in people towards the wild animals. Human beings and animals vividly interact with each other in the Dhammapada stories. In the end Lord Buddha or the holy disciples wittily make us learn a lesson from the behaviour of animals. It helps in development of friendly attitudes and feelings towards the Nature. For example a verse says that he who seeks his own happiness by inflicting pain to others, being entangled by bonds of enmity, cannot be free from enmity (Tin, 1990). One finds expression of this thinking in the words of His Holiness The XIV Dalai Lama (1992), *"Interdependence, of course, is a fundamental law of nature. Not only myriad forms of life but the most subtle level of material phenomena, as well, is governed by interdependence. All phenomena, from the planet we inhabit to the oceans, clouds, forests and flowers that surround us, arise in dependence upon subtle patterns of energy."* (page 9). At microlevel physicists also recognize this principle. *"We exist, here and now, because of the exact relationships between the basic forces and particles."* (Gribbin, 1990). However, at macrolevel there may be four factors interacting with each other, a population using artifacts (technological culture) to over exploit the natural resources and by that disturbing the sustainability of a cultural system (Park, 1936). These four factors, population, artifacts, natural resources and culture are parts of a socio-ecological system governed by the law of interdependence.

Haas and Minke (1978) wrote *"Our own image of the Himalaya had been formed in childhood through the books of Sven Hedin and Alexandra David-Neill, Marco Pallis and Heinrich Harrer. Theirs was the Himalaya of the Tibetans and Tibetan culture, the Buddhist Himalaya."* (page 15). Our intelligence (Humphrey, 1983), by which we weave a web of consciousness around Earth, the Noosphere, are a result of billions of years of chemical, biological and neurophysiological evolution. On the other hand, more recently the culture might have worked as a catalyst in the evolution of intelligence (Byrne and Whiten, 1988; Cheney and Sefarth, 1990). The evidence from natural sciences and currently from the neuroscience, the cognitive science and the artificial intelligence have made philosophers rethink about the philosophy of mind or existence o certain inner phenomena like conscious intelligence (Delgado, 1979; Eccles, 1980; Mahaprajna, 1992). The Churchland's (1988) statement, is not very different from the above one by The Dalai Lama, that the general or abstract nature of intelligence in our or alien species (if any), *"must be using energy (perhaps copious quantities) and creating order, and that at least some order created has something to do with sustaining fruitful interactions with their environment."* (Page 177).

One finds a strange conscious intelligence in those who follow the path of the Wheel. The trees on the top of high mountains receive protection since the are abode of *sauniks,* the divine goddesses. People build *shakuri,* narrow but high platforms of stones on barren hillocks, so that the birds take rest on them. The cheek pouches of monkeys are not considered for their own benefit. They use cheek pouches to bring medicines from high mountains for fellow monkeys who may fell sickly in lower hills in winter. In the upper regions of Shimla District there is a popular myth that *banshira* is a god of the forest. He guards the forests. The people do not cut certain tall trees because they are the abodes of *banshira.* The thick forests and high pastures are under the protection of the *banshira* and people are afraid of going into them at odd times. Probably the idea behind this myth is to keep forest areas undisturbed, in good health and develop a reverential attitude towards it. Such unique man-nature-spirit complex is viewed by some anthropologists (Chandra, 1981) as an adaptation to surrounding ecology characteristic of many cultures in India including the Mahayani Himalayan Buddhist belts.

One example of such cultural adaptation that is found in the social structure and spiritual system of Tibetajns and another hill tribes (Goldstein, 1976) need a mention here. Today, the major threat to Tibetan culture is from over population in a fragile ecosystem by the Chinese usurpers (Goldstein, 1981; Dalai Lama, 1987). Tibetans have since ages developed methods to overcome their sexual appetite by channelling it for the welfare of their society (Beall and Goldstein, 1987). To observe celibacy by men and women is by any criteria no less an achievement, beyond the scope of the Biologists' contraceptive technology fitted in the behaviourists' paradigms (Miller and Godown, 1977). While China is using stringiest measures in the World to control its population, a woman there still bears at least two children (Ehrlich and Ehrlich, 1988). The Chinese undermined the social structure evolved by their neighbours in Tibet.

The Buddhist communities in the Arunachal Pradesh show a delicate balance between the culture, economy and the natural habitat. Their culture has survived and even enriched even in most rigorous terrains. They use diverse means of livelihood. The water wheels rotate the ritual drums. Human and animal excreta are stored and used to fertilize the fields. Aurora (1997) reports that, *"There was a certain balance in the technologies used by these communities and the natural resources available to them. The Buddhists did not over-exploit their stony terrain, since their population was kept within control by various institutions. One of these is the custom of celibate monkhood to which a considerably large proportion of the population belongs, that being at least one male member from every household. Besides, some of the men remain absent from their homes due to long trading tours. Women engage in all types of heavy work, which may also be a cause of lower fertility rates."* There is custom of both polyandry and polygyny.

The essence of the modern biological theory of evolution is the propagation of a gene through the body of an individual and his relatives (Hamilton, 1964). The cultural evolution can, however, be directed to enhacne or retard the process of gene copying. The Buddhist philosophers teach us that our body is not merely a gene carrying machinery but closely associated with human kind, nature and the sacred (a supreme goal). Rather than increasing population and consuming more, the two evils of 200 years of industrialisation, overpopulation and over consumption, the holy lamas preach and observe austerity and celibacy with a purpose to serve humanity and search the mystery of Universe.

GREENING HIMALAYA

A common practice today is project based greening programmes than seldom elicit public participation. In an early phase of such a project for greening a high altitude desert in the Spiti area of Himachal Pradesh, the administrative officer (Negi, 1985) noted that, *"The inhabitants of Spiti were watching the massive and sudden operation with curious awe. They also had to play their role. Suddenly, the water-channels were snapped, the pipes were damaged and enclosures were thrown open to allow the animals to munch the barks. It was a wrath let loose on the project authorities. Mistake one the part of authorities was that they did not care to appropriate their spirits, demons and gods whose blissful abode was along the water-sources, in trees, rocks and hill-tops. However, successive doses of persuasion, tempered with lure for employment and participation in development process gratified them."* It is a typical expression of materialistic approach. The nature has no value apart from being a commodity. It undermines local peoples' participation in the protection of flora and fauna on the pretext of their scientific backwardness.

Zoller (1990) argues that mystical thinking is as rational as the scientific. It is the arrogance of modern human beings that the relationship of man and nature is getting distorted. The environmental problems find amicable solution where assimilation of local knowledge and conventional science approach each other friendly. Scott and Walter (1993) site an example of such approach in a village of Shivalik Himalaya. The conventional techniques complemented the local skills to increase the productivity and decrease sedimentation due to erosion.

In Ladakh, predominantly inhabitated by Mahayani Buddhists, Norberg-Hodge (1994) has encountered similar experience. She aided in establishing the Ladakh Ecological Group in 1983 to promote use of modern technologies by local people to augment rather then undermines traditional lifestyles and values. The people in Ladakh have learned to live within means of nature. They assimilate only those ideas and technologies that are harmonious with the environment. The higher values of Buddhism are their way of life. For example before ploughing their fields the Lakdahi villagers recites prayers to please the spirits of earth and water. While sowing the seeds, they sing,

Manjusri embodiment of Wisdom, Hark!
The gods, the nagas, owner spirits of the Mother Earth, Hark!
May a hundred plants grow from one seed!
May a thousand grow from two seed!
May all the grains be twins!
Please give enough that we may worship the Buddhas and bodhisattvas.
That we may support the Sangha and give to the poor!

(Norberg-Hodge, page 44)

This thinking has roots in the Indian ethos. People received motivation to grow more by ploughing the land. However, they freely distributed the surplus to the other section of the society and to the animals (Bajaj and Srinivas, 1996).

The cooperative endeavours, with active peoples participation in management of our natural resources are bearing fruits in diverse regions of India (Singh and Ballabh, 1996). The privatisation and nationalisation have miserably failed in maintaining a harmonious link between nature and human beings. Madhu Sarin (1996) narrates the success story of Sukhomajri and Nada villages in the Shivalik foothills in Haryana in Joint Forest Management. The local institutions and the state forest departments developed a partnership for sustainable development of degraded public forest lands, by sharing forest management responsibilities and benefits of forest produce. It is a revitalization of destabilized and destroyed indigenous communal resource management systems. She says, *"Interdependence and reciprocity between resource users at the community level was replaced by accountability to, and dependence on, a distant state apparatus.."* (page 3).

It is through the cultural ceremonies that people become aware to protect our environment. Let us take the Herculean task of greening our planet. Even our modern weapon, the biotechnology, may not help us much in this task. However, a simple traditional cultural approach has the potential to attain our goal of greening the Mother Earth. During the *Kalachakra Initiation* at Sarnath, Varanasi on December 29, 1990 His Holiness The XIV Dalai Lamka said, *"Since I have a responsibility in this matter, (i.e. to work for the protection of the environment and to see that the present and future generations of mankind can make use of refreshing shade and the fruits of trees) I bought these seeds of fruit-bearing trees with part of my Nobel Peace Prize money to be distributed now, to people representing different regions (all the continents of the world are represented her) during this* Kalachakra *gathering. These seeds have been kept near the* Kalachakra mandala *for purification and blessings. Since these include seeds of apricot, walnut, papaya, guava, etc., suitable for planting under varying geographical conditions, experts in respective places should be consulted on their planting and care and, thus you all should see that my sincere aspiration is fulfilled."* (Anonymous, 1995, page 27).

The devotees carried seeds of various species of trees with great reverence to their native places all over India and abroad for planting. One of us (Vidya Sagar Negi) witnessed the success story of this idea in the district of Kinnaur, Himachal Pradesh. Everyone wanted at least one seed for plantation in his land. Each seedling that came out received utmost care and protection from the owner. Nobody counts the number of trees planted in this way. It is certain that this method is: quickest and efficient in giving results, incurs little or no financial burden on central agency, and aftercare is ensured by the planters. Here people plant trees with an intrinsic motivation — to follow the path of the Wheel — propagated by His Holiness the XIV Dalai Lama.

We should have "respect for tradition" and also not hesitate in assimilating new areas of knowledge for the benefit of the society. This was the message of the Presidential Address by Donald T. Campbell (1975) at the meeting of American Psychological Association at Chicago in August 1975. By "respect for tradition" we mean propagation of wisdom accumulated through biological and social evolution. The new information we want to stress upon is current biological ideas of cooperation, mutuality and altruism.

The Darwinian and neo-Darwinian (Wilson, 1980) concepts of biological evolution are playing the important role in developing ecological models for understanding the ecological phenomena and management of natural resources (Pianka, 1983; Jolly, 1985; Wynne-Edwards, 1991; Gadgil and Guha, 1995). For our long term survival the prudent use of natural resources is a basic requirement. This is the central problem of evolutionary biology, if a group of individuals start behaving prudently by restricting their population, slowly the genes for prudence will propagate. On the other hand if an individual do not behave prudently and increases his fitness or go on producing more number of individuals, it will have two consequences, the genes for non-prudent behaviour will increase and

the individuals carrying genes for prudent behaviour will suffer. Therefore one group of evolutionary biologists believe that the prudent behaviour will not evolve, and on similar reasoning they believe that all those behaviourists which decrease the fitness of the individual cannot evolve, except in those cases where the fitness of a genetically close relative can be increased. However, there is another group of biologists who believe that evolution takes place through group selection (Wynne-Edwards, 1986) which is expressed in various forms of social behaviourists including the cooperative and altruistic behaviours. In simple words, the evolutionary theory if it has any value for the conservation of natural resources, it is through the understanding of cooperation and mutualism (Goldsmith, 1993; Goodwin, 1996b; Margulis, Guerrero and Bunyard, 1996).

We find an analogy of individual selection and group selection in two sects of Buddhism (Joshi, 1967; Basham, 1971; Narendradeva, 1971; Dargey, 1978; Clifford, 1984), *Hinayana* and *Mahayana*, respectively. In one, *Hinayana* (the lesser vehicle), the individual prefers solitude and silence and carries his own burden for the attainment of complete salvation from the World — to become an *Arhat*. In the other, *Mahayana* (the great vehicle), the individual has compassion for all sentient beings and carries the burden of all including himself for attainment of Buddhahood for which he practices the way of *Bodhisattava*. A *Bodhisattava* is an embodiment of compassion, ready to sacrifice himself for others. First he equates himself with others (*paratmasamata*) and then substitutes others for himself (*paratmaparivartana*). 'Self' and 'others' are considered equal, ego becomes nonentity, and finally 'others' are substituted for 'self' (Joshi, 1967). In this state of mind and action the idea of altruism or self-sacrificing behaviour becomes an ineffective term. These idea are the basis of the teachings of *Bodhisattava*,

> *"Those who wish to destroy the many sorrows of (their) conditioned existence,*
> *Those who wish (all beings) to experience a multiple of joys,*
> *And those who wish to experience much happiness,*
> *Should never forsake the Awakening Mind."* (Tripathi, 1989).

Although, the group selection denotes a socio-biological process and Mahayana denotes a socio-cultural process, however, both have relation to the phenomenon of altruism towards fellow beings. In the former case an individual has a predisposition through genes from his parents to behave in a way that curtains his own fitness but increases the fitness of the group as a whole. In the latter case the individual learns to follow certain social norms by which he develops self-sacrificing behaviour to reduce others' sufferings, as a duty towards the society. However, in both cases, it is the benefit of all that is the main force for our action.

THE LESSON

After attaining elightenment, the Buddha took up the task of educating people to alleviate their sufferings, he said to his group of disciples, monks! Roam for the benefit and happiness of all (Mahavagga - 1-2.2.5.1). However, he cautioned that believe nothing no matter where you read it, unless it agrees with your reason and your common sense (Tatava - 3587).

If we follow a religion with the above attitude, to serve all by using our wisdom, it becomes a science. Radhakrishnan (1940) wrote, *"There is no question that the system of early Buddhism is one of the most original which the history of philosophy presents. In its fundamental ideas and essential spirit it approximates remarkably to the advanced scientific thought of the nineteenth century."* (page 342). He further said, *"Early Buddhism suggests the outline of a philosophy suited to the practical wants of the present day and helpful in reconciling the conflict between faith and science."* Einsetein has similar opinion. According to him a scientist and a religious person, both should be committed to their purpose, creative and work with deep emotion for the coexistence of

all (Home, 1990). Sakharov said that the confrontation between religion and science was a past stage, he felt, *"The Universe should have an internal, non-material meaning. Otherwise, life is boring. God is synonymous to nature."* (Zolotaryov, 1991). He further expressed his feeling with deep regret that our behaviour with Nature today is extremely bad.

If such mental sets are lacking in our thinking and practice, instead we go on calling ourselves literate, rational, scientific, and non-religious, perhas we are increasing the queue of "blind worshippers" (Chakravartty, 1991). Now it seems that illiteracy, caste system and corruption are not directly hindering progress of India. The main factor responsible for the mass suffering is brutal exploitation of environmental resources and its unequal distribution (Sen, 1983; Ramchandran, 1986; Gadgil and Guha, 1995). If reckless felling of trees goes on in a literate state of Kerala in India then the only solution is to awaken people to treat Nature with compassion (Krishna Iyer, 1991).

Swami Chidanada (1997) of the Divine Life Society, Rishikesh supported the Chipko Movement in Garhwal Himalaya. He is currently supporting the anti-Tehri dam agitation going on in Tehri. Chidanada recalls the words of the great philosopher of India Radhakrishnan that the greatest crises was, *"the crisis of character. The crisis of character confronts our country. This is the most serious challenge we are called upon to deal with. There is a breakdown of character in all walks of life. I would regard this as the root cause of all our other problems."* Swami Chidananda an admirer of Gandhi and Vinoba believes that our thinking must evolve and give place to global thinking about welfare of our entire human family. The *sarvodaya* must be in our heart and action and *jai jagat* our goal.

For a Buddhist everything originates in the mind. The Dalai Lama (1997) believes that, *"we must consciously develop a greater sense of universal responsibility. We must learn to work not just for our own individual self, family or nation, but for benefit of all mankind. Universal responsibility is the best foundation both for our personal happiness and for the world peace, the equitable use of our natural resources, and through a concern for future generations, the proper care of environment."*

Each of us has to become an embodiment of love and mercy for the benefit of all sentient beings like a *Bosdhisattava,* Avlokiteshwara. The internal environment is closely associated with the external environment. Our spiritual life is dependent to a large extant on our behaviour with the external environment. For example, the Himalaya, like many mountains all over the World (Mountain Agenda, 1992), is a place of immense spiritual inspiration for Hindus and Buddhists in India since ages.

What are the important lessons from the Wheel of Life for the enrichment of the Noosphere?

Curiosity : The Jataka tales are a rich source of creating sensibility about the environmental issues among people from all walks of life. They have been translated in various languages and can be used to produce variety of visual material also, specifically to evoke curiosity about natural phenomena.

Creativity : There is a rich tradition of performing and visual art in Tibetan religion and culture that can awaken the people to creatively depict the beauty of Nature. The Buddhists use earth, the stones, the wood, the fibres, the metal and even the butter to create and express complex spiritual ideas. In the same way we can use this knowledge to tell current ecological thinking to novices.

Consciousness : The Tibetan value based religion and culture can reinforce the discipline of mentalhygiene, if not for spiritual upliftment, but at least to counter the attack of massive advertisement

industry. It is the Wheel of Life that can help us to control our desires and cravings filled with greed to derive sensual pleasure. It can help us to develop the ecology of mind to enrich the web of consciousness around mother Earth, the Noosphere.

Compassion : A Buddhist carries the message of love and compassion for all sentient beings. It is especially for the Mahayani Buddhist that the other's suffering become his sufferings and therefore the concept of altruism becomes irrelevant.

Coexistence : A reverence for nature should be natural to the idea of nature conservation. Where greed has no place, only love is expressed towards all forms of Nature and therefore one wants to look after all creatures. It is the concept of interdependence that should pervade our cognitive processes.

Communion : The religious ceremonies, whatever the myth behind them, can be can propagate the message of Nature conservation. The respected, authoritative and devoted persons that have greater impact on the psyche of people can help in delivering the environmental information. Their words, their action and their advice carry more meaning for a common man.

Cosmology : Above all, our thought and action should be guided by the wisdom inherent in our religion and culture. We should also assimilate the new ideas discovered by devoted and emotional scientists for the benefit of all.

The Charter of United Nations places the quest for peace at the heart of the world body's mandate. It reaffirms faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small. The peace process envisaged by the United Nations involves: international law and universal rights, peacekeeping by armed forces and a drive for disarmament. However, stopping war does not mean achieving peace at individual or global level. It is too narrow to define peace in these terms. To survive peacefully we must include the human psychological dimension at the centre of all our thinking and planning for peace. It is the dimension of divine power that pervades all living and non-living things and is reflected in various cultures all over the world. A *bhajan* sung by the Rashtra Sant Tukkadoji Maharaj at the World Region Conference in Japain in 1955 expresses this deep-rooted attitude of coexistence in Indian ethos.

HAR DESH MAIN TOO, HAR BHESH MAIN TOO,
TERE NAMM ANEK, TOO AIK HI HAI,
TERI RANG BHUMI, YEH BISHWA BHARA,
SAB KHEL MAIN, MAIL MAIN TOO HI TOO HAI.

SAGAR SE UTHA BADAL BEN KE,
BADAL SE PHATA JAL HO KAR KE,
PHIR NAHAR BANA NADIYAN GAHARI
THERE BHINN PRAKAR TOO AIK HI HAI.

CHEENTI SE BHI ANU-PARMANU BANA,
SAB JEEVA JAGAT KA ROOP LIYA,
KAHIN PARVAT VRIKSHA VISHAL BANA,
SONDARYA TERA TOO, AIK HE HAI.

YAHA DIVYA DIKHAYA HAI JISNE,
VAHA HAI GURUDEVA KI PURN DAYA,
DUKADYA KAHE KOYI NA AUR DIKHA,
BAS MAIN AUR TOO SABA AIK HE HAI.

[You are in every country, you appear in all forms.
You are known by various names, but you are one,
Whole word is your field of action,
You take part in all activities,
From the sea (you) rose a cloud,
From clouds (you) transformed as rain drops,
Then (you) took form of rivulets and rivers,
You are one but found in various forms.
You can take atomic form minutest than ant.
You are in each living being,
You can take form of a giant tree or mountain,
You are one but your garndeur is everywhere.
The divineness which one can see,
It is due to the kindness of great teacher.
I do not see anybody, say Tukkadoji
Myself and you, all is one.]

REFERENCES

Anonymous 1981. *Fundamental of Tibetan medicine.* MEN-TSEE-KHANG, Dharmsala.

Anonymous 1995. *His Holiness the XIV Dalai Lama on the environment.*

Department of Information and International Relations (Environment and Development Desk), Central Tibetan Administration of His Holiness the XIV Dalai Lama, Gangechen Kyishong, Dharamsala.

Aoki, K. 1986. A stochastic model of gene-culture coevolution suggested by the "culture historical hypothesis" for the evolution of adult lactose absorption in humans. *Proc. Natl. Acad. Sci. USA 83,* 2929-2933.

Atisha, T.P. 1992. Tibetan approach to ecology. *Tibetan Bulletin* May-June, 27-29.

Aurora, G.S. 1997. Ecology and development in Arunachal Pradesh. In : *Social Structure and Change Volume 4.* Shah, A.M., Baviskar, B.S. and Ramaswamy, E.A. (ed.). Sage Publications, New Delhi, pp. 68-88.

Bahuguna, S. 1987. Chipko: The people's movement with a hope for the survival of humankind. In : *The Chipko — Message.* Chipko Information Centre, Silyara, Tehri-Garhwal, U.P., India, pp. 9-20.

Bahuguna, S.L. 1987-88. Planting wisdom to restore the eroded earth: A cultural response to a crisis of civilization. *Future,* Winter.

Bajaj, J. and Srinivas, M.D. 1996. Annam bahu kurveeta. Centre for Policy Studies, Madras.

Baker, R. St. B. 1989a. Friends of the trees. In : *Richard St. barbe Baker: Man of the Trees.* Ramesh, I. and Jayal, N.D. (eds.). INTACH, New Delhi and Chipko Information Center, Silyara, pp. 59-69.

Baker, R. St. B. 1989a. Reverence for life - reverence for trees. In : *Richard St. barbe Baker: Man of the Trees.* Ramesh, I. and Jayal, N.D. (eds.). INTACH, New Delhi and Chipko Information Center, Silyara, pp. 75-87.

Basham, A.L. 1971. *The Wonder that was India.* Rupa & Co. (with Fontana), Delhi.

Batchelor, M. 1994. Even the stone smile. Selections from scriptures. In : Batchelor, M. and Brown, K. (eds.). *Buddhism and Ecology.* Motilal Banarasidass, Delhi, pp. 2-17.

Batchelor, M. and Brown, K. (1994). (eds.) *Buddhism and Ecology.* Motilal Banarsidass, Delhi.

Beall, C.M. and Goldstein, M.C. 1987. Tibetan fraternal polyandry: A test of socio-biological theory. *Amer. Anthropol.* **83,** 5-12.

Bonavia, D. and Bartlett, M. 1981. *Tibet.* Vikas Publishing House, New Delhi.

Box, H.O. 1984. *Primate Behaviour and Social Ecology.* Chapman and Hall, London.

Bueva, L.P. 1981. *Man: his behaviour and social relations.* Progress Publishers, Moscow.

Byrne, R.W. and Whiten, A. (eds.). 1988. *Machiavellion Intelligence : Social Expertise and the Evolution of Intellect in Monkeys, Apes, and Humans.* Oxford University Press, New York.

Campbell, D.T. 1975. On the conflicts between biological and social evolution and between psychology and moral tradition. *Amer. Psychol.* **30**, 1103-1126.

Capra, F. 1983. *The Turning Point.* Flamingo, London.

Cavalli-Sfroza, L.L. 1991. Genes, peoples and languages. *VIGYAN Scientific American,* December.

Chakravartty, N. 1991. Journey beyond Marx. *Mainstream,* September 21.

Chandra, R. 1981. Ecology and religion of the Kinner: Mountain dwellers of North-Western Himalayas. In : *Nature-Man-Spirit Complex in India.* Mann, R.S. (ed.) Concept Publishing Company, New Delhi.

Chelyshev, E. 1991. The role of culture in the reneval of society. *Soc. Sci.* **22,** 113-123.

Cheny, D.L. and Sefarth, R.M. 1990. *How Monkeys See the World: Inside the Mind of Another Species.* University of Chicago Press, London.

Chetwode, P. 1984. *Kulu: The End of Habitable World.* Allied Publishers, New Delhi.

Chhogdup, T. (ed.). 1986. *Pratityasamutpada.* Central Institute of Higher Tibetan Studies, Varanasi.

Chidananda, Swami. 1987. An appeal to save the ecology of the Himalayas. In : *The Chipko Message.* Chipko Information Centre, Silyara, Tehri-Garhwal, U.P., India, p. 1-3.

Chidananda, Swami. 1997. To 'The Divine Life' readers and the D.L.S. members. *The Divine Life* **11,** 19-22.

Choudhary, S. (ed. & trans.). 1971. *Shrimaryashurvirachit Jatakamala.* Motilal Banarasidass, Delhi. (in Hindi).

Churchland, P.M. 1988. *Matter and Consciousness : A Contemporary Introduction to the Philosophy of Mind.* A Breadford Book. The MIT Press, Cambridge, Clifford, T. 1984. *Tibetan Buddhist Medicine and Psychiatry: The Diamond Healing.* Samuel Weiser, Inc., York, Beach, Maine.

Cosmides, L. and Tooby, J. 1989. Evolutionary psychology and the generation of culture, Part II case study: A computational theory of social exchange. *Ethol. Sociobiol.* **10,** 51-97.

Daghton, J.G. 1995. An Introduction to Tibetan astro. science. In : *Tibetan astronomy and astrology.* Astro. Department, Tibetan Medical and Astr. Institute, Dharamsala.

Dalai Lama, H.H. The XIV. 1987. Five point peace plan for Tibet. (Appendix 5). In : *Tibet, Environment and Development Issues 1992.* Department of Information and International Relations, Central Tibetan Administration of His Holiness the XIV Dalai Lama, Dharamsala, India, pp. 95-98.

Dalai Lama, His Holiness The XIV. 1992. Universal responsibility and our global environment. *Tibetan Bulletin,* May-June, 8-10.

Dalai Lama, 1997. His Holiness on global peace. *Tibetan Bulletin,* November-December, 20-21.

Dargey, G.N. 1978. *Tibetan Tradition of Mental Development.* Library of Tibetan Works and Archives, Dharamsala. (3rd ed.).

Delgado, J.M.R. 1979. Triunism : A Transmaterial Brain-mind Theory. *Brain and Mind, Ciba Foundation Series, 69 (New Series).* Excerpta Medica, Slsevier North-Holland.

de Waal, F. 1989. *Peacemaking Among Primates.* Penguin Books, London.

Dharampal 1993. Bharatiya Chitta Manas and Kala. Center for Policy Studies, Madras.

Dhavalikar, M.K. 1997. Culture-environment interface : a historical perspective. *Trends in Social Science Research* 4(1), 11-26.

Dorje, P. (trans.) 1987. *Dammuk Sutra (Tales of the Wise and Fools).* Central Institute of Buddhist Studies, Leh, Ladakh.

Dorjee, S. 1991a. *Triskandhadharamaparyaya-vayakhaya kusumannjali. Vidya Bharati* **11**, 25-59. (in Hindi).

Dorje, S. 1991b. *Kun jom nagakanya. Kinner ki lok kahani. Vidya Bharati.* **11**, 75-79. (in Hindi).

Dorje, S. 1993. *Vinaya Vastu main Nirdisht : char mitra bhaion ki kahani. Vidya Bharati* **13**, 79-85. (in Hindi).

Dummer, T. 1994. Tibetan medicine and other holistic health-care systems. Paljor Publications, New Delhi.

Dunbar, R.I.M., 1988. *Primate Social Systems.* Croom Helm, London.

Eaves, L.J., Eysenck, H.J. and Martin, N.G. 1989. *Genes, Culture and Personality: An Expirical Approach.* Academic Press, London.

Eccles, J.C. 1980. *The Human Psyche.* Springer-Verlag, Berlin.

Eckholm, E.P. 1982. *Down to Earth: Environment and Human Needs.* Affiliated East-West Press, New Delhi.

Ehrlich, P.R. and Ehrlich, A.H. 1988. Population, plenty and poverty. *National Geographic* **174**, December.

Eibl-Eibesfeldt, I. 1975. *Ethology: The Biology of Behaviour.* (Translated by E. Klinghammer). Holt, Rinehart and Winston, New York. (2nd ed.).

Feeny, D., Berkes, F., McCay, B.J. anbd Acheson, J.M. 1990. The tragedy of commons: Twenty-two years later. *Human Ecology* **18**, 1-19.

Gadgil, M. 1985. Cultural evolution of ecological prudence. *Landscape Planning* **12**, 285-299.

Gadgil, M. 1991. Ecological organization of the Indian society. *I.C.S.S.R. Newsletter* **21**, 1-9.

Gadgil, M. and Guha, R. 1995. *Ecology and Equity.* Penguin Books, New Delhi.

Gadgil, M. and Malhotra, K. 1981. What price is development? *Science Today*, February.

Goldsmith, E. 1993. *The Way.* Shambhala, Boston.

Goldstein, M.C. 1976. Fraternal polyandry and fertility in a high Himalayan valley in Northwest Nepal. *Hum. Ecol.* **4**, 223-233.

Goldstein, M.C. 1981. High altitude Tibetan populations in the remote Himalaya: Social transformation and its demographic, economic, and ecological consequences. *Mountain Res. Develop.* **1**, 5-18.

Gorelov, A. 1990. Idology against pure water. *New Times* **20**, 46-47.

Govinda, L.A. 1969. *Foundations of Tibetan Mysticism.* Rider and Company, London.

Goodwin, B. 1996a. *How the leopard changed its spots.* A Touchstone Book, New York.

Goodwin, B. 1996b. The evolution of cooperative systems. In : *Gaia in Action. Science of the Living Earth.* Bunyard, P. (ed.). Floris Books, Edinburgh, p. 135-146.

Gribbin, J. 1990. Big enough for life. 2001, *August.*

Grinevald, J. 1996. Sketch for a history of the idea of the Biosphere. In: *Gaia in Action. Science of the Living Earth.* Bunyard, P. (ed.). Floris Books, Ediburgh, pp. 34-53.

Haas, E. and Minke, G. 1978. *Himalayan Pilgrimage* (a studio book). The Viking Press, New York.

Hamilton, W.D. 1964. The genetical evolution of social behaviour. I & II. *J. Theoret. Biol.* **7**, 1-52.

Harlow, H.F. and Mears, C. 1979. *The Human Model : Primate Perspectrives.* John Wiley, New York.

Hindi, R.A. 1990. The interdependence of the behavioural sciences. *Phil. Trans. R. Soc. Lond.* B **329**, 217-227.

Holliday, S.G. and Chandler, M.J. 1986. *Contributions to Human Development. Vol. 17. Wisdom : Explorations in Adult Competence.* Karger, New York.

Home, D. 1990. HE=mc²? *2001* August.

Humphrey, N.K. 1983. *Consciouness Regained.* Oxford University Press, Oxford.

Jamspal, L., Chophel, N.S. and Sanita, P.D. 1983. *Nagarjuna's Letter to King Gautampitutra.* Motilal Banarasidass, Delhi. (Reptrint 1983).

Jones, J.G. 1979. *Tales and Teachings of the Buddha: The Jatka Stories in Rleation to the Pali Canon.* George Allen & Unwin, London.

Jolly, A. 1985. *The Evolution of Primate Behaviour.* Macmillan Publishing Company, New York. (2nd ed.).

Joshi, L.M. 1967. *Stuies in the Buddhistic Culture of India During the Seventh and Eight Centuries A.D.* Motilal Banarsidass, Delhi.

Kapato, A. 1991. Ethics of a scientist. *Social Sciences,* **22**(3), 195-209.

Kipling, R. 1901. *Kim.* Exeter Books, New York. (Reprinted. 1986).

Kotlyakov, V. 1991. Geographic aspects of the new thinking. *Social Sciences* **22**(2), 214-225.

Kotlyar, V. and Novik, I. 1989. The "society-nature" system: problems of management. *Social Sciences* **20** (3), 186-201.

Kozyrev, A. 1991. He rejected violence in principle: Retunring to Sakharov's legacy. *New Times* **20**, 29-30.

Kumar, R.A. 1990. Narmada Dam: Do we need it? *2001,* September.

Krishna Iyer, V.R., 1991. Trees have to tongue. *Mainstream,* September 21.

Krumbein, W.E. and Lapo, A.V. Vernmadsky's Biosphere as a basis of geophysiology. In : *Gaia in Action. Science of the Living Earth.* Bynyard, P. (ed.). Floris Books, Edinburgh, p. 115-134.

Lohmann, L. 1990. Commercial tree plantations in Thailand: Deforestation by any other name. *The Ecologist* **20**, 9-17.

Lorenz, K.Z. 1981. *The Foundations of Ethology* (Translated by K.Z. Lrenz and R.W. Kickert). Springer-Verlag, New York.

Losal, J. 1982. *New-sun Self-learning Book on the Art of Tibetan Painting*, Tibetan Culture Painting Press, Dharamsala.

Lovelock, J.E. 1987. *GAIA : A New Look at Life on Earth.* Oxford University Press, New York.

Lovelock, J. 1996. The Haia Hypothesis. In : *Gaia in Action. Science of Living Earth.* Bunyard, P. (ed.). Floris Books, Edinburgh, pp. 15-3.

Mahaprajna, Y. 1992. *Chitt aur Man.* Jain Vishwa Bharati, Ladnu, Rajasthan. (in Hindi).

Mahavagga - 1-2.2.5.1. (in Pali).

Mann, R.S. (ed.). 1981. *Nature-Man-Spirit Complex in Tribal India.* Concept Publishing Company, New Delhi.

Margulis, L., Guerrero, R. and Bunyard, P. 1996. We are all symbionts. In : *Gaia in Action. Science of the Living Earth.* Bunyard, P. (ed.). Floris Books, Edinburgh, pp. 167-185.

McRobie, G. 1982. *Small is Possible.* Sphere Books, Abacus. (Reprint, 1985).

Medvedev, Z.A.. 1990. The environmental destruction of the Soviet Union. *The Ecologist* **20**, 24-29.

Menon, P. 1991. The art of Ajanta: The last extant Buddhist monument. *Frontline*, September 28 - October 11.

Miller, W.B. and Godwin, r.K. 1977. *Psyche and Demos: Individual Psychology and the Issues of Population.* Oxford University Press, New York.

Mishra, A. 1995. *Rajasthan ki rajat boonden.* Paryavaran Kaksha, Gandhi Shanti Pratishthan, New Delhi. (in Hindi).

Mountain Agenda, 1992. *An Appeal for the Moutains.* Institute of Geography, University of Berne, Switzerland.

Mukhopadhyay, R. 1997. Folk performing arts: the indigenous channels of communication. *Trends in Social Science Research* 4(1), 55-61.

Naess, A. 1989. *Ecology, Community and Lifestyle: Outline of an Ecosophy.* Translated and revized by D. Rothernberg). Cambridge University Press, New York.

Narendradeva, A. 1971. *Bodh-Dharma-Darshan.* Bihar-Rashtra-Bhasha-Parishad, Patna. (in Hindi).

Negi, J.P. 1985. *Developmental perspectives in the Himalayan mountain desert of Spiti (Himachal Pradesh — greening the mountain deserts.* Special lecture deliverred at 72nd Session of the Indian Science Congress Association, Lucknow University, Lucknow. January 3-8.

Negi, V.S. 1991. Gyanashir dwara virachit lochava rinchen jangpo ka jeevan vritant. Prathama. *Vidya Bharati* **10**, 30-47. (in Hindi)

Negi, V.S. 1991. May a hundred plants grow from one seed. The ecological tradition of Laddakh meets the future. In :" Batchelor, M. and Brown, K. 1994. (eds.). *Buddhism and Ecology.* Motilal Banarsidass, Delhi, p. 41-54.

Pal, P. and Fournier, L. 1982. *A Buddhist Paradise: The Murals of Alchi—Western Himalaya.* Ravi Kumar, Lilakala Ag Vaduz, Basilius Presse Basel; Kumar Gallery, New Delhi.

Pandey, L.P. 1985. Development of horticulture and botany in the Gupta period onward. *J. Ind. Hist.* **LXIII,** 33-62.

Park, R.E. 1936. Human ecology. *Amer. J. Sociol.* **42,** 1-15.

Parmar, Y.S. 1985. People and development of forest in western Himalaya. *Himalaya : Man and Nature* **8,** 41-43.

Philips, D.C. 1977. *Holistic Tought in Social Science.* Macmillan, London.

Pianka, E.R. 1983. *Evolutionary Ecology.* Harper & Row, New York. (3rd. ed.).

Pirta, R.S. 1991. The ecology of mind and human well-being. In : *Environment Planning, Machinery and Management.* Mahajan, V.S. (ed.). Deep & Deep Publications, p. 413-421.

Prita, R.S. 1993. Imperilled western Himalaya and deteriorating man-nature relationship: A case study of Hanuman langur. In : *Eco-crisis in the Himalaya.* Singh, V. (ed.). International Book Distributors, Dehra Dun, p. 165-205.

Prabhu, R.K. and Rao, U.R. 1967. *The mind of Mahatma Gandhi.* Navjivan Publishing House, Ahmadabad.

Prater, S.H. 1980. *The Book of Indian Animals.* Bombay Natural History Society, Bombay.

Radhakrishanan, S. 1940. *Indian Philosophy. Volume I.* Oxford University Press, Delhi. (1997).

Rajesh, N. 1992. A monk's crusade: Fighting to save Thailand's forests. *Frontline*, September 25.

Ramachandran, V.K. 1986. Reorienting economics — an interview with Amrtya Sen. *Frontline*, November 29 - December 12, p. 65.

Rappaport, R.A. 1979. *Ecology, Meaning and Religion.* North Atlantic Books, Richmond, California.

Read, H., Fordham, M., Adler, G. and McGuire, W. (ed.). 1959. *The Collected Works of C.G. Jung. Vol. 9, Part I. The Archetypes and the Collective Unconscious.* Routledge & Kegan Paul, London.

Rees, W.E. 1990. The ecology of sustainbale development. *The Ecologist* **20,** 18-23.

Rhys Davids, C.A.F. 1900. *A Buddhist Manual of Psychological* Ethics. Royal Asiatic Society, London. (Oriental Books Reprint Corporation, New Delhi, 1975).

Rock, I. and Palmer, S. 1990. The legacy of Gestalt psychology, *VIGYAN Scientific American,* December.

Rohrer, A. and Qusar, N. 1995. Comparative paradigms of homoeopathy and Tibetan medicein. *sMan-rTsis* 1(2), 21-42.

Roonwal, M.L. 1989. Ecological and behavioural appraisal of tail carriage in the deity Hanuman and comparison with the common langur, *Presbytis entellus*: A problem in mythozoology. *Uttar Pradesh J. Zool.* **9**, 127-139.

Rothenberg, D. 1989. Introduction: Ecosophy T-from intution to system. In : *Ecology, Community and Lifestyle: Outline of an Ecosophy,* Cambridge University Press, New York, p. 1-22.

Ryusen, M. 1981. *Buddhist Paintings,* Japanese National Treasures: Restored Copies. (E. Yasushi and H. Alt translators).

Sadgopal, A. 1981. Between question and reality. *Science Today,* October.

Sai Baba, Sri Sathaya. 1992. The mysteries of creation. *Sanathana Sarathi* **35**, 143-147.

Sarin, M. 1996. *Joint Forest Management. The Haryana Experience.* Centre for Environment Education, Ahmedabad.

Schumacher, E.F. 1993. *Small is Beautiful.* Vintage Books, London.

Scott, C.A. and Walter, M.E. 1993. Local knowledge and conventional soil science approaches to erosional processes in the Shivalik Himalaya. *Mountain Research and Development* **13**(1), 61-72.

Sen, A. 1983. The unequal access to food. *Science Today.* May.

Shantideva, A. 1979. *A Guide to Bodhisattva's Way of Life.* (Translated by Stephen Batchelor). Library of Tibetan Works and Archives, Dharamsala.

Shkolenko, Yu A. 1983. Human ecology and social consciousness. In : *Philosophy and Ecological Problems of Civilisation.* ursul, A.D. (ed.). Progress Publishers, Mascow, p. 381-404.

Shroder, J.F. 1989. Hazards of the Himalaya. *Amer. Sci.,* November-December.

Singh, C. 1998. *Natural Premises. Ecology and Peasant Life in the Western Himalaya.* Oxford University Press, Delhi.

Singh, K. and Ballabh, V. 1996. *Cooperative Management of Natural Resources.* Sage Publications, New Delhi.

Sinha, J. 1958. *Indian Psychology. Vol. I Cognition.* Motilal Banarasidass, Delhi. (Reprint. 1986).

Snellgrove, D.L. (gen. ed.). 1978. *The Image of the Buddha.* Vikas Publishing House Pvt. Ltd./UNESDO, New Delhi.

Solzhenitsyn, A. 1983. Andropov's Russia: 'Absurdities' of economic life. *The Illustrated Weekly of India.* February 20.

Soule, M.E. 1986. *Conservation Biology : The Science of Scarcity and Diversity.* Sinauer Associates Inc., Sunderland, Massachusetts.

Southwick, C.H. 1972. *Ecology and the Quality of Our Environment.* D. Van Nostrand Company, New York.

Stone, P.B. (ed.). 1992. *The State of the World's Mountains : A Global Report.* Zed Books Ltd., London.

Suzuki, B.L. 1981. *Mahayana Buddhism.* George Allen & Unwin Ltd., London.

Tatava. - 3587. (Sanskrit).

Tikekar, I. 1988. *Srimad Bhagavad : Ek yuganukul darshan.* Acharya Kakasaheb Kalelkar Smarak Nidhi, Sannidhi, Rajghat, New Delhi.

Tin, D.M. 1990. *The Dhammapada : Verses and Stories.* Central Instute of Higher Tibetan Studies, Saranath, Varanasi.

Tripathi, R.S. 1989. *Acharya Shantidéva's Bodhicharyavatar* (Bhot-version, Hindi-translation and commentary). Central Institute of Buddhist Studies, Leh, Laddakh.

Trussel, D. 1990. The arts and planetary survival. Part II. *The Ecologist* **20**, 4-8.

Trusov, Yu P. 1983. The ecological approach and problems of moulding the Noosphere. In : Philosophy and Ecological Problems of Civilisation. Ursul, A.D. (ed.). Progress Publishers, Moscow, p. 58-78.

Tucci, G. 1988. *The Temples of Western Tibet and Their Artistic Symbolism.* Aditya Prakashan, New Delhi.

Tucker, R.P. 1991. The evolution of transhumant grazing in the Punjab Himalaya. In : *History of Forestry in India.* Rawat, A.S. (ed.). Indus Publishing Company, New Delhi, pp. 215-240.

Valdiya, K.S. 1992. Must we have high dams in the geodynamically active Himalayan domain? *Current Science* **63**, 289-296.

Vogel, J. Ph. 1972. *Indian Serpent-lore or theNagas in Hindu Legend and Art.* Indological Book House, Varanasi.

Whitaker, R. 1983. Sarpa vish ke adivasi saudagar. *Dharmayuga,* December 11. (in Hindi).

Wilson, E.O. 1980. *Sociobiology: The Abridged Edition.* The Belknap Press of Harvard University, Cambridge, Massachusetts.

Wray, E., Rosenfield, C., Baiiey, D. and Wray, J.D. 1979. *Ten Lives of the Buddha: Siamese Temple Paintings and Jataka Tales.* Weatherhill, Tokyo.

Wynee-Edwards, V.C. 1986. *Evolution Through Group Selection.* Blackwell Scientific Publications, London.

Wynne-Edwards, V.C. 1991. Ecology denies neo-Darwinism. *The Ecologicst* **21**, 136-141.

Young, G.L. (ed.). 1983. *Origins of Human Ecology* (Benchmark Papers in Ecology: 12). Hutchinson Ross Publising Company, New York.

Yonfan, M. 1981. *Tibet: A Distant Horizon.* Vikas Publishing House Pvt. Ltd., New Delhi.

Yuthok, K.G. 1992. Humankind and nature in Tibetan tradition. *Tibetan Bullet* May-June, 21-22.

Zhao, Q. and Deng, Z. 1988. Ranging behaviour of *Macaca thibetana* at Mt. Emei, China *Int. J. Primatol.* **9**, 37-47.

Zoller, C.P. 1990. Aspects of traditional relations between man and environment in Bangal North-western Garhwal. In : Himalayan Environment and Culture. Rustomjee, N.K. and Ramble, C. (eds.). IIAS, Shimla and Indus, New Delhi, p. 159-172.

Zolotaryov, R. 1991. A flash in the dark: Andrei Sakharov (1921-1989). *New Times* **21**, 40-42.

APPENDIX II

ENVIRONMENT

Air air everywhere
No pure oxygen to breathe,
Water water everywhere
No pure water to drink,
Food food everywhere
No pure food to eat
Tension tension everywhere
Speed speed to peace
Pollution Pollution everywhere
Population blast so deep
Mother earth ever suffering with grief
This is the environment where no place for relief.

This planet earth was born many billion years back, with a big bang. Because of continuous process of evolution, many changes took place. There was life on Earth in the form of Dinosaur billions of years ago. After that, various types of animals and reptiles came into being. According to the theory of Charles Darwin the human species are the result of developing intelligence of human beings, at advanced stage basically from male and female Chimpanzee (Pan). Present human beings are superior to all types of life on earth due to the brain, comprising of 30 billion nerve cells, the best computer, which controls the working of the various parts of human body, such as heart, liver, kidneys, lungs, nose, eyes, ears and so many other tissues. Heart is the controller of blood circulation in the human body and source of life. If blood does not get pure oxygen through breathing, then heart stops, resulting into end of life, which we call as death. It is the mystery of God, how this cycle of life continues from generation to generation. Life depends on working of heart by blood circulation. Blood is energy produced by liver for food, one eats and water, one drinks. All the process is supported by breathing pure oxygen. It is clear, that life depends on pure air, pure water, pure food and so to say on everything which is pure.

When we look around from the rising of the sun to the fall of night, and re-rising of the sun, we find pollution everywhere, which is the cause of all the suffering of the whole humanity. Due to deforestation, the amount of oxygen is decreasing, because threes eat carbon dioxide and release oxygen. Earth is surrounded by a belt of Ozone layer (concentrated oxygen O_3) at a distance of about 30 kilometres around the earth. Scientists have done research and reported, that holes have developed

in this belt of Ozone layer thus causing unbalance in atmosphere and depletion in the quantity of oxygen. The oxygen is further affected by millions of tons of smoke oozing out from millions of vehicles plying day and night, the world over.

Population blast is another cause which has increased the amount of carbon dioxide in the whole world and created green house effect. China is at the top, touching more than one billion, and India comes next with 950 million people. Daily dirt emitted by millions of households pollutes this earth, rivers and atmosphere and thus oxygen, which is the source of life, not only necessary for human beings, but also for all animals. So many factories working the world over, day' and night and big giants, that emit many million tons of poisonous gases and effluents into the surrounding lands and rivers, further affecting the supply of oxygen. Moreover smoke of millións of vehicles and factories world over cause acid rain effect which is highly damaging for human existence. In a nutshell, scientific developments have served the humanity on the one side are also causing immense destruction on the other side. Greed of human beings to amass more and more wealth and to become billionaire overnight, is the root cause of all this pollution in the air, water and land. Nature never wanted the human beings to suffer, but wanted them to live bountifully, as in ancient times.

Next take the water, a combination of oxygen and hydrogen. There is no pure water to drink for millions of human beings, and as well as animals, Water flowing in rivers and streams contains dangerous batteries, which are injurious for the health of human beings and animals. As per past newspaper reports, Municipal Corporation of Shimla (H.P.) got the water, storaged under the ridge, tested in the laboratory, and it was found to contain dangerous E-coli bacteria most harmful for human beings and pointed out to the public, that they should boil the water for about fifteen minutes, to kill these bacterias, to make the water fit for drinking. Unless all state govts. treat polluted water by oxidization, filtration and chlorination, all human beings in India should use boiled water, in order to avoid diseases.

Then is the food which human beings eat for living. Food consists of wheat, rice, pulses, vegetables, fruits, milk and its various products, besides oils. All such food products come from plants, crops and trees, which grow on land and milk provided by cows, buffaloes etc. Land is polluted by man-made pesticides to grow huge crops and this position travels in all the vegetarian foods and fruits. Cows and buffaloes etc. eat poisonous crops of grass etc. and yield milk containing some percentage of these poisons. In nutshell, it points to the fact, that in India whatever food we eat is not pure, and thus is injurious for the health of human beings.

Undoubtedly, the whole environment is so much polluted that there is no pure oxygen to breathe no pure water to drink and no pure food to eat, which are the basic necessities for the good health of the human beings.

There is a saying, that there is a healthy mind in a health body. When the whole humanity is surrounded by pollution there can be no physical, intellectual, and spiritual development of human beings the world over and thereby resulting into impure thoughts and impure actions by different nations of the world, and thus creating unending conflicts which disturb the peace of the whole world. In case the degeneration of the human beings is not stopped, that day is not far of, when calamities in the form of incurable diseases, such as aids, plague, malaria, dumbness, blindness, chronic arthritis in joints of limbs, cancer, hypertension, nervous diseases etc., will go on increasing, making the life of human beings a nightmare on earth. Day and night huge consumption of coal petroleum, diesel, kerosene, gas etc. the world over are causing pollution and moreover their store will come to an end in about 200 years creating chaos in the world.

Earthquakes, accidents, floods, famines and many other natural calamities are also cause of concern. There are many other types of other invisible disturbances occurring due to certain type of vibrations all around the globe, affecting the body, as well as mental health of human beings. In the modern age, electronic media is causing more harm than benefits to our society. Children are neglecting their studies day by day; who prefer to be glued to TV. Violence and nudity are affecting the thinking of growing-up children, who are not ashamed to see all this in the presence of their own families. Another peculiar disturbance has been reported recently by the scientists that 10 lacs ton of ionized mass had been emitted by the sun and it is travelling at a velocity of 30 lacs miles per hour in the universe creating atmospheric pressure.

Following methods can be used to neutralise the effects of pollution on human beings, to Change the dim picture to bright picture to some extent :

(a) Family planning should be accelerated by the state governments so that population stabilizes.

(b) Government of states should takes steps to plant trees in vacant lands where agriculture is not possible in India, so that quantity of oxygen increases in the air to provide pure air for breathing.

(c) Early in the morning after cleansing the tongue and teeth, one should breathe more oxygen, by the process of inhaling and exhaling which is called pranayama in yogic terms. This process should be carried from 10 to 15 minutes at ones' convenience. Alongwith 'pranayama', one should also walk about four km, everyday, preferably in an area surrounded by trees, where the amount of oxygen is more like ozone. This process can also be repeated in the evening as well. This process if followed regularly in life has been found to be very useful to keep the body health and nerves cool. Ancient saints and sages used this method for deep meditation and achieved the state of bliss. For best results, one can combine yogic asanas' for achieving the maximum benefits. 'Surya namaskar' is an exercise combining 'yogic asanas' with breathing inhale and exhale, if done regularly, has been found to be very very useful.

(d) Drinking water is another important factor keeping good health. Drinking water must be free from dust and effects of dangerous bacterias, and it can be achieved by boiling dust-free water, for about fifteen minutes, after which dangerous bacterias get killed, and water becomes fit for drinking. Boiling of sufficient water can be done at night, when it will cool down by next morning, for drinking, by the whole family and friends. Children should take this bacterias free water in water bottles for drinking during school hours, to quench their thirst. This is the only safe method to save the whole humanity, till the govts. do something concrete, to supply safe drinking water for all the human beings of earth.

(e) All human beings need pure; food to eat, to keep good health. Any food prepared by the house-wives in homes and the cooks in hotels and restaurants must be pure from all points of view, that is free from dust particles and pebbles, bacterias, beside other invisible ingredients. This can be achieved by washing all the vegetables, pulses, rice etc. in boiling water mixed with a pinch of salt and then cleaning them by rinsing with cold water in a sieve, or otherwise till the milky type stuff is totally removed and only after that these vegetables, pulses, rice etc. should be put in cooking pot/pressure cooker. This process if followed can remove the impurities only to some extent, as the pesticides effect will still remain in the food. To remove this pesticide effect only the Govts. of the states can frame such policies, which may restrict the use of poisonous pesticides with; non-poisonous pesticides, such as animal manure or the like. This cleansing process will produce clean crops and fruits fit for eating by all human beings to maintain good health.

(f) To further improve the society, to live in peaceful environment, cultural development is also very essential. This can be achieved, if the govt. of states take concrete steps to encourage the spread of good music, dancing, painting, poetry etc. from the very basic schooling of children; who are the future generation, for the creation of peaceful society in the world.

Music creates such vibrations, which neutralizes the effects of the invisible destructive vibrations in the atmosphere, that affect the minds and thinking of human beings. For instance if any song is sun in 'swar, tal and lai' can create a soothing effect on nerves':

"Research has been done and reported in past news paper that vibrations of a classical devotional music produces an environment which frees the nerves from tension and provides peace. Pop music produces excitement in the environment which agitates the nerves. Tan Sen the great Musician of India by his music could affect clouds to rain by Malhar Rag and lighten a wick in earthen lamp by singing Deepak Rag."

Similarly, other performing arts, such as dancing, painting poetry etc. create soothing effect on the nerves. In this manner the evil effects of the polluted environment can also be neutralized.

To achieve maximum results, gots. the States should take steps to form committees of Experts to find out permanent solution to remove all the pollutions in the ENVIRONMENT. Celebration of the Environment Day, the world over, may spread the message of cleaning the whole world from all pollutions in ENVIRONMENT and unite all nations to live in PEACE. Swami Viveka Nanda, said, "Stop not till the goal is reached", so that our Mother Earth may bless us with peace and benediction.

In the end depicting brotherhood of all human race, Bhagwan Shri Sathya Sai Baba spoke on the Ridge at Shimla on 4th April in the year 1975;

"There is only one community, that is Humanity,
There is only one religion, that is love,
There is only one language, that is of heart,
There is only one God, who is omnipresent".

Ved Prakash Prabhakar
F.I.E. (India), Chief Engineer (Civil),
H.P.S.E.B. (Retired),

Amin Chand House,
Upper Kaithu, Shimla
H.P. - 171 003

APPENDIX III

PRAYER (ECOLOGICAL RESPONSIBILITY)

O Lord That gata
Born on the Iksv kus tree
Peerless One
Who, seeing the all-pervasive nature
Of interdependence
Between the environment and sentient beings
Samsra and Nirvana
Moving and unmoving
Teaches the world out of compassion
Bestow the benevolence on us.

O the Saviour
The One called Avalokitesvara
Personifying the body of compassion
Of all Buddhas
We beseech thee to make our spirits ripen
And fructify to observe reality
Benefit of illusion.

Our obdurate egocentricity
Ingrained in our minds
Since beginningless time
Contaminates, defiles and pollutes
The environment
Created by the common karma
Of all sentient beings

Lakes and ponds have lost
Their clarity, their coolness,
The atmosphere is poisoned

Nature's celestial canopy in the fiery firmament
Has burst asunder
And sentient beings suffer diseases
Unknown before

Perennial snow mountains resplendent in their glory
Bow down and melt into water
The majestic oceans lose their ageless equilibrium
And inundate islands

The dangers of fire, water and wind are limitless
Sweltering heat dries up our lush forests
Lashing our world with unprecedented storms
And the oceans surrender their salt to the elements

Though people lack not wealth
They cannot afford to breathe clean air
Rains and streams cleanse not
But remain inert and powerless liquids

Human beings
And countless beings
That inhabit water and land
Reel under the yoke of physical pain
Caused by malevolent diseases
Their minds are dullened
With sloth, stupor and ignorance
The joys of the body and spirit
Are far, far away

We needlessly pollute
The fair bosom of our mother earth
Rip out her trees to feed our short sighted greed
Turning our fertile earth into a sterile desert

The interdependent nature
Of the external environment
And people's inward nature
Described in Tantras
Works on Medicine, and astronomy
Has verily been vindcated
By our present experience

The earth is home to living beings;
Equal and impartial to the moving and unmoving
Thus spoke the Buddha in truthful voice
With the great earth for witness.

As a noble being recognises the kindness
Of a sentient mother
And makes recompense for it
So the earth, the universal mother

Which nurtures all equally
Should be regarded with affection and care

Forsake wastage
Pollute not the clear, clear nature
Of the four elements
And destroy the well being of people
But absorb yourself in actions
That are beneficial to all

Under a tree was the great Sage Buddha born
Under a tree, he overcame passion
And attained enlightenment
Under two trees did he pass in Nirvana
Verily, the Buddha held the tree in great esteem

Here, where Manjusri's emanation
Lama Tson Khapa's body bloomed forth
Is marked by a sandal tree
Bearing a hundred thousand images of the Buddha

Is it not well known
That some transcendental deities
Eminent local deities and spirits
Make thie abode in trees?

Flourishing trees clean the wind
Help us breathe the sustaining air of life
They please the eye and soothe the mind
Their shade makes a welcome resting place

In Vinaya, the Buddha taught monks
To care for tender trees
From this, we learn the virtue
Of planting, of nurturing trees

The Buddha forbade monks to cut
Cause others to cut living plants
Destory seeds or defile the fresh green grass
Should this not inspire us
To love and protect our environment?

They say, in the celestial realms
The trees emanate
The Buddha's blessings
And echo the sound
Of basic Buddhist doctrines
Like impermanence

It is tree than brings rain
Tree that hold the essence of the soil
Kalpa-taru, the tree ot wish fulfillment

Virtually resides on earth
To serve all purposes

In times of yore
Out forbears ate the fruits of trees
Wore their leaves
Discovered fire by teh attrition of wood
Took refuge amidst the foliage of trees
When they encountered danger

Even in this age of science
Of technology
Trees provide us shelter
The chairs we sit in
The beds we lie on
When the heart is ablaze
With the fire of anger
Fueled by wrangling
Trees bring refreshing, welcome coolness

In the trees lie the roots
Of all life on earth
When it vanishes
The land exemplified by the name
Of the Jambu tree
Will remain no more
Than a dreary, desolate desert

Nothing is dearer to the living then life
Recognising this, in the Vinaya rules
The Buddha lays down prohibitions Like the use of water with living creatures

In the remoteness of the Himalayas
In the days of yore, the land of Tibet
observed a ban on hunting, on fishing
And, during designated periods, even construction
These traditions are noble
For they preserve and cherish
The lives of humble, helpless, defenseless creatures

Playing with the lives of other beingsWithout sensitivity or hesitation
As in the act of hunting or fishing for sport
Is an act of heedless, needless violence
A violation of the solemn rights of all living beings

Being attentive to the nature
Of interdependence of all creatures
Both animate and inanimate
One should never slacked in one's efforts
To preserve and conserve nature's energy

On a certain day, month and year
One should observe the ceremony

Of tree palnting
Thus, one fulfills one's responsibilities
Serves one's fellow beings
Which not only brings one's happiness
But benefits all

May the force of observing that which is right
And abstinence from wrong practices and evil deeds
Nourish and augment the prosperity of the world
May it invigorate living beings and help them blossom
May sylvan joy and pristine happiness
Ever increase, ever spread and encompass all that is.[1]

1. This poem was released by His Holiness, The Dalai Lama, on the occasion of the presentation of a statue to the Buddha to the people of India and to mark the opening of the International Conference on Ecological Responsibility: A Dialogue with Buddhist on 2 October 1993, at New Delhi. Tibet House, New Delhi.

BIBLIOGRAPHY

A. Bombe. A Tibetan of Tibet. First published 1926 (reprint 1975).

A.H. Robertson. Human Rights in the World. (1972).

A.J. Singh. "N-Pollution alarm Tibetans". The Tribune. November 19. 1993.

A.R. Wadia. The Ethics of Feminism. A Study of the revolt of women. (1923).

ABC TV Film. Lost Horizons, July 1991.

Amaury De Rien Court. Lost World: Tibet (1987). p. 197 first published in 1950.

Aparna Kashyap Vs State of H.P.. CWP 501/1988. decided on 9.7.1990.

Atharva Veda. Kanda 12. Sukta 1. Verse 27.

B.K. Jagdish Chander Hassija Socio-Economic dynamics of Environmental Degradation and its nexus with ethical values a paper prepared for the international symposium on Science, Technology and Environment. A case for global co-operation.

B.K. Jagdish Chander, "Question of Economy, Environment and Survival", Purity May 1994.

Balasastri Hardas: Glimpses of the Vedic Nation; p. 638, 41-44.

Bangalore Medical Trust Vs. B.S. Muddappa and others, (1991) 4 SCC 54.

Bernad Lawn, "New World Order and Globalism". The Tribune. December 23, 1993.

Bertrand Russel. History of Western Philosophy (Sixth Impression 1957).

Bhagavad Gita. Chapter 7. Verse 4.

Bhagwan Shree Jahneesh. The White Lotus. (1981).

Bhuchung K. Tsering. "Proving Truth from facts". Tibetan Bulletin (May-June, 1993).

Breach Quoted in : Shashi Kapoor. The Practicing Personnel Managers' handbook (1999).

C.P. Bishikar. Concept of Rashtra (1988).

Carl Sagan, Cornell University, Ithaca, New York in Stephen Hawking's A Brief History of Time (1988).

Chanlogya Upanisahd, (1956).

Chetan Singh Mehta, Environmental Protection and The Law (1991).

Commoner (1977) p. 152, Also see Fritjof Capra, The Turning Point, (1982).

Craig R. hickman and Michael A Silva, creating Excellence (1985).

Curbir Singh, "The Religion-Polities Nexus", The Tribune, November 4, 1992.

D.D. Guru, 'Environment and Education' in Ghanshyam Singh et. Al (Ed.), Environmental Economics 1991.

D.L. Snell Grove, Buddhist Himalaya, (1957).

David Patterson, "Did Tibet cool the World?" New Scienctists, July 3, 1993; also see Tibetan Environment and Development News (August 1993).

Davinsion Budhoo, Night of Destiny, (1994).

Devi Kavacham in Durga Saptashati, Verse 54.

Dharmmasudhi, "Solitude", unpublished lecture.

Dhirendra Singh, Indian Heritage and Culture (1998).

Dom A. Graham, Zen Catholicism, A suggestion, New York, 1963.

Donald Hebb, A Text book of Psychology Philadelphia: W.B. Saunders and Company, 1966.

Donald R. Coates, Geilogy & Society, (1984).

Dorothy Lee, quoted in Bureaucracies, Organisation and Administrations (1976) p. 189, by David Schuman.

Dr. Bansi Ram Sharma, Contribution to Tibet: A Reality by M.G. Chitkara.

Dr. Chandra Dhar Sharma, A Critical Survey of India Philosophy (1976).

Dr. K.P. Singh Mahalwar, "Forest Laws and People's participation in Environment Management", published in the Fragile Environment (1991).

Dr. Kabil Singh, Buddhist Perception of Nature, (1989).

Dr. Mrs. D. Amruthamma, Quest for Peace, Buddhism and Peace, December 1991, p. 157, edited by Prof. G. Sundara Ramaiah, Dr. K. Ravi and Dr. S.D.A. Joga Rao.

Dr. R.G. Chaturvedi, Dr. M.M. Chaturvedi; Law on Protection of Environment and Prevention of Pollution (1993).

Dr. S.G. Misra and Dinesh Mani, Environment Education and EIA (Environment Impact Analysis), Published in the Fragile Environment (1991).

Edward Conze, Buddhist Thought in India, Ann Arbor: The University of Michigan Press, 1967.

Ekai Kawaguchi, Three years in Tibet Vol. 22, first published in 1909, reprinted 1979.

Elmar R. Reiter, "Tibetan Deforestation and Possible Climate Effects", published in the Anguish of Tibet, edited by Peter K. Kelly, Gert Bastion, and Pat Aiello, (1991).

Encyclopaedia of Ecology, Environmental and Pollution Control Vol. 5, Environmental Pollution ecology, (1992) p. 62, edited by Ram Swarup, S.N. Mishra and V.P. Jauhari.

Environment and Development, Annual News Letter (1993-94), p. 33.

Environment Protection Issues and Problems in Environment Protection, (1987).

Erich; The Sane Society.

Exchange of thought with Dr. Virinder Sharma held on various occasion the topic with the author.

F. Schuon, spiritual Perspectives and Human Facts trans. D.M., Matheson, London, 1953.

Freedom in Exile, The autobiography of the Dalai Lama, published by Hodder and Stoughton Ltd. (1990).

Freud, S., New Introductory Lecturers on Psycho-analysis, (1934).

Fritjof Capra, The Turning Point, (1982).

Fritjof Capra, The Tao of Physics, (1977).

Fung Yu-Lan, A History of Chinese Philosophy (trans. D. Bodde), vol. I, Princeton, 1952.

G.A. Combe, A Tibetan on Tibet first published (1926) reprint (1975).

George Fernandes,"Opposition Coordination", Indian Express July 14, 1988.

George N. Patterson, Tibet in Revolt (1960).

Geshe Dandul Namgyal, "Buddhist Ecology and Its theological base", Environment and Development (Annual Newsletter 1993-94).

Glex Rowell, "The Train tracks let to the shore of the late": Also see Nuclear Tibet: A report by the Internaitonal Campaign for Tibet, (April 1993).

Gopal Bhargava, Environmental Challenges and Ecological Diaster, (1992).

Governmetn Resolutions and International Documents on Tibet, (July, 1989).

H.E. Richardson, Tibet and Its History, (1962).

H.R. Khanna, "Indian Judicial System", AIR, 1988 Journal Section.

Hari Jai Singh, Probing the Mavvels Above, The Tribune, July 17, 1994.

He Bochuan, China on the Edge: Crisis of Ecology and Development, (1991).

Helen and David Dufty, Green House Alert, (1989).

Henlu H. Bannett: The Church and the Ecological Crisis.

Henry K. Sholimowski, Dancing Shiva In the Ecological Age, (1991).

Henry K. Sholimowski, "World-Views and Values for the Future", India International Centre, 1989

His Holiness, the XIV Dalai Lama, "On the Environment", 1994.

His Holiness, the Dalai Lama, My Land and My People, (1977) reprint 1977.

His Holiness, the XIV Dalai Lama, Execurtive Summary, Tibet Environment and Development Issues, (1992).

His Holiness, the XIV Dalai Lama, on the Environment, (1994).

His Holiness, The Dalai Lama, My Land and My People, p. 21. First published in 1962.

His Holiness, The Dalai Lama, Reflections on the Challenges of the 21st Century. Tibetan Bulletin (May-June 1994).

His Holiness, The Dalai Lama, Tenzin Gyatso, Ocean of Wisdom, (1989).

His Holiness, the XIV Dalai Lama's speech delivered on June 15, 1993, at Vienna, Austria.

Inder Malik. Dalai Lamas of Tibet, (1984).

Indian Farmer Times. July 1997.

International Campaign for Tibet, "Tibetan Environment and Development News" (February. 1992).

International Conference at Mount Abu in Feb., 1993 on "Universal Harmony" Purity. August 1992.

International Law, Vol. 20, (1980), pp. 1-19.

Interview with Xue Litai, author of China Builds the Bomb. February 22, 1993.

J.B. Say, Treatise on Political Economy. Translated by C.R. Prinsep (Boston. Willis and Lilly. 1867).

Jai Narain, Economic Thought of Mahatma Gandhi (1991).

Jan Wong, Torpedo Factory turned hotel tests definition of rustic: Toronto Globe and Mail. July 1, 1992.

Jayadayal Goyandka, Srimad Bagwadgita, Chapter XIII, Test 4.

Jerome Binde, Director, Analysis and Forecasting Unit, UNESCO, in an article, "Society: Ethics of the Future",

The Hindustan Times, November 2, 1997.

Jodh Singh, A Pater on Sikhism (1924).

John Ackerly. "A Poisonous Atmosphere: Nuclear Installations on the Tibet Plateau", Human rights in China spring (1993).

Joh Myrdhin Reynolds, Self-Liberation through Seeing the Naked Awareness (1989).

K. Adinarayana Reddy and N. Kalpalatha, A Review of Environment Protected Measures in India, published in the Fragile Environment (1991) p. 49, by I. Mohan.

K.M. Munshi, Reconstruction of Society Through Trusteeship (Bombay Bhartiya Vidya Bhawan) pp. 15-16.

Kandarpa Ramachandra Rao, Integral Humanism, (1995).

Kaalho Tibetan Autonomous refecture (1987).

Kenneth Jay. Nuclear Power Today and Tommorow (1960).

Klaus Lampe. ".... Our Daily Bread", Swiss Review of World Affairs. September 1994.

Krishna Ahooja Patel, Women and Sustainable Development: An International Dimension, (1995).

Krishna Iyer, Human Rights and inhuman Wrongs, (1990).

Leelamma Devasia, V.V. Devasia, Empowering Women for Sustainbale Development, (1994).

Leonard A. Cordon, Brothers Against the Raj, A Biography of Sarat and Subhash Chandra Bose, (1990).

Li Jue Lei, Dangdai Zhongguo de He Gangve, Beijing (1987) JPRS, Part-II.

M. Rama Jois, An Appreciation to Toxic, Tibet under Nuclear China, (1995) by M.G. Chitkara.

M.C. Mehta Vs. Union of India, AIR 1992, 382.

M.G. Chitkara, Encyclopaedia of Ecology, Environment and Pollution, Vol. 10, (1997).

M. Hiriyanna, Outlines of India Philosophy, (First Indian Edition 1993).

M. Pallis, The Way and the Mountain, London (1960).

M.S. Golwalkar, "Bunch of Thoughts", 1966.

M.S. Golwalkar, Integral Approach, (1991).

M.S. Swaminathan, "Foreword to the Second Edition" of T.N. Khoshoo, Environmental Concerns and Strategies (1988).

Macro Mallis, Foreword to Born in Tibet (1966) pp. 8-9 by Chogyam Trungpa, as told to Esmo Cramer Roberts.

Mahabharata, Mokshadharma Parva, Chapter 183, Verse 2-4.

Mahatma Gandhi, Navjivan, August 24, 1924.

Majjhima I. 65.

Mandukya Upanishad, 6.

Marian Fink, "The Tibetan Environment Prior to the Chinese invasion", CHO YANG, (1991).

Martin Frimmel, "Did Austrian Officials Help Silence the Dalai Lama in Return for Lucrative Contracts?" Tibet Environment and Development News (May 1994).

Marvin Rosnekoff, "The Generation Time Book: Radioactive and Chemical Defence Wastes", In A. Ehrlick and Birkes, eds. Hidden Dangers. Environment Consequences of Preparing for War (1991).

Mary Craig: "Tears of Blood", (1992).

Md. Zafar Mahfooz Nomani, in "Environmental Education: Some Reflections of Law and Policy." Encyclopaedia of Ecology, Environment and Pollution Vol. 5, (1997); p. 216, by M.G. Chitkara.

Ministry of Human Resources Development. Annual Report 1995-96, Part-I, Govt. of India, Department of Education, (1996).

Morarji Desai, Introduction To; Practice and Procedure of Parliament (1978-79).

Mortin H. Halperin. China and the Bomb. (1965).

Moses Moskowitz. Human Rights and World Order, (1958).

Myres SMC Dougal and Gerhard belar. Human Rights in United Nations, 58 JIL (1964).

N.C. Menon. "Sewage treated in 8 towns only in India", The Hindustan Times, March 11, 1997.

N.K. Chakrabarti, Environment Protection and the Law (1994).

Nagendra Singh, Human Rights and the Future of Mankind, (1981).

Namshai Norbu. The Necklace of gazi: A Cultural History of Tibet, (1989).

Nani. A. Palkhivala, "Lessons From Isreal; A vision of the Indian Sub-Continent, The Times of India, July 3, 1994.

Nani A. Palkhivala. We, the Nation, (1994).

Nirmal Saxena, Buddha's Path for the Planet, The Tribune, July 12, 1994.

Nuclear Threat, A report by the International campaign for Tibet, (April 1993)

Nuclear Tibet (April 1993).

Nuclear Tibet: A report by the International campaign for Tibet (April 1993).

Only one Earth. Earth Island. London (1972).

P.C. Mishra. Fundamentals of Air and Water Pollution (1990).

P.R. Trivedi (Ed.). International Encyclopaedia of Ecology and Environment, Vol. 21, Indian Institute of Ecology and Environment, 1995, Delhi.

P.T. Deendayal Upadhayaya, Integral Humanism (1991).

P.V. Narasimha Rao. Over to P.V. Narasimha Rao, The Tribune. July 10 (1994).

Pankaj Chaturvedi. "Dangerous Shadow of Nuclear Waste", The Tribune April 30, 1994.

Paramhansa Yogananda, God Talks with Arjuna, The Bhagwad Gita, Vol. II. (1995).

Pat Aliello. Preface to Anguish of Tibet. (1991) p-ix edited by Peter K. Kelly. Gert Bastian. and Pat Aiello.

Prabhu. P.H., Social Organization, Popular Prakashan, Bombay.

Prakrtim savan avastabhya visrjami punah punah

Present Condition in Tibet, (1990), p. 89 published by the office of information & international relations Dharmasala.

Presidential Address (Biological Science) delivered at the Annual General Meeting of the National Scieccn Academy (India), Goa. October 27, 1983. Also see T.N. Khoshoo, Environmental Concerns and Strategies (1991).

Prof. Jyoti Prasad Sudha. A History of Political Thought, (Modern), Vol. III.

Prof. V. Subramaniam. Aspects of Buddhist of Culture (1981).

Pt. Deen Dayal Upadhayaya, Integral Humanism A Study (1991).

Pt. Jawahar Lal Nehru, Nature Pitiless. The Tribune, April 22, 1994.

R. Alvarex and A. Nakhijani. "Radioactive Waste : Hiddon Legacy of the Arms Race". Technology Review (August-September, 1988).

R. Lingat, The Classical Law of India, (1973).

R. Swarup, S.N. Mishra and V.P. Jauhari, Encylopaedia of Ecology, Environment and Pollution Control Vol. 4 (1992).

R.P. Anand, "Development and Environment: the case of the developing countries", Indian Journal of Radha Krishnan, The Hindu View of Life (1948).

Rajeev Dhavan, "Dharmasastra and Modern Indian Society: A Preliminary Exploration", 34 JILI (1992).

Ram Sarup, "Hinduism vis-a-vis Christianity and Islam" Mantham May, 1983.

Report Confirms Our Suspicion, "Tibetans Bulletin" (March-April, 1993).

Richard B. Lillich, Civil Rights, In : Theodor Meron (ed.) Human Rights in International law, Vol. I. p. 134.

Roback. A.A., The Psychology of Character, 3rd Ed., pp. 609-611; Lond, Kegan Paul, (1952).

Robert Vincin. Chariman. UN Environment Program, Royal Easter Show, Sydney (1989).

Robertson. A.H. Human Rights in the World, (1972).

Roshi Jiyu Kennett, Zen is Eternal Life (1976).

Rudolf C. Heredic, "An ethics for our ecological crisis", The Times of India, October 28, 1997.

Rural Litigation and Entitlement Kendra, Dehradun Vs. State of U.P., AIR 1988 SC 2187.

S. Radhakrishnan's article "The individual and the Social Order in Hinduism, in E.R. Huges, (ed.) The Individual in East and West (London : Oxford University Press, 1937).

"Tibets Forests in Peril, HIMAL. (September/October, 1989).

S.K. Chakraborty, Human Response in Organizations: Towards the Indian Ethos, (1985).

S.M. Krishnatry, India's Role in Sino-Tibetan Tangle, The Times of India, August 28, 1993.

Sachidanand Pandey Vs. State of W.B.; AIR 1987 SC 1109.

Samdong Rinpoche, "Buddhism on Society and Politics". Tibetan Review, (May 1972).

Sampooran Singh, India and the Nuclear Bomb (1971).

Sandra Postel. "Forging a Sustainable Water Strategy" State of World, (1996).

Satyananda Shastri, Devotional Texts of the Aryans, (1972).

Section 16 (2) of the Air (Prevention and Control of Pollution) Act of 1981.

Section 16 (2) of the Water (Prevention and Control of Population) Act, of 1974.

Section 17 (1), (I), (O) of the Water Act; Sections 16 (4)(b) 17(1) (I) of the Air Act and Sec. 3 (2) (xii) of the Environment Act.

Section 3 of the Environment (Protection) Act of 1986.

Seyyed Hossein Nasr, Man and Nature — The Spiritual Crisis of Modern Man (1976).

Shabham Minwalla, ... And Dharma shall come, The Sunday Times of India, July 3. 1994.

Sharma. A.K., Inaugural address at the Int. Symp. On Biomonitoring of the state of the Environment (Bioindicators). In Symp. Biomonitoring State Environ. (1985).

Shen T. and Liu S., Tibet and Tibetans, (1993) p. 62. Also see Tibet Proving Truth from Facts. (1993).

Shiram Sharma Acharya. "Folly of the wise", October. 1992 p. 1, 76 & 78.

Sir Charles Bell, The People of Tibet (1968) p-5 first published in 1928; Also see Sir Charles Bell. Tibet Past and Present (1968),p. 15, first published in 1924.

Sir Charles Bell, Tibet Past and Present First published. 1924 (re-print 1968, Tibet : Proving Truth From Facts, 1993).

Sophia Wadia, The Bootherhood of Religions (1974).

Sri Paramahansa Yogananda. God Talks with Arjuna. The Bhagavad Gita. (1995).

Sri Paramhansa Yogananda. Man's Eternal Quest. (1977).

Stephen Hawking. A Brief History of Time (1988).

Summan Kashyap. Padma Vasudevan and Satyawati Sharma. "Biological Indicators for water prospecting and water quality". Invention Intelligence. February. 1997.

Swami Chinmayananda. Discourses on Kenopanishad. (Re-print 1992).

Swami Chinmayananda. Mandokya Upanishad.

Swami Chinmayanaveda. The Holy Geeta.

Swami Prabhupada, "Bhagwad Gita As it is". (1978).

T. Cochran, W. Arkin. Norris and H. Hoenig W.S. Nuclear Warhead Production Nuclear Weapons Databook. 1987.

T. Lobsang Rampa, Rampa, The Third Eyd, (Reprint 1960).

T.D. Brock. Biology of Micro-organism Englewood Cliffs; Prentice Hall. Ino (1970).

T.N. Khoshoo. Environmental Concerns and Strategies, (3rd Ed. 1991).

T.R. Subramanya. "Human Rights in International Law." (1986).

Tashi Phuntsok. "Comparative Study of Tibetans and Druz". Tibetan Bulletin. May-June. 1994.

Tenzin Gyasto the Fourteenth Dalai Lama in his world known book, The Buddhism of Tibet and the key to the middle way. The wisdom of Tibet series-I (1975).

Tenzin Gyatso. His Holiness. The Fourteenth Dalai Lama. Introduction to Tibet: A Reality (1994) p. 2 by M.G. Chitkara.

Tenzin Gyasto. The Fourteenth Dalai Lama. The Global Community and the Need for Universal Responsibility. (1992) p. 3.

Tenzin Gyatso The Fourteenth Dalai Lama, "Compassion and the Individual". (1991, reprint 1992)

Tenzin Gyatso, Compassion. (1991, p. 3).

Tenzin Phuntsok Atisha. The Tibetan Approach to Ecology, The Anguish of Tibet (1991) p. 222-223. Ed. by Peter K. Kelly, Gort Bastian, and Pat Aliello.

Teshi Wangdi. Preface to : Tibet Environment and Development Issues. (1992).

That is, the Declaration at United Nations Conference on the Human Environment held in Stockholm in June, 1972.

The Bon tradition of Tibet, Tibetan Bulletin (November, December, 1993).

The Commission was chaired by the then Prime Minister of Norway, Ms. G.H. Brundtland and as such, the report is popularly known s 'Brundtland Report.'

The Dalai Lama, Freedom in Exile. (1990).

The Dalai Lama. Ocean of Wisdom (1989).

The Fourteenth Dalai Lama His Holiness Tenzin Gyatso. Kindness. Clarity and Insight. (1988).

The New Encyclopaedia Britannica. Vol. XI. (1987).

The questions of Tibet and Rule of Law. International Commission of Jurists. Geneva. (1959); Tibet and the Chinese People's Republic International Commission of Jurists Geneva (1960); Also see Dalai Lama, My Land and my people. (1977) p. 221. Also see Shanta Kumar. Himalaya Par Lal Chaya. (1965).

The Sacred Books of China. The Texts of Taoism. Part I.

The State of Canada's Forests (1992).

These Rights and Freedoms. United Nations Department of public information. (1950).

Thubten Jigma Norbu and Colin M. Turnbull. Tibet, (1968).

Thuben Jigma Norbu-Colin M. Turnbull. Tibet: Its History. Religion and People. (1972) Dan Miller. Wild Yaks of Kunlun. Ed. by Tibetan Environment and Development News, November 1993.

Thubten Jigma Norbu and Colin M. Turnbuli. Tibet, (1968).

Tibet : Environment and Development Issue (1993).

Tibet Current Situation and Priorities. (April. 1993).

Tibet Political History 1967.

Tibet Provint Truth From Facts (1993).

Tibet. China and the World. Dalai Lama. Violence and non-Violence. (November 1989).

Tibet: Environment and Development Issues (1992) pp. 69-70 published by Department of Information and International relation (Environment Desk) Central Tibetan Administration of His Holiness the XIV Dalai Lama.

Tibet : Environment and Development Issues, (1992).

Tibetan Bulletin : (March-April 1993).

Tibetan Environment & Development News (May 1994).

Tsepon W.D. Shakalipa, Tibet: A Political History. (1967).

Tyrone Danlock. "Tibet's Changing Ecology", The Anguish of Tibet (1991), pp. 229-230. ed. by Peter K. Kelly Gort Bastian, and Pat Aiello.

U.G.C. Report of the Curriculum Development Centre in Law. Vol. 1, New Delhi. 1990.

Ulrich Kapren. "Human Rights in the Constitution of the Western World: Some International Trends". published in Comparative Constitutional Law, (1989) p. 377; edited by Mahendra P. Singh. Also see Nani. A Palkhivala, "We the Nation", (1994) p. Andre Migot, Tibetan Marches. (1960). p. 102, translated from the French by Peter Fleming.

United Nations Conference on Environment and Development, Rio de Janeiro, Brazil, 3-14 June. 1992.

United Nations Declaration Conference on Environment and Development. Stockholm, 1972.

Upendra Baxi, "Are eco-activities eco-fiends or eco-friends?" The Times of India. November 19. 1993. p. 20.

V.L. Mehta: Equality through Trusteeship.

V.N. Narayanan. "A law to end all laws". The Hindustan Times. November 2, 1997.

V.V. Paranjpe. Panchashila: Redundancy of Rhetotic, India Express. July 26. 1944, p. 6.

Vasanthrao Bombatkar. The Miracle Called Compost (1990).

Vellore Citizens Welfare Forum v. Union of India. AIR 1996 SC 2715.

Vijay Tung Thapa. "One for God's sake", The Times of India, March 2. 1992.

Waddell. L. Austin. The Buddhism of Tibet or Lamaism.

William Woodville. Rockhill, Notes on Tibet. (1977) pp. 40-41 also see M.G. Chitkara. Tibet A Reality. 1995.

Yoga Vasishta V.L. Mehta; Equality through Trusteeship.

Yogendra N. Srivastava: Environmental Pollution, (1989).

Yojana Sharma, "China: Working with Taiwan Towards a Nuclear Waste Deal", Inter Press Service. January 16. 1992, also see Taiwan, China to Diwascuss Nuclear Waste Disposal", Reuters, March 3. 1993.

Gro Harlem Brundtland (Ed.) Our Common Future. World Commission on Environment and Development. Oxford University Press 1987.

NEWSPAPERS

"Back to Panchsheel", The Tribune. June 29. 1994.

Bonn Won't Ship Nuclear Waste to China. Official Says. Associated Press, July 20, 1987.

British House of Lords deabtes on Tibet. Tibetan Bulletin. May-June 1993.

China designs N-Waste dumps. The Tribune. November 10. 1993.

Ctave J. Du Temple, "New Developments in the Civilian Nuclear Program". Nuclear News. Int- 1984.

"Flyash- a deadly contaminator". The Tribune. November 13, 1993.

"China desings N-Waste dumps". The Tribune. November 10, 1993.

"Jawahar Lal Nehru", The Tribune. August 2. 1993.

Oriental Times, October 8. 1979, Also see Tibetan Review. November. 1979.

Orville Snell, "Chinese Attitude to Conservation and to Tibet". published in the Anguish of Tibet. edited by Peter K. Kellyl. Gert Bastian and Pat Aiello (1991).

"The State of Tibet's Environment. Tibet-proving Truth From Facts (1993).

"Tibet Proving Truth From Facts", Department of Information and International Relations Central Tibetan Administration of His Holiness. The Dalai Lama, (1993).

"Tibetan Environment and Development News", (August. 1993). Issue Secret Uranium Processing Plants in Amdo. Tibtan Review. October. 1992.

"Tibetan Independence a distant dream". Indian Express. August 23. 1993.

"Tibet's Forests in Peril HIMAL. (September/October 1998).

INDEX

C

D

E

F

G

H